THE
CHRISTIAN PIONEER,
A MONTHLY PERIODICAL,
DEVOTED TO
PRIMITIVE CHRISTIANITY.
CONDUCTED BY
JOHN R. HOWARD.

PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—Bible.
Great is the Truth, and mighty above all things, and will prevail!

VOLUME I.

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CHRISTIAN PIONEER.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."—Bible.


SALUTATORY.

In again taking the editorial chair of a periodical, to be devoted to the cause of primitive Christianity, as it emanated from Christ and his apostles, custom, if nothing else, requires us to say something in reference to the course we expect to pursue in its management. We have been so often and so long before the reading public in the capacity of editor, and as a contributor to our periodicals, that we deem it unnecessary to say much on the subject. In our past efforts and labors for the cause of Christ, our brethren and readers have the pledge of what we shall endeavor to make our paper—only better we hope than anything of the kind with which we have had to do in the past, as we trust that our experience has not been without its effect in our improvement, and as we hope to be always improving, both in writing and public speaking.

We expect to be ever guided and governed by the teachings of the Holy Spirit, as revealed in the Living Oracles of Divine truth, in all our labors for the cause, as well as in our conduct and life—by them, and them alone, as "the only and sufficient rule of the faith and practice" of Christians. Hampered and bound by no written creed, and untrammeled by sectarian views and feelings, we shall submit all questions to the arbitrament of the Bible, as the infallible criterion in their decision, convinced
that as long as we adhere to that, justly and fairly interpreted, we cannot err in our decisions.

The Reformation in which we are engaged, is not one from Popery to Protestantism, but from Protestantism to primitive Christianity; and in aiding to carry it out, our great object should be, the *restoration* of this to the world, in the gospel, ordinances and laws of the Church of Christ, as left by the apostles; and the suppression and eradication of all antagonistic *error*, as existing in the creeds and traditions of sectarianism, by which the truth of God has been suppressed and obliterated, and the gospel of Christ, perverted and nullified. With the word of God upon our side and in our favor, we have nothing to fear, while our lives are in the right—all to gain and nothing to lose.

As we are commanded to “earnestly contend for the faith which was once delivered to the saints,” we expect to do so with all our power; and shall as earnestly oppose and expose religious *error*, wherever found, whether among our own brethren, or among those who, arrayed under sectarian banners, are engaged in opposing us, in our great and glorious work of aiding in the restoration of primitive Christianity; nor shall we hesitate, when necessary, or occasion requires, to carry the war into the enemy’s country. But, figure aside, we shall endeavor to “contend for the gospel in the spirit of the gospel” and to treat the opinions and speculations of others, how much soever opposed to us, or they may differ with us, with the respect and consideration we may conceive them to deserve; and shall not reject anything from our columns, because against our views, if not abusive, and if written in good style and a respectful manner; reserving to ourselves, in all cases, the privilege of replying. It is but right and fair, that both sides of every question, subject and topic in religion, should be heard, so that the reader can determine in his own mind which is in the right, and sustained by the word of God. Our motto shall be the old one of the Bible Advocate, when conducted by us: “Prove all things, hold fast to that which is good.” But *speculations* outside of the Bible, we shall have nothing to do with.
—only to refute and expose them, where calculated to have an injurious effect, or to exert a bad influence. In short, it shall be our great aim to advocate and defend the pure, unadulterated truth of God’s word—the primitive, unperverted religion of Christ—and to disseminate its principles as far and as wide as we can; to confirm the faith of the Christian, and encourage and strengthen him in living the Christian life; to reclaim the back-slider, and bring him back to God and his duty; and to convince the alien, whether infidel or skeptical, of the truth and harmony of the Bible as a revelation from God, warn him of the punishment of sin, and induce him to reform and obey the gospel of Christ.

In addition to making our periodical valuable as a work of reference, as to the matter with which it will be filled, and worthy of being preserved and bound, we shall endeavor to give as great a variety as possible, knowing that, in the language of some poet:

"Variety’s the very spice of life,
That gives it all its flavor."

And in this age of railroads and telegraphs, we shall endeavor to make our own articles as short as possible, and enjoin brevity upon our correspondents, when we shall have any—so as to concentrate thought as much as possible, and give as great a variety as we can.

We shall endeavor to keep our readers posted up on the progress of the gospel and success of the cause, by giving them the usual religious news; and to publish obituary notices of deceased brethren and sisters, where sufficiently well written, and not too long for insertion; and, as we have said in our prospectus, to keep politics of every sort, and personal controversies among brethren, calculated to engender strife and ill-feeling, out of our columns—endeavoring to render unto God what is his, and leaving Cesar to take care of himself, and attend to his own affairs.

Such is the course we have “chalked out,” in conducting this periodical; and in conclusion, commending our enterprise to the patronage of the brethren and the people, we leave the
result with God and them, invoking his blessing upon our
efforts; and to Him and the Lamb be the honor, the glory,
and the dominion forever and forever!

JOHN R. HOWARD.

THE CHRISTIAN RELIGION.

Never was there such a moral phenomenon presented to the
world as that of the success of the Christian Religion. That
a religion, whose Founder was of obscure birth and his family
of mean condition, whose poverty was so great as to render
him destitute of all worldly means, and who was put to the
most ignominious death that man could die, the punishment of
the meanest criminal or malefactor; and whose heralds, whose
chosen ambassadors, to disseminate that religion in the world,
were of the humblest origin and most ignorant character; that
such a religion with no considerations, no inducements of a
worldly or secular character to commend it, but which struck
at the very root of the most powerful passions and cherished
prejudices of the human race; should at once take such deep
hold upon the human mind; and so soon obtain such a wide
spread influence over mankind, is a moral phenomenon the
most extraordinary ever witnessed in the world, and which
can be accounted for on no principles of human philosophy or
reasoning. Such was the Christian religion; and it was
because it was from God, and confirmed by miracle and the
fulfilment of prophecy, that it so soon obtained such
extraordinary success and dissemination.

It is that scheme of Divine philanthropy, for which the
world was in preparation from the fall of man, and which God
was developing, for four thousand years, until the Messiah,
"in the fullness of times" should make his advent into the
world. By prophecy and promise, in type and symbol, it was
shadowed forth and developed; first, in the starlight of revelation
under the Patriarchal Dispensation; then, in the moon-light
of the Jewish Economy, reflected from its types and shadows;
until the full-orebd Sun of Righteousness, in the person of our
Lord Jesus Christ, arose upon a benighted and dying world,
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with "healing in his beams," shed his refulgent light upon it, and irradiated it with his Divine glory!

Christianity is the perfection of peace on earth, good will towards men, and glory to God in the highest Heaven. Never was such a moral triumph on earth as that which was accomplished by its influence. Before it heathen temples went down, heathen altars crumbled to the earth, and heathen philosophy vanished away before its superior effulgence, like the shades of the night, and the mists of the morning, before the beams of the rising sun! Men had tried in vain to reform the world by human philosophy, but it was growing worse, and more ignorant of the true God, until his incarnation in man and manifestation in the person of Jesus Christ, who, by the offering of his own body on the Roman cross, and the shedding of his blood, made a sacrifice for the sins of the world, which alone could take them away, and purify the world from sin and moral pollution.

Hence, the Christian religion, in its purity, as left by the apostles of Christ, is the only religion in the world that is suited to man, adapted to his condition, and calculated to meet all his wants and aspirations. It is a religion which, in consequence of its spiritual and moral character, and the capability of the sacrifice and sufficiency of the atonement of Christ in its unlimited application, to meet the wants of the whole human race, the human mind can never outgrow, as it did the Patriarchal and Jewish religions, but which, as it is fitted for the illimitable progress of that mind, is adapted to it, in the highest degree of intelligence, refinement and civilization, to which it can ever attain. Indeed it is to that Religion that the world is indebted for all real civilization, which has only progressed as that Religion has been received and exerted its influence on mankind. We speak of the civilization of modern times. That of ancient times was only in proportion to the extent of the knowledge and influence of the revelations of God upon the world.

To see the influence of the Religion of Christ now on the
world, in this respect, we have but to look at the condition of those nations, where that Religion is not acknowledged, as China, Japan, India, Persia, etc., and contrast it with that of the United States, Great Britain, etc. And we even see a great and striking difference between those nations, where the corruptions of that Religion prevail and those where they do not—at least to such an extent. Look at down-trodden, priest-ridden, Roman Catholic Italy and Spain, once the fairest regions of the globe; Russia, where the Greek Church is but little, if any better than the Roman Catholic; Turkey, where Mohammedanism is the religion; Romish Mexico, etc., and compare them with our own country and England, and see the vast difference!

The Christian Religion must be received in its original purity, in order to benefit mankind—as it came from the apostles of Christ, and was left by them. Nothing else will do. Its corruptions are often but little better than an heathenism itself—sometimes no better. Our great object in the current Reformation, is to restore it back to the world, in its primitive, apostolic purity, divested of all human corruptions, traditions, appendages, etc. And not only must it be thus received, but carried out in its faith and practice—not only professed, but in act and deed submitted to. The whole man, body, soul and spirit, must come under the government of Christ, and there remain. It is only those who take the yoke of that government upon them; and then by patient continuance in well-doing, seek for glory, honor and immortality, that will receive the reward of eternal life.

J. R. H.

THE SEVEN MISSIONS.

Connected with the first coming of Christ, and the establishment of the Christian Religion, are seven important Missions, which we design noticing and discussing in a series of essays upon the subject. These are as follows:

1st. The mission of John the baptizer;
2nd. The personal Mission or ministry of the Lord Jesus Christ;
3rd. The first mission of the Twelve Apostles;
4th. The Mission of the Seventy Disciples;
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5th. The second Mission of the Twelve Apostles;
6th. The Mission of the Holy Spirit;
7th. The Mission of the Evangelists.

As we design this number for an introduction to the series, we shall devote it to a notice of the circumstance of John's sending a couple of his disciples to Jesus, to enquire whether he was the promised Messiah, or whether they were to look for another, as narrated in Luke xii. 18—30.—Jesus had raised from the dead the son of the widow of Nain, as they were carrying him out of the city on a bier, to bury him: and such was the awe inspired in the minds of the people, that it is said: "And there came a fear on all: and they glorified God, saying, that a great prophet is risen up among us; and that God has visited his people." And we are further told that "this rumor of him went forth throughout all Judea, and throughout all the region round about:" and that "the disciples of John showed him of all these things." Now it was under these circumstances we are told that "John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come; or look we for another?" In the account we have of the circumstance in Matthew, it is said, that "when John heard in prison of the works of Christ, he sent two of his disciples," etc. And we must notice too another circumstance here, that it was not until after John was cast into prison, that "Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand," and to perform those wonderful miracles and mighty works, by which he confirmed his preaching, teaching and mission, and which spread his fame and character abroad. Hence it was after he was cast into prison, that John first heard of them.

Now it may seem strange, inconsistent, and difficult to be accounted for, that John, after having acted as his harbinger, baptized him, and borne the testimony he did to his being the Messiah and Son of God, should now become skeptical on the subject; and send to him to ascertain whether he was really the Messiah, or not, and whether they were to expect another. But it is all easily accounted for. John, in common with the whole Jewish nation, not even excepting the apostles of Christ themselves, was expecting a secular Messiah, and a splendid earthly kingdom or monarchy—that the Messiah would take his seat on the throne of David and Solomon, in Jerusalem, and there reign forever, (John xii. 32—34,) and that at the inauguration of his reign they would be enabled to throw off the yoke of the Roman government, and under his victorious banner be enabled to march on from conquest to conquest until the whole world should be subjected to his dominion. This seems to have been the kind of Messiah the Jews were expecting, and the character of the reign of heaven he was to inaugurate; instead of his being the spiritual deliverer that he came to be, and by subduing the wicked and unholy passions of men, thus to bring the outward world into subjection to him.

John being thrown into prison by Herod, and Jesus having commenced his ministry without entering upon this expected reign, it was no wonder
that John became skeptical about his being the expected Messiah; and might have come to the conclusion that Jesus was at last only the Harbinger of Him who was to come, and that he himself had been mistaken as to his own character or mission as such, as he had performed no miracles himself, in confirmation of it. None seeming to regard Jesus as the Messiah, but only as a great teacher or prophet, this character of him might have confirmed John in the view he had taken of him.

The disciples of John delivered their message; but Jesus, as “in that same hour he cured many of infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight,” instead of replying to his enquiry by an affirmative or negative answer, “said unto them, go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.” It had been predicted of the Messiah that he should perform such miracles as these, and that the poor should have the gospel preached to them; and Jesus points John to these evidences of his mission, in proof of his being the promised Messiah and Son of God.

When the messengers of John had left, Jesus began to talk to the assembled multitude about John: “What went ye out into the wilderness for to see? A reed shaken with the wind?” Such was not the character of John, who as a reformer had “come in the spirit and power of Elijah.” He was not the man to give way to popular opinion, prejudice, or censure, and to be swayed to and fro like the slender reed before the wind; but his character, in denouncing the popular, proud and powerful Pharisees and Sadducees, as a “generation of vipers,” regardless of the consequences it might bring upon him; and the wicked and haughty king Herod, for his crimes, at the risk of losing his personal liberty and head, which it cost him; was more like the sturdy oak, which stands firm, resisting and unyielding before the force of the storm and the power of the tempest. Jesus continued: “But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled, and live delicately are in kings’ houses.” Such was not the character of John. Instead of being arrayed in fine linen and purple, and in the gorgeous robes and apparel of royalty, his clothing was of the coarsest and cheapest character, of camel’s hair bound to his body by a leather girdle instead of a crimson, silken sash, well fitted for his occupation; and instead of feasting on the luxurious dishes of kings and drinking the finest and costliest wines, he “came neither eating nor drinking,” and his fare, like his clothing, was of the simplest and cheapest character, “locusts and wild honey” from the crevices of the rock; and instead of sleeping in a palace, he probably had the earth for his bed and the canopy of heaven for his covering, in the wilderness of Judea. Jesus continued further: But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of heaven is greater than he.” John was not only as great a prophet as had ever risen, but much more than one; for he not only predicted the coming of the Messiah and near approach of the reign of heaven, but was his harbinger, the honored instrument in preparing the Jewish nation for his reception and his kingdom. But as he was never in that kingdom, but beheaded before its inauguration, the least in it was and is greater than John, as the least in a kingdom is greater as to that kingdom than one who was never in it; and
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As the knowledge, state, relations, privileges, and enjoyments of a subject of Christ, are so much superior to those enjoyed by all the prophets who preceded the establishment of that kingdom, as to render the least in it greater than the greatest of the prophets, and even greater than the harbinger of Christ.

J. R. H.

SIMPACT OF THE GOSPEL PLAN OF SALVATION—
AN OBJECTION TO IT.

Among the objections to the Gospel plan of salvation, as revealed in the Bible, for which we are contending, and that is nick-named "Campbellism" by our opponents, which we often hear urged by them against it, is that of its great simplicity. For a man merely to believe on the Lord Jesus Christ, repent of his sins and turn away from them, and be baptized on the confession of his faith in Christ as the Son of God, and on these simple, easy conditions receive the remission of all his past sins, and be inducted into a state of covenant relation, favor, and acceptance, as his son and an heir of Heaven—is entirely too simple and easy, and will not do. They never ask whether it is the teaching of the Bible—whether in accordance with the word of God—which should always be the great arbiter and decider as to everything of the kind—but demur at its simplicity—"it is too simple, too easy, and will not do on that account." The objection is of the same character or kind as the question involved in the following: "Nay; O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?"—

So as to this objection—it is one against God himself, for having made the terms of remission of sins and salvation so simple, plain and easy; though it had been predicted that the way should be so plain that "he that runs may read," and, "wayfaring men though fools should not err therein," and though Jesus had said, "my yoke is easy, and my burden is light."—It is but a manifestation of the same rebellious, self-will disposition, that prompted Cain to reject the sin-offering which God required, and which the righteous Abel brought, and in its place to substitute an offering which God did not require; and which (disposition) led him eventually to imbrue his hands in
his brother's blood; and the same rebellious disposition that led the "Man of Sin," the Pope of Rome, to usurp the place of Christ and his apostles, set himself up against God, and "changing times and seasons," to introduce a host of will-worship into the church, from which has come that abounding in the different sects of the land, and which has led to the rejection of the simple, plain Gospel of Christ, the demurring at its simplicity pun the introduction, in its place, of the "traditions of men," by, which it is made void, and "of none effect."

Simplicity, plainness, perspicuity, are characteristic of the word and works of God. It has been well remarked, by one of the greatest religious men and writers of this or any modern age of the world, that, "one of the most striking evidences of the divine mission of the Savior, was, that, to the poor his glad tidings were announced. A revelation not adapted to them, forfeits all claims to a divine original." One of the distinguishing characteristics of the Jewish religion, was, that it was a system of burdensome rites and ceremonies, in contradistinction to which the Gospel of Christ is of the opposite character; and nearly every system of sectarianism partakes more or less of this Judaizing character, first emanating from Rome; and hence the agonizing penitence of the mourning-bench, anxious-seat etc., corresponding to the Romish doctrine of penitence; praying to God to pardon the sinner while in a state of disobedience, corresponding to the priest's praying off the sins of the penitent, etc.

We see this simplicity, of which we have been speaking as characteristic of the Gospel plan of salvation, and have examples of it, in several things and events recorded in the Bible, attended with the most important results. What a simple thing was it for God to speak the world and the Universe into existence. But it was so. Notice the language: "And God said Let there be light: and there was light," or, "light there was." Again, "and God said, Let there be a firmament," etc. And thus we find every day's creation prefaced. Hence the Psalmist says most sublimely and beautifully: "For he spake, and it was done: he commanded, and it stood fast." In the
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case of the Israelites in the wilderness of Arabia, when on account of their sinning they were bitten by fiery serpents, we have an important example. On their becoming repentant, and getting Moses, their mediator with God, to intercede for them, and to stay the plague, the Lord, as we are informed, commanded Moses to make a serpent of brass and elevate it on a pole, and told him it should come to pass that every one who was bitten that looked upon it should be healed of the deadly poison; and we are told it was so. Now what a simple thing was that of merely looking upon that serpent of brass, and being healed of a deadly malady that perhaps no medicine could have reached. We may suppose these diseased Jews debating on the subject, somewhat after the manner of our sectarian opponents about the remedy for sin contained in the Gospel of Christ and some of them spurning it, and demurring at its simplicity; "What!—cured by merely looking on that serpent of brass yonder on that pole? It is too simple a thing, and I will have nothing to do with it." Think you they would have been healed? Most assuredly not. And where lay the virtue of the cure, sectarian reader?—you who object to the Gospel plan of salvation, on account of its simplicity—will you tell me? It was not in the piece of brass, or in the mere act of looking upon it; but in obedience to the command of God. Suppose the poisoned Jew had believed with all his heart or might, that he would be cured by looking upon the brazen serpent, but had refused or neglected to do so, think you he would have been cured? Most assuredly not. And so your "faith alone," without the corresponding obedience required in the Gospel, will not avail you a particle more in salvation or justification from sin, than would that of the diseased Jew; and is just as ineffective and worthless. The apostles received the favor of God and the apostolic office from Christ, not for "faith alone" but for "obedience to the faith among all nations, for his name," and the Gospel was "made known to all nations for the obedience of faith."

An Assyrian nobleman, called Naaman, was afflicted with the loathsome disease called the leprosy; and is directed to go to the prophet Elisha, who, on his halting before the door of his hum-
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ble dwelling at Jerusalem, with his train, did not even go out to see him, but sent him word to go and dip himself seven times in the river Jordan, and he should be healed. But the remedy was too simple and too humbling to the proud heart of Naaman.—

"But Naaman was wroth and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper:' just like these faith alone, sectarian opponents of the true Gospel, who demur at its simplicity. It is too plain and simple to do for them; but there must be much calling on the Lord, and loud, vociferous praying to him, as if he was deaf and could not hear, and great excitement of the animal passions and feelings, and striking and clapping of the hands! Naaman asks: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?"—another illustration of these demurring opponents, who enquire, Will not sprinkling and pouring do for baptism, instead of immersion? The waters of Abana and Pharpar were clear and beautiful, and, in the eyes of Naaman, better than those of the turbid Jordan; and so sprinkling and pouring are, in their eyes, nice and decent, and better than this "indecent," humiliating rite of immersion. But no, nothing but dipping in the waters of Jordan will do, because it was the command of God. "So he turned, and went away in a rage." But his servants were wiser than he, and remonstrated with him: "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" This brought reflection to him, and faith in what the prophet had said sprung up in his mind, and soon became strong enough to incite him to action, and carry him to the Jordan: "Then he went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came to him like the flesh of a little child, and he was clean." Where was the virtue of the cure here? Not in the waters of the Jordan—in any medical property possessed by them, for then all the lepers of Israel would have dipped in them, and been healed; but in obedience to the
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command of God. And so must the sin-sick soul, covered with its moral leprosy, be dipped too in the water of baptism, in order to be cured—to be cleansed from sin, because it is the command of God—not on account of any virtues in the water to wash away sin, but because it is there that, according to the arrangement of God, the soul is brought in contact with the blood of Christ, which alone can wash away sin.

As Jesus was passing along one day, "he saw a man which was blind from his birth;" and "he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing." Now we can imagine some of these opponents by, and ready to say, Oh no, it is too simple, it will never do. But it did do. There was no medical virtue in the clay, or in the water of that pool, to open the eyes of the blind; but there was great virtue in obedience to the command of Jesus; and that, in connection with the man's faith, which carried him to the pool and caused him to wash his eyes in its water, resulted in his receiving his sight. And so as to obedience to the Gospel, in order to pardon of sin.

Will the people never learn wisdom? Why will they continue to look for God where he is not to be found? Why will they expect him to meet with them, and bless them, where he has never promised to do so? Will they learn no lessons of wisdom from the Bible, the source and the great fountain of heavenly wisdom? Why look for him in the great excitements, and noise, and confusion, of protracted, and camp, and other meetings, where there is no promise of his being found, and no evidence of his presence? Let them learn a lesson from the case of Elijah at Horeb. God commanded him to go forth from his cave, and stand upon the mount. "And, behold, the Lord passed by, and a strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."
That was the voice of God. While he was not in the great and strong wind, nor in the earthquake, nor the fire, he was in that voice, which indicated his presence. So now, while not to be found in the storms, and agitations, and fiery excitement of sectarianism, he is to be found in the "still small voice" of his Word; and it is to that we are to listen, and obey what it says and requires. The mercy of the Lord, says the Psalmist, is "to such as keep his covenant, and to those that remember his commandments, hearkening unto the voice of his Word."

J. R. H.

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DUTY OF CHRISTIANS AT THE PRESENT CRISIS.

That a great crisis is upon our country at the present time, it is unnecessary to attempt to show, as it is well known to all; and that it is a most trying time upon men, is equally as palpable. It is not our design, as it does not come within the sphere of our duty and the object of our paper, to say anything about the cause, or causes, of the present unhappy and lamentable state of our common country. But there is something about which we can speak, and of which we conceive it to be our duty to speak; and that is of the duty of Christians, of the Disciples of Christ, at the present crisis. We shall not attempt to decide whether it is right or wrong for Christians to bear arms, in defence of what they may conceive to be right, whatever that may be. We leave that between themselves and their God, guided by his inspired word. But one thing we can say, and which has always been our sentiment on the subject, and that is, that a Christian can not volunteer, as it is termed, to bear arms. If he does so at all, let it be by compulsion, the compulsion of the country, or of "the powers that be," and have the right and authority to demand it of him. It should not be voluntary, but involuntary, on his part.

But we counsel one thing, and what we conceive to be a most important one in these exciting times, and that is moderation. We are enjoined by the apostle, to let our "moderation be known unto all men." Moderation is a Christian duty near akin to temperance, and belonging to that class of Christian duties and virtues—moderation, not only in reference to the exciting mat-
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"...in all things. Not only is it the duty of the Christian to act with moderation, but it gives him a great advantage over the man who is rash, precipitate, and suffers himself to be carried away by excitement; as it enables him to act with discretion, prudence and justice—to take a calm, considerate and correct view of matters and things, and to act accordingly. We are also enjoined, "with patience to possess our souls," and the wise man says, that "he who ruleth his own spirit"—who governs himself—is greater than the conqueror of a city.

As the religion we profess is one of peace, and in its spirit opposed to war and bloodshed, we are bound to use all the means we can to promote peace among men—all men everywhere—and to refrain from being instrumental in stirring up, or promoting strife and contention among our fellow-men, and particularly among our brethren—from exciting enmity, hatred and dissension. The great Captain of our salvation was called "the Prince of peace;" and his reign was hailed by a convoy of angels from heaven, as to be one of "Peace on earth, good will among men, and glory to God in the highest heaven." Every Christian, therefore, is bound by the title and character of his Divine Master, who is to be his great example; by the spirit and genius of his religion; and by his duty and obligations to his brethren and fellow-men; to promote peace, union, harmony and goodwill among men, as much as within him lies.

Nor is this all. Our religion is one of love. Of such vast importance is this principle of it, that we are told: "God is love"—it is the very name of God himself!—and that "he that loveth is born of God," and "God dwelleth in him and he in God." Now see the peaceful character of love: "Love suffereth long, and is kind—is not easily provoked, thinks no evil—bears all things, believeth all things' hopes all things, endures all things."

The spirit of love then, is opposed to war, and is one of peace; and if as Christians we are actuated by it as we ought to be—love to God and love to man—we will oppose all war, and endeavor to promote peace among men, as much as in us lies. Only let Christians everywhere be actuated and governed by the principl
Brethren, let us consider well our great duty at the present crisis; and endeavor to avert, as far as we can, the ruin with which our once so highly favored and happy country, is now threatened! Let us consider well the high position we occupy as the Church of the living God; and let us pray to him, earnestly and fervently, to put an end to the fratricidal strife which is rending it to pieces, dissipate the dark cloud hanging over it, and shed upon it the beams of peace, harmony and prosperity!

J. R. H.

Transubstantiation Put to a Test—A Catholic Priest Stumped.

While in South-eastern Missouri, a few years ago, we had an incident related to us, in which the Romish doctrine of transubstantiation, the changing of the bread and wine of the Lord’s Supper into the real body and blood of Christ by the blessing of the priest, was put completely to the test, and the priest as completely stumped and refuted. A very intelligent young lady of a highly respectable Roman Catholic family, “rebelled” against the Church, and called the doctrine in question, to the great grief of her parents, whereupon a priest undertook her case, and to convince her of its truth. She at length consented to believe it, if he would let her prepare the wafers, and then after consecrating them, eat some of them himself in her presence. Of course he was ready to comply with a proposition so easy of performance. He was to call on a certain day, and did so. The wafers were produced, the priest consecrated them, and was about to put one into his mouth to eat, when she told him to hold that there was arsenic enough in one of them to kill him! Of course he refused to eat them, not wishing to die. The young lady then remarked to him, that if by his consecration of them they had been really changed into the body of Christ, he could eat them with impunity, and the arsenic would not hurt him; but that his
refusal to do so, after learning it was in them, showed that he did not believe the doctrine himself, did not believe his own teachings, and knew the doctrine to be a lie. The priest was completely stumped and could not say another word! So he left her; and I think she eventually became a member of the Church of Christ; as the expulsion of one fundamental error frequently opens the door for the departure of all the others, and leaves the mind, dispossessed of them, open to receive the truth.

J. R. H.

SKELETONS OF DISCOURSES.

NO. 1.

For the benefit of our young preachers, we propose to give a series of skeletons or outlines of discourses, and as it will be no disadvantage to our older ones, who sometimes require variety, to interest their audiences, and as the general reader may also occasionally learn something valuable from them.—We would admonish our young preachers, however, who may be disposed to use them, in doing so not to stick too closely to our arrangements, but to use them more as hints than otherwise; and in preaching always to "be themselves," as the saying is—not to be mere imitators of others in anything pertaining to preaching, but to adopt a style and manner of their own, one natural to them, and untrammeled by rules or precedents of any kind; and to always be in earnest, so as to make others believe and feel what they say.

OPENING EXERCISES.

Read XIX Psalm, or some other appropriate one. Sing suitable Hymn or Song from Hymn Book.

Prayer.

DISCOURSE.

ON EXAMPLES OF FAITH.

Read Heb. XI, 1 to 6 or on to 10, or to 16.

1. What gave rise to the expression in verse 1. See chap. X, 35 to 39, for the reasons.
2. Paul's definition of faith, in reference to that. Properly rendering from the original, "the confidence of things hoped for, and conviction of things not seen:" that is, the confident expectation we have of receiving the things for which we hope—that hope being based on the promises of God, (see verses 30 and 39;) and, the conviction we feel in our minds of the reality of persons, events, things, etc., we have never seen, from the testimony of the Bible. Comprehensiveness of the definition, as it embraces all in reference to faith, past and future; and, as it is an inspired definition, is infallibly correct.

3. By faith the elders, or ancients, obtained a good report—as Abel, Enoch, Noah, Abraham, etc.,—were "borne witnesses to by God," as justified, and accepted by him.

4. Faith illustrated by our understanding from the testimony of Moses, in Gen. I chap. that the worlds were created by the word, or command of God, as when "God said, Let there be light," and there was light.

5. Illustrated by the offering of Abel, who prompted by his faith in God, offered the right kind of sin-offering, an animal and its fat, the kind God required, which was more excellent, or better, than Cain's, who prompted by self-will, and a wicked, rebellious heart, knowing what God required, because he was a cultivator of the soil, brought an offering of fruits of the earth, such as God did not require. Hence God accepted Abels, by consuming it on the altar at the east of the garden of Eden, by the "infolding flame of fire," incorrectly rendered "a flaming sword" in the common version of the Bible. Thus God had respect to Abel and his offering, and none to Cain, which left sin lying at the door, or his sins unpardoned. This is abundantly illustrated, in Lev. IX, 23, 24. Judges VI, 21, etc. 1 Kings XVIII, 17 to 40. Hence, the language of Paul here, in reference to the offerings of Abel and Cain.

6. Case of Enoch, who was translated to Heaven on account of his faith.

7. They who come unto God—who become the disciples of
Christ, and his worshippers—must first believe in his existence, which belief lies at the foundation of all true religion, and which can alone be obtained from his revelations to the world, of his existence, attributes etc.

3. Accountability of man, predicated on a system of rewards and punishments, showing that faith and obedience have, in all ages of the world, been the two great principles of religion.

9. Coming unto the Lord and seeking him. Acts XVII, 27. Mal. III, 7. Matt. XII, 28. How people came unto him under every dispensation of religion, and how they sought him by keeping his ordinances, as above in the references.—Must come to where his name is recorded. Ex. XX, 24. Name in the church now, as in the Tabernacle anciently, and must come unto that—connected with baptism, the door into it. See Luke XXIV, 45 to 48, compared with Acts II, 38. Acts X, 43 and 48. XXII, 16, 10. The city with foundations, the attaining unto which, the great object of all.

SYNOPSIS OF THE GOSPEL.

Being fond of order, system and method in everything, and particularly in religion—for we are told in the Bible that God is a God of order—we have always admired the "Synopsis of the Gospel" of Bro. Burnett in his preface to the one volume edition of the Christian Baptist, the first periodical published by Bro. Campbell, the great pioneer work in the current Reformation, and which should be in the hands of every disciple of Christ, who can afford it. We recollect that once, in the early part of our Christian life, we were taken to task by the celebrated "Dr. John Thomas, M. D. not D. D." as he was so fond of writing himself, of Virginia, for "segmetizing the Gospel," as he termed it; but we could see no harm in it, as the Synopsis contained the truth, as presented, or found, in the word of God, and that was enough for us. Better to "segmetize the Gospel" than to "fly off at a tangent" from the Christian system, into the region of imaginary circles and spheres, as did the renowned Doctor—into the infinity of airy speculation, and become bewildered in it. But to come to the Synopsis:
SYNOPSIS OF THE GOSPEL

It is properly "A Synopsis of Divine Revelation," as denominated by Bro. Burnett. God has given three Dispensations of Religion to the world, sometimes called "Ages," at the head of each of which stands a prominent, important personage of the human race. They were as follows:

1. The Patriarchal Dispensation, at the head of which stands Adam.
2. The Jewish Dispensation, Moses.

Each one of these Dispensations had its gospel, ordinances, laws, priesthood, etc.

1. The gospel, or good news, of the first was proclaimed by God to Adam, (in Gen. iii. 15,) in the sentence pronounced on the serpent, representing the Devil, the head of false religion: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here we have the promise of the Savior; the gospel in promise; and it was so regarded by Eve, as we see from what she said when Cain was born. Hence God told Abraham; that "in his seed," which Paul says was Christ; "all the nations of the earth should be blessed." The serpent was to "bruise his heel," to be the cause of the death of Christ, but Jesus was to "bruise his head," to vanquish him and destroy his power. The law of that Dispensation, at least the first law, was the positive statute not to eat of the fruit of the "tree of the knowledge of good and evil"—and the institution was that of sacrifice—and the priesthood that of Melchizedek.

2. The gospel of the second, or Jewish Dispensation, is to be found (in Exodus iii. chap,) where God appeared to Moses, the head of the Dispensation, in the burning bush, and gave him the promise, the good news, to deliver the Jews from Egyptian bondage, and give them the land of Canaan,—the ordinances and laws, those of the Mosaic law—and the priesthood, that belonging to the tribe of Aaron.

3. The gospel of the third, or Christian Dispensation, was that of Jesus the Messiah, (in Acts, ii. chap.) and preached by his apostles to all the world. The positive ordinances, baptism...
SYNOPSIS OF THE GOSPEL.

...and the Lord's supper—the laws, those promulgated by the Apostles for the government of the Church of Christ—and the priesthood, that of the Lord Jesus Christ, who entered Heaven with his own blood, to appear in the presence of God for us, and thus became our High Priest, of whom Melchizedek and Aaron, and the Jewish high priests, were the types, under those Dis-pensations of religion.

Hence the Christian Religion contains a Gospel, Ordinances and Laws. And in the scheme of the Gospel of our Lord Jesus Christ to the world, it is divisible into three great departments, News, Commands and Promises: News to be Believed, Commands to be Obeyed and Promises to be Received.

I. News to be believed, which consist of three great fundamental facts, announced by Paul as "the gospel:"

1. That Christ died for our sins, according to the (Jewish) Scriptures.
2. That he was buried;
3. That he rose again the third day according to the Scriptures.

II. Commands to be obeyed:
1. Believe on the Lord Jesus Christ;
2. Reform from your sins;
3. Be baptized in order to the remission of sins.

III. Promises to be received:
1. Remission of all past sins;
2. The Holy Spirit the gift of God;
3. The hope of eternal life, to be obtained by perseverance.

Such is this Synopsis of Divine Revelation. To say that it is the work of chance, or a forced arrangement, would be as absurd, and as contrary to Scripture and reason, as to say that the revolution of the planets around the sun, or the seasons, of the year, or the constitution of man, are the work of chance, or a forced arrangement of these things, existing only in the mind. Taken as propositions, every part of this Synopsis can be abundantly sustained by the Scriptures of both Testaments, which every where are in harmony with them, and testify to their truth. Let the good news of these great facts be really and
cordially believed; these commands all be obeyed from the heart; and these promises all be received and entertained; inspired by this hope, and persevering unto the end; the reward will be eternal life.

PROGRESS OF THE GOSPEL.

Notwithstanding the great excitement in the country, and the seeming absorption of the public mind by it, the primitive gospel appears to be steadily and triumphantly progressing, and accessions to our ranks going on. While the wheels of the various sectarian cars seem in many places completely clogged, those of the grand car of Reformation are rolling on in many places almost as usual. The difference is easily accounted for. Their systems, depending in a great degree on animal excitement, the moving of the passions, when these becomes turned into political and military channels, conversions to them must abate or cease; while the Gospel of Christ, being addressed to the judgment and reasoning powers of the mind, succeeds in taking captive the soul, by attacking the affections of the heart through the citadel of the understanding; and thus brings the whole man, body, soul and spirit into the captivity of the obedience of Christ. The greatest triumph of the gospel we have noticed in our papers, and one of an unusual character, is that of the month of February, in the island of Jamaica, West Indies, under the labors and influence of Bro. J. O. Beardslee, our missionary there, sent from the United States, as reported in the American Christian Review of April 9th. by Bro. D. S. Burnett, the corresponding Secretary of the Missionary society. After large accessions in December and January, Bro. Beardslee reports one hundred and ninety five additions for the month of February. Such success is almost unprecedented in the annals of missionary enterprise; and is due under God to the proclamation and exhibition of the pure Gospel, to honest hearts and understanding minds. As pecuniary aid is needed for this mission, under the circumstances in which this almost unprecedented success has placed it, surely the brethren should respond as promptly and liberally as they can, to Bro. Beardslee's call,
SYNOPSIS OF THE GOSPEL.

and remit the necessary aid to Eld. D. S. Burnett, the Secretary at Cincinnati, Ohio. Every dollar sent for him will be a help. Bro. Beardlee's letter in the Review, (of April 9th.) is highly interesting, and we invite attention to it.

We have always regarded this mission as of a far more important character than the one at Jerusalem; and the result is showing it, in the fruits of it already, though so recently established. The population to work on in Jamaica is of a far different character from that at Jerusalem; and hence the difference in the results.

Bro. Burnett also reports some very favorable news from Kansas. "Bro. Hutchinson, in Lykins Co. has raised two churches, one of 26, and the other of 31 members."

Bro. Burnett says, if he had sufficient funds, "we would stop no preacher, and we would employ some new ones, who want to work for low wages. We are turning many such away, Bro. J. J. Trott, the indefatigable missionary among the Indians, for instance." We very much regret to hear this. We are well acquainted personally with Bro. Trott, and know him to be one of the worthiest and most efficient men we have, and one of our most faithful and indefatigable preachers. He is well calculated, better than any man we know of among us, as a missionary among the Indians. He left Middle Tennessee, where he could have been well sustained, to preach the pure gospel, the unsearchable riches of Christ, to the benighted Indians, and, in doing so, to submit to all the privations incident to a life of the kind, and will not the brethren now, by the contribution of a few dollars, comparatively speaking, relieve his wants, and keep him in the field where he is? We know of no man among us who can fill his place, should he abandon his field. He was one of the six Methodist and other preachers, who were imprisoned years ago in Georgia, for preaching to the Indians when they were there, as he once told me. He left the Methodists afterwards, and came over to us, where he has been preaching ever since. Brethren, come up to his aid, by your contributions.

J. R. H.
SOWING TO THE FLESH AND SPIRIT.

Paul, in writing to the Galatians, (chap. vi, 7, 8,) announces to them one of the most important truths in all the word of God, and which cannot be too deeply impressed upon the mind of every Christian: that "whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." These are truths of most solemn import, and of the most interesting character—of the deepest importance to us as disciples of Christ, as they involve our eternal destiny for weal or for woe. They should be deeply impressed upon our minds, and ever kept before them.

"Fain would I sound them out so loud,
That all the earth might hear"

Water does not more certainly flow down a declivity by the force of gravity than that such will be the destiny of mankind, according as they sow. In the kingdom of nature it is an irrevocable rule that "like produces like"—corn produces corn, wheat produces wheat, etc., and it will be as surely the case in reference to religious matters, that like will produce like—sowing to the flesh will produce corruption, and sowing to the spirit, life everlasting, as the apostle says. It is an order and a result that nothing can reverse, either in nature or grace. And so important a matter is it, and so liable are persons to be deceived in it, that the apostle prefaces it with these words; "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Be not deceived in a matter of such vital importance to you; and though you may deceive yourself, you cannot deceive God—he is not mocked in it.—And if you do deceive yourself, by imagining that you are on the road to heaven, and will go there, while you are all the time "sowing to the flesh," by indulging in carnal pleasures and gratifying your fleshly and sensual appetites; in feasting, and revelry, and drinking, and dancing, and gambling, and swearing; and by cheating and defrauding, and avarice and covetousness, and "such like," you will be fatally and awfully deceived; and, like the rich man in the parable, when the night of death is over with you, and the morn of the resurrection comes, you will wake up in hell, being in torment! Oh then, be not deceived, we beseech you.

The apostle has cautioned Christians not to be deceived in these matters; and in the preceding chapter he has told them that "the works of the flesh are manifest," so that there can be no deception about it, and that they are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred,
variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." While the term "revellings" includes dancing, which is evidently as much a sin as any of the others above mentioned, and as much belonging to the works of the flesh, the expression, "and such like," includes gambling and every other vice of the category. So that we can be at no loss whatever as to what these works or sins are. At the close of the above extract, the apostle makes a declaration of the most important and solemn character, and which should sink deep into the mind of every Christian, and cause him to shun these sins as he would the deadly bite of a serpent: "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God"—the everlasting kingdom of Christ. Are they then, we ask, fit for the kingdom or church here? Most assuredly not; and unless they reform quickly and sincerely, should be promptly expelled from it. Notice what the Spirit says by John, in Revelation, to three of the seven churches, on this subject. After commending the congregation at Ephesus for their patience and forbearance: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil—and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted;" he then tells them that he had somewhat against the church, because she had left her first love; and to remember from whence she had fallen, and reform, and do the first works; "or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou reformest." And to the church at Pergamos, in which there was sin: "Reform, or else I will come unto thee quickly, and will fight against them [those guilty of sinning] with the sword of my mouth." And to the church at Philadelphia: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Not only does the declaration of the apostle cut off all those guilty of these works of the flesh from the everlasting kingdom, but it contains a salvo against Universalism, an argument around which its advocates can never get; for while they promise eternal life and salvation to all mankind, be their conduct and lives what they may, irrespective of character, he affirms, in the most positive and emphatic manner that such as do these things "shall not inherit the kingdom of God." This makes it as false as the hell, to which we fear it will be the cause of sending so many of the human race!

This description of the works of the flesh, given by the apostle, as we have quoted, accords with what the Savior said, while
on earth: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Wherefore by their fruits ye shall know them."—The rule is as good now to judge men by, as it was then. If their fruits are not good, if their works are evil, they are not fit to be in the church. And Jesus assigns all such to the same fate that Paul does: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Again: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." That will is contained in the word of God; and there is no promise to mere faith in that, it matters not how strong and heart-changing that faith may be; nor how thorough and genuine, the repentance by which it may be accompanied; there is no promise to anything short of the obedience which the gospel requires. As it was the doers of the Jewish law and not the mere hearers, who were justified before God; so it is only the "doers of the work," under the Christian system, who will be blessed. Jesus says still further: "And then will I profess unto them, I never knew you: depart from me ye that do these works of the flesh. And oh, how awful the sentence: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels!"

We come now to the fruits of the Spirit, which Paul has presented in contrast to the works of the flesh; for not only must the Christian abstain entirely from all carnal works, but it is as necessary, and as obligatory upon him, to produce these fruits. He is not permitted by his Divine Master, nor by the principles of his holy religion, to lead an inactive or a lazy life, in reference to these things. There is no middle ground of inaction and neutrality between the doing of these evil works and the producing of these good fruits; but the Christian must be determined, active and industrious, upon the side of the Lord. He is to use his talents, whatever they may be, in the service of God, to promote his glory and the good of his fellow men—must be "ready for every good word and work." Let him remember, that it is those "who, by patient continuance in well-doing seek for glory, honor and immortality," that will receive the reward of "eternal life." It is something here deserving our attention, that Paul does not apply the same term to the productions or effects of the flesh and Spirit; but while he designates those of the former works, he calls those of the latter fruit—a very just and appropriate distinction, as the term fruit has something in its meaning, a sort of virtue or good about it, that renders it not strictly ap-
ECCLESIASTICAL BIG-HEAD.

He says: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance." against which there is no law. While the Jewish law punished those guilty of the works of the flesh, and while they are forbidden by the Christian law; and while those guilty of them will be punished according to that, in a future state of existence, there is no law, neither Jewish nor Christian, against these fruits of the Spirit. By "faith" the apostle means fidelity, or faithfulness, according to the original; and patience, virtue, godliness, brotherly-kindness, etc., though not expressly mentioned here, are implied, and mentioned elsewhere. We need then be at no loss as to what are the fruits of the Spirit, and the great importance of producing them, as upon this will depend our eternal destiny. The apostle does not mean that we are merely to entertain these principles in our minds—to merely feel sentiments of love, joy, etc., and entertain them in our bosoms—but that we are to make a practical exhibition of them in our lives, and to show a conduct and character guided by them, to the overcoming and exclusion of all the dispositions and feelings that lead to the works of the flesh. There must not only be love, but the "labor of love;" not only be faith, but the "work of faith;" and thus as to all these other fruits of the Spirit. Indeed the very term fruit, implies something to be done: and the mere fact of entertaining these in the mind, without a manifestation of them in our lives, and a practical exhibition of them in our conduct, will be of no more avail towards our eternal salvation, than faith without works, according to James. If, in the language of Paul, after the quotations we have made from him, "they that are Christ's have crucified the flesh with the affections and lusts," to become engaged again in the works of the flesh, will manifest an inconsistency of which the Christian should never be guilty; and will be a contradiction to our high and holy profession. "If we live in the Spirit," as he continues, "let us walk in the Spirit"—let us show it by our daily walk, conversation and character. And let us ever keep before our minds his solemn and important declaration: "They who sow to the flesh, shall of the flesh reap corruption; but they who sow to the Spirit, shall of the Spirit reap life everlasting." Again: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." And lastly: "Let us not be weary in well-doing for in due time we shall reap if we faint not."  

ECCLESIASTICAL BIG-HEAD.

There is a disease among horses called the big-head, well known among all persons who have had much to do with horses, and particularly if they have ever been cheated by a horse jockey, and had a horse with the disease imposed upon them. It manifests itself by a swelling of the head, which increases until sometimes it becomes monstrous in appearance—it gets so utterly out of proportion with the body and rest of the members of it. The next manifestation of it is a stiffness of the limbs—the whole system becomes diseased—and if the disease be not arrested, death ensues eventually. This is what physicians call the pathology of it, the description of the symptoms, or the diagnosis.
As the disease is very deep-seated one, affecting the bones of the head, and being an unnatural, morbid growth of them, the remedy has to be a severe one—on the principle that bad, deep-seated diseases require severe remedies. Nothing short of cauterization, as it is termed—the application of the knife and caustic—will cure it; and sometimes it becomes incurable, and the case has to be given up.

Now there is an ecclesiastical disease of the same character, to which preachers, and particularly young preachers, are liable—as among horses, young ones are most liable to it—which so much resembles the horse disease, that when a preacher becomes puffed up with self-importance and self-consequence, and thinks that he knows more than any body else, as we say, he is said to have the big-head; and when he becomes unusually so, he is said to have it very badly. The disease manifests itself in the same way as among horses, by a swelling of the head, figuratively speaking, a puffing up of the mind, the seat of which is in the brain or head; followed, in most cases, by a stiffness of manners and assumed loftiness of deportment. The individual becomes transformed into an oracle, in his own estimation, which must be consulted in all religious matters of importance, and looked up to, and his decision, which he is always as fond of giving as he is of being consulted, must be received as final and conclusive, and from which there must be no appeal. Shakspeare, that great judge of human nature, as he is termed, has very well described the character:

"I am Sir Oracle;
And when I ope my mouth let no dog bark."

This is the more appropriate, as such characters are generally dogmatical, one of the chief characteristics of the disease, when of the ecclesiastical character.

And we are sorry to say that this disease is not confined entirely to sectarian preachers, but unfortunately now and then a case of it is to be met with among our own preachers—generally the "fledglings," who like young horses, are most subject to it, but sometimes we have met with a case among the elder
portion of them, though rarely, men who, like Demetrius, "seek the pre-eminence" among the brethren; and such cases, like old horses, too generally become incurable.

The disease, we must remark, is not confined entirely to preachers, but there are various other kinds of it, as political big-head, literary big-head, etc. Hence we hear it said of a young man sometimes, who is very self-important and conceited, that "he has the big-head badly." Ladies sometimes, but very rarely, have it—like the same sex among horses.

The remedy, like that for horses, has to be a severe one to cure it in people. They need a sharp, cauterizing application occasionally, which they are generally pretty sure to get—have to be now and then "cut down," as we say. The remedy for the ecclesiastical form of the disease, is the application of the "sword of the spirit," where it can be used, which, if properly applied, hardly ever fails to effect a cure; and where that cannot be used—where the patient will not admit its use—the case is generally a hopeless one. Brethren endeavor to keep clear of this disease.

J. R. H.

ASK BROTHER MARTIN.

A friend of ours recently staid all night with a Baptist brother not many miles from this place; when a conversation sprung up on what "the Campbellites believed," when the Baptist brother manifested great opposition to us, said we "did not believe in experimental religion," and all that, the usual slang of objections that you are accustomed to hear. Our friend began to question him pretty closely, when he found that he was not posted up at all, in either what we or the Baptists themselves believed. At length he became so badly bothered and tangled up, that he said to him: "Ask brother Martin, and he can tell you what we believe." Now brother Martin was the Baptist preacher: and that is generally the way with such persons as this Baptist brother. It is the most ignorant among the different denominations, those who know the least, and are the worst posted up about our sentiments, that are the most opposed to us, the most prejudiced against us and in favor of themselves.
When they get bothered by others, as to what they believe, the reference is to the preacher: “Ask brother Martin, and he can tell you”—not to the Bible—not to a “thus saith the Lord,” and, “How readest thou?” but “Ask brother Martin.” They can’t do as well as the Scotch collier, who, on being asked, what he believed, replied, “I believe as the church believes.”—“And what does the church believe?” was the question again. The collier replied, “The church believes as I believe.” “And what do you both believe?” The response was, “We both believe the same thing”—not, “Ask brother Martin, and he can tell you.”

HERO.

BY CHARLES SWAIN.

What is Hope? The beautiful sun, Which colors all it shines upon; The beacon of life’s dreary sea, The star of immortality! Fountain of feelings, young and warm; A day-beam bursting through the storm; A tone of melody whose birth Is, oh! too sweet, too pure for earth; A blossom of that radiant tree, Whose fruit the angels only see; A beauty and a charm, whose power Is seen—enjoyed—confessed each hour; A portion of the world to come, When earth and ocean meet the last To overwhelming doom!

Sir William Jones on the Bible.

The celebrated Sir William Jones of India, one of the ablest men and most profound writers of modern times, says of the Bible:

“The Scriptures contain, independently of their divine original, more true sublimity, more exquisite beauty, more important history, purer morality and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or idiom.”
DE CAPTIVITATE BABYLONIA.

For the Christian Pioneer.

DE CAPTIVITATE BABYLONIA.

(The Captivity in Babylon.)

Dear Sir:—With your permission I will offer some thoughts on the Jewish and Christian Captivities, comparing the two together, and showing their similarity to each other. I do this the more cheerfully because the great anti-Christian Babylon is soon to come into remembrance before God, to receive the cup of wine of the wrath of Almighty God. Rev. xvi. 19.

Ancient Babylon was situated on the river Euphrates, and was the capital of the Chaldean or the Assyrian empire, which was destroyed by the arms of Cyrus, king of Persia, in the days of Belshazzar, the son of Nebuchadnezzar the Great, according to the prophecy of Daniel, chap. v. Babylon signifies confusion, mingling, and as this ancient city had been a noted enemy of God's ancient people, the Jews; enticing them to idolatry, and tyrannizing over them with relentless cruelty; marching their armies into the country, spoiling the inhabitants, and carrying them captive into their own country, where they treated them as slaves, its overthrow and destruction became a leading topic in the writings of the Hebrew prophets long before the event took place. Isa. xiii. and xiv. chapters—also xxi.—xli.xliii.xliv. and lxv. chapters. Jer. i. and li. chaps. and the Lamentations of Jeremiah. It was founded by the first descendants of Noah, 2234 years before Christ. It was enlarged by Nimrod, the grandson of Noah by Ham, 2000 B. C. and in a manner rebuilt about 1200 B. C. by the Assyrian queen Semiramis, the foundress of the city. It was by Nebuchadnezzar and his daughter, Nitocris, that it was brought to such a degree of magnificence and splendor, as rendered it one of the wonders of the world. Jeremiah says, chapt. li. 7 verse, "Babylon has been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunk of her wine, therefore the nations are mad. I will do judgment upon the graven images of Babylon." Such is the prophetic account of ancient Babylon; and these things were all fulfilled to the very letter. Babylon of old was a type of Antichrist, the Christian
DE CAPTIVITATE BABYLONIA:

apostasy. It was the symbol of the Papal hierarchy, for such is the explanation given us of this matter in the 17th. chapter of Revelation. This church is the head of the grand apostasy from Christ, and carries on a continual opposition to him. And with respect to all other corrupt churches, to which the name, Babylon may be applied, according to the measure of their conformity to her, she is the Great Babylon. She is the Great Harlot, and mother of harlots and abominations of the earth, instead of being the Spouse of Christ, and the mother of God's children, as she would have us believe. The old and renowned city of Babylon was remarkable for Idolatry; so is mystical Babylon, the Great chapter. 16. Revelation. Old Babylon was a great persecutor of God's ancient people, the Jews; so is the anti-christian apostasy. In France alone it is computed 1,000,000 perished. An eminent German writer computes, that since Luther's Reformation in the different countries of Europe, since the year 1520, in forty years time, 40,000,000, forty millions of persons were destroyed, nicknamed heretics, that is, Christians, the most holy, pure and devout people on earth. The Jesuits destroyed 9,000,000. In the Netherlands 36,000 were destroyed. The Inquisition destroyed 150,000. 000. Besides an innumerable multitude of Wickliffites, Hussites, Lollards and others.

Old Babylon was a great enemy to the Jews; so is Rome, or modern Babylon to Christians. Old Babylon was the mistress of Idolatry; so is Roman Babylon, the church of Rome. The Jews first lost their language, and then their liberty in old Babylon; so have Christians lost the pure speech of the Bible in modern Babylon. No two sects now speak the same language religiously. The Methodistic dialect is not spoken by Presbyterians, nor do Episcopalians speak the language of Presbyterians, and so on. God's people have lost their liberty in the Roman Babylon. Old Babylon was strongly fortified. So, is modern Rome or Babylon strong in riches, in traditions, speculations, parties, sects, creeds, churches.

There are two sorts of conquerors: one of the body, such as Nimrod, Alexander, Bonaparte; the other sort enslave the
mind, such as the inventors of superstition, false religion, Papal and Protestant superstition. The clergy of sects enslave the infant mind; the one does it boldly, the other slyly; one forms chains for the body, the other for the mind. Chains are chains whether made of iron, gold or silk. One person enslaves by force, the other by subtlety. Old Babylon was the throne of despotism; so is the Holy Catholic Church and her daughters—they enslave the infants. Old Babylon was proud, so is the Roman Catholic Church. She says, she sits as a queen and shall see no sorrow. The object of Rome is to increase her power and dominion, and not her religion. She thirsts for universal dominion and sway; that which ancient Babylon was to old Zion, or the Jewish Church, modern Babylon is to the Christian Church, the enemy, the persecutor—oppresses, enslaves and conquers.

In the 18th chapter of the Revelation of John, we have a sacred ode, much resembling that which Isaiah composed on the fall of old Babylon, in the thirteenth and fourteenth chapters of his prophecy. The subject of this New Testament ode is the downfall and destruction of mystical Babylon, the antichristian apostasy, in all its ramifications through the Protestant sects and parties; an event so fully determined in the counsels of God, and of such consequence to his glory and the interests of the Redeemer’s kingdom, that the visions and predictions concerning it are repeated. Let all who may chance to read these lines, listen to the merciful warning which God gives to his people in connection with these churches, to come out of them. He calls us to come out of them as he called Lot to come out of Sodom before he rained fire and brimstone on it. “And I heard another voice from heaven, saying, come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities,” Rev. 18: 4, 5. Some of God’s people are in the Romish Church, and her daughters, the Protestant sects—they are called upon to flee out of them, as Lot did out of Sodom in days of yore... Great use was made of this call at the time of
A SUGGESTION.

the Lutheran Reformation, when thousands of the Lord's peo-
ple, who had been holding communion with the Church of 
Rome, became obedient to this call, and withdrew from all 
connection with the mother of harlots, and her daughters. 
By

A REDEEMED CAPTIVE.

LETTER FROM ELD. BEN. H. SMITH.

We commend the following from the pen of our able, devo-
ted and beloved brother, Elder BEN. H. SMITH, of Brunswick, 
Me., who is so favorably known to most of our readers, as a 
preacher and writer, to their attention. Bro. Smith's sugges-
tion meets with our hearty approval; and we shall endeavor, the 
Lord willing, to meet with those who may assemble at the des-
ignated place, which will be determined on, as well as the exact 
time for the meeting, and announced soon, or in due time to 
give sufficient notice of it. We hope that the brethren through-
out the District will become aroused on the subject, as we wish 
to see every congregation in it fully represented at the meeting.

Brethren, take the matter in hand, as soon as you can; make 
your arrangements in good time to attend; and go prepared to 
effect something.

J. R. H.

For the Christian Pioneer.

A SUGGESTION.

Bro. Howard:—There is an old saying which has become 
a maxim: *In union there is strength.* This is particularly true 
with reference to united effort on the part of Christians, in 
prospering the cause of Christ. There is among our brethren 
in some sections, a want of cooperation, counsel, union of effort. 
I allude more to the region of country, in which we live. In 
other portions of our State, there are regular Co-operation 
Meetings, for the purpose of Christian greeting, and devising 
ways and means for the promulgation of the Gospel. The 
brethren of the Congressional District, embracing the counties 
of Pike, Marion, Lincoln, Mongomery, *et al.* have met regularly 
for years; assisted greatly in the education of young men for 
the ministry; and supplied the destitute places with preaching. 
Is such a thing impracticable in our District?
Some seven years ago we were regularly organized into a Co-operation, or, District Meeting, with flattering prospects for the accomplishment of much good. Nearly every congregation was represented; and, with commendable spirit, pledged a sufficient amount of money to sustain two travelling Evangelists. Accordingly, brethren HALLE and WRIGHT were selected to labor within the bounds of the District. Their report shows the great good accomplished. Brethren were strengthened and comforted; wanderers reclaimed; old congregations revived; new ones, organized; and scores upon scores brought into the kingdom and patience of our Lord Jesus Christ. But, notwithstanding the success of these brethren, whose labors were an index to what might be accomplished, the interest in the Co-operation Meeting subsided; and at last, the whole affair exploded! Several of the prominent brethren in the Co-operation left the country for other fields of labor, and it died out for want of proper care and nursing.

Now, my "suggestion" is, that we go into a regular Co-operation, for the advancement of the Redeemer's kingdom, of as many counties in this Congressional District, as will agree to it; and let us, as soon as possible, fix upon some convenient time and place to organize. I would suggest the last of August, or first September of as a suitable time; and LINNEUS, Macon City, or some central point, easy of access, as the place. Shall we make the experiment? The cause of truth demands it. I but speak the knowledge of all my preaching brethren, when I say great destitution exists in our District. Hundreds and thousands are perishing for want of the "bread of life," and the cries of "come over and help us," are more than we can respond to, in view of our labors at home. Let us do what we can. We number in this District about five thousand. What a mighty havoc the united strength of this army might make in the ranks of sin and error! The harvest is ripe, and only needs a few efficient reapers to gather it into the granary of the Lord. Brethren, shall we permit the lights of Zion to grow dim? The Lord has a large vineyard around us; He bids us go into it, and work; He has promised great reward. Let it be our work, while the
LETTER FROM ELD. P. S. FALL.

clash and din of sectional strife are heard, to unfurl the flag of the Redeemer, the banner of the Prince of Peace; and invite volunteers to rally around it.

Will each county respond to the "Suggestion?" Let us have the arrangements made; and a joyful meeting of the brotherhood this summer. Your brother,

B. H. SMITH.

Letter from Eld. Phillip S. Fall,
NASHVILLE, TENN. May 8th, 1861.

DEAR BRO. HOWARD:—

* * * * I am happy to say, that the cause of Christ is in a measure restored to its former status in this city. Since the effort to reconstruct the congregation was inaugurated, about sixty persons have been immersed, comprising heads of families, and fine young persons of both sexes, in about equal numbers. The house of worship (the old one) has been remodeled, and is now as good as new, and much more comfortable and commodious than ever. Four dressing rooms have been added, and a beautiful baptistery constructed, and the seats, which are free, are now well filled with a large and attentive audience. The list of white members never contained more than two hundred and sixty-five names. By the end of the present year there will be, if things go on as they have done, quite as many as in the best days of the congregation. The colored members were organized into a separate church; and there are possibly more than two hundred of them together now; but some twenty prefer to remain with us.

The greater number of the old members have returned to their places, and now value their privileges more highly than ever. Peace and love abound amongst us; and there is not a member that would not deny himself in any way rather than introduce a question that might engender strife. The unpleasant past is forgotten; and the author of the evil is rarely ever mentioned.

We have a fine Sunday School; a Bible Class for young men on Wednesday night; and a meeting on Thursday night, for the conversational study of some portion of the New Testament,
taken consecutively; and for prayer. In this all participate, who choose to attend; and the meeting is most pleasant and profitable. No one asks captious questions; but a sincere desire to learn is exhibited by every enquirer, male and female. Our sisters meet weekly in a sewing circle; and the proceeds of their labors are distributed among the poor, in addition to what is obtained from the weekly contribution, which is sacred to the poor, and which amounts annually to from five to seven hundred dollars.

Recently we have had many additions from amongst the children of our members, who have now grown up; and who rejoice that the House of the Lord is again open to them. This fills the hearts of their parents with joy—not only on account of the salvation of their offspring, but because when they shall be called away they will leave representatives behind them in the Church of God.

We regret that some who were scattered abroad have not returned. They have either gone nowhere, or have united with some one of the denominational churches after the explosion. But we have reason to "thank God and take courage." We praise his holy name for the mercy that he has shown towards us; and we desire to dwell in his House forever and ever.

Believe me very truly, and in the Hope of the coming of the Holy and Just One, your friend and brother,

P. S. FALL.

Remarks.

We feel thankful to bro. Fall for the above letter, in reference to the condition of the congregation and the cause of Christ in the city of Nashville. We are truly glad to learn that the Church is so flourishing, and that the cause has measurably recovered from the severe shock it received from the speculations of J. B. Ferguson, which came near breaking up the one entirely, and of completely prostrating the other!—the circumstances of which are no doubt known to many or most of our readers. This is but another example of the baneful effects of speculation in religion, which seldom fails of being attended with the most disastrous consequences! The congregation
was originally a Baptist one, and in charge of bro. Fall as their pastor, when, with almost entire unanimity, with hardly a dissenting voice, they discarded sectarianism, and came into the current Reformation. We remember often hearing him preach in the same house they now have, and of which he speaks, in the year 1829, when at College at Nashville; and we shall ever remember with pleasure, his clear, distinct utterance, lucid and forcible reasoning, and earnest, persuasive manner. May the Lord spare his useful life for many years to come, and preserve him unto his heavenly kingdom. We have many pleasant reminiscences of the congregation there, in the early part of our discipleship, and afterwards when visiting that city occasionally—mingled with the sad reflection that many of the old members, whose hospitality and social converse we used to enjoy, are now no more on earth—as old bro. Foster, bro. Claiborne, and others, who have gone to their reward in heaven! Truly "blessed are the dead, which die in the Lord—that they may rest from their labors; and their works do follow them."

After Ferguson became their preacher—bro. Fall having left and gone to Kentucky—the congregation built themselves a splendid and much larger house, said to have been the largest and finest in the city, and were getting along very well and harmoniously, when the introduction of his speculations caused an explosion, the Ferguson party holding on to the new house, when a suit at law took place in reference to the possession of it, which was eventually decided in favor of the other party, or the original church, they in the mean time occupying the Odd Fellows' Hall and the old house, which they rented of the New School Presbyterians, to whom it had been disposed of; and which they finally succeeded in getting back again; the new house having been burned down shortly after they had gotten it by law, as above—whether accidentally or by design, I leave the reader to infer. Having enjoyed the services of bro. Fall in by-gone years, and knowing him so well as a man of piety and sterling Christian character, eminent Biblical attainments, fine preaching abilities, and as a man in whom they could repose all
CO-OPERATION MEETING:

confidence—in short, as the man best suited of any they could get, to build up the congregation again, under the peculiar and adverse circumstances in which it was placed, and restore the cause back to its former state—the congregation called him back to the old scene of his labors; and the result has been most happy, and fully justified them in their most sanguine expectations. We hope that the example of this congregation, in its past history may serve for a warning to all our congregations of the danger of speculation in religion and the disastrous results to which it is calculated to lead, and in its present condition as an example for their imitation, which may stimulate them to act likewise, as to the same course of Christian duty and benevolent action.

J. R. H.

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For the Christian Pioneer.

CO-OPERATION OF GRUNDY AND SULLIVAN COUNTIES.

DEAR BROTHER HOWARD:—As in union of effort there is strength and efficiency, and as the principle of the co-operation of the churches of Christ is now established among us as consistent with the New Testament, I would respectfully suggest a co-operation of all the congregations of Christ in the counties of Grundy and Sullivan, Missouri; to be held at Lindley, Grundy Co. commencing on Friday 11 o’clock before the first Lord’s day in August next—to take into consideration such measures and action as may be deemed best to promote the welfare of the great cause in which we are all mutually engaged. I suggest Lindley as the best point, because, being on the line between the two counties, it is more centrally and conveniently situated than any point within this district of country, where we have a congregation; and as a place where the brethren meeting will be welcomed, taken good care of, and treated with kindness and Christian hospitality. I regard such a co-operation as particularly necessary at the present time; as for want of concentration and union of effort among us, the cause is not in that prosperous and flourishing condition, in which it should be placed; and as it is important too for the interchange of thought and senti-
REMARKS ON CO-OPERATION.

ment, and the promotion of kind and friendly feelings among us.

I hope that the congregations in these two counties will take measures in time to be well represented by their delegates at the meeting. And I would also suggest to those attending, not to neglect to bring with them letters from their respective congregations, authorizing them to act for them; and also the statistics of each congregation, as to the number of members, church officers, etc. We would also invite the brethren of Erie and Livingston counties to meet and co-operate with us, on that occasion, if they are so disposed, and can conveniently do so.—Brethren, one and all, let us not fail to attend. Your bro. in Christ,

MARTIN PETERSON.

Remarks on the above.

We most cordially approve of the above suggestion of bro. Peterson, and second it with all our heart; and we hope that the brethren of every congregation in these two counties, will take the necessary steps in time to be well represented at this meeting; as they will have ample time to make their arrangements before it will take place. This suggestion of bro. Peterson, and the one from bro. Smith of Brunswick, both of which we publish in this number of our paper, coming from each one without any knowledge of that of the other, shows the importance of the subject, and the unanimity of intelligent brethren in reference to the interest of the cause. We wish the brethren to keep each suggestion in mind; and prepare to act on both in time for the respective meetings. The meeting at Lindley will also be a good occasion for fixing upon the place and time for holding the larger co-operation meeting suggested by bro. Smith.

As bro. Smith has been promising to make us a preaching visit, can he not make it convenient to come then? And as we have understood that bro. T. M. Allen has had it in contemplation to make a preaching tour through this portion of the State, can he not also be with us then? And there is nobody we would be more gratified to see at it, than bro. Jacob Creath of Palmyra, Mo. Come, brethren, one and all who can, come, and let us have a good time of it, and one long to
OBITUARY.

be remembered. Let us, one and all who can, meet together here then; and in these times of political trouble, encourage and strengthen each other all we can.

J. R. H.

OBITUARY.

Death of Elder Walter Scott.

It is our melancholy task to record the death of another one of the pioneers of the current Reformation, Eld. Walter Scott, a name that has been long, extensively and favorably known to our brethren, who has gone to join in heaven his old companions and fellow-laborers on earth, Elds. Thos. Campbell, Jacob Creath, senr. J. T. Johnson and B. W. Stone, who have gone before him, to their reward. “Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” Bro. Scott, as we learn from a notice of his death by bro. John Rogers of Ky. in the Am. Christian Review of May 7th, breathed his last at Mayslick, Ky., on the 23rd of April, about 10 o’clock P.M.

The death of our brother demands more than a mere passing obituary notice. Truly, as bro. Rogers says, a great man in Israel has fallen. He was one of those who were engaged in inaugurating the present Reformation, along with bro. A. Campbell and others; and was one of the first and foremost, along with them, in the great religious-movement of the nineteenth century, in successfully urging the plea for the union of all Christians on the Divine Platform of the Bible; for the abandonment of all human creeds; and a return to apostolic Christianity in doctrine and practice. He was also one of the first to preach baptism in order to the remission of sins, which had been enunciated by bro. Campbell, in his Debate with McCalla.

The disease of which bro. Scott died, as we learn from bro. Rogers, was typhoid pneumonia, similar to that of which bro. J. T. Johnson died. He was about 67 years old, and a remarkably young looking and vigorous man for his age. Like bro. Campbell, he was, we believe, a native of Scotland, and a nephew of the celebrated novelist, Sir Walter Scott, after whom he was probably named. He was not only a successful preacher, but also one of our best writers; and besides his labors as an ed.
tor and contributor to our periodicals; has left two works behind him, his “Gospel Restored,” and “The Great Demonstration,” as monuments surpassing any that can be made of marble or brass; and that will not only perpetuate his name and fame, but exert an influence for good, perhaps for ages to come.

We conclude this obituary notice, by the following from bro. Campbell, in his Millennial Harbinger for May, who knew him long and well: “Next to my father he was my most cordial and indefatigable fellow laborer in the origin and progress of the present Reformation. We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work. He was, indeed, truly eloquent in the whole import of that word, in pleading the claims of the Author and Founder of the Christian faith and hope; and in disabusing the inquiring mind of all its prejudices, misapprehensions and errors. He was, too, most successful in winning souls to the allegiance of the Divine Author and Founder of the Christian Institution, and in putting to silence the cavillings and objections of the modern Pharisees and Sadducees of Sectarianism.—He was, in his palmiest days, a powerful and successful advocate of the claims of the Lord Messiah on the heart and life of every one who had recognized his person and mission; and especially upon those who had, in their baptism vowed eternal allegiance to his adorable name.—He without partiality or enmity in his heart to any human being, manfully and magnanimously proclaimed the truth, the whole truth, and nothing but the truth, so far as he understood it, regardless of human applause, or human condemnation. He had a strong faith in the person and mission, and work of the Lord Jesus Christ. He had a rich hope of everlasting life, and of the inheritance incorruptible, undefiled and unfading. I knew him well. I knew him long. I loved him much. We might not, indeed, agree in every point of expediency. But we never loved each other less, because we did not acquiesce in every opinion, and in every measure. By the eye of faith and the eye of hope, methinks I see him in Abraham’s bosom.”

J. B. H.
NEW PUBLICATIONS.

THE EMPHATIC DIAGLOTT.

We acknowledge our obligation to the publisher of this work for a copy of it, sent us by him. We had formed a very favorable opinion of it from the notice we saw recently in the American Christian Review; and on an examination of it, have had our expectations more than realized. It supplies a desideratum that has long been felt in the religious world, particularly among our brethren—the want of an interlinear translation of the Greek of the New Testament, accompanied by a free translation of the original text into English. It is published serially in pamphlet form, duodecimo size, with a printed cover to each number or part, and with a neat, handsome margin around each page. As the reader can form a better idea of the work from the title-page on the cover, than from any description of it that we can give him, we here copy this:

"The Emphatic Diaglott: containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesbach; with an Interlinear Translation, in which every Greek word is Literally and Grammatically construed as it stands in the Book: a New Emphatic Version, Based on the Literal Translation, the Labors of the most eminent Biblical Critics and Translators, and the various Readings of the Vatican Manuscript, (No 1200 in the Vatican Library;) together with Philological and Exegetical Foot Notes, and a choice selection of References; to which is affixed an Alphabetical Appendix, containing all the Geographical and Proper Names occurring in the New Testament; with difficult Greek words and phrases critically examined. The whole forming a complete guide to the correct reading and study of the Books of the New Covenant. Geneva, Ill: Published by Benja. Wilson. M. DCCC. LIX." In addition to this there is on the last page of each cover, the "Letters and Pronunciation of the Greek Alphabet;" with the aid of which, any one who can read English, can soon learn to pronounce correctly every word in the Greek Testament, the English of which he will find placed under it, in this edition; with an excellent free transla-
tion in a column on the right. The first volume, published in monthly parts or numbers during the past year, extends from the beginning of Matthew to Acts iv. 27; and two parts, (13 and 14) under one cover, carries it on this year to Acts xxii. 23. The price of the first volume, (12 parts) embracing 384 pages, (32 to each,) is $2 in advance; and for $2 more in advance, the publisher now offers the balance of the work, which will consist of about 500 pages; and the whole Book to new subscribers, embracing 384 pages, for $4 in advance.—For a work of the size, this may be considered dear to many persons; but to those who are acquainted with the great trouble and expense of getting up such a work, it will be low enough.

The publisher has laid the religious world under great obligation to him, for getting up a work so much needed and of such value and importance; and we would like to see his work liberally patronized. The translation is excellent; and he has not been intimidated from translating such Greek terms as baptizoo, metanoeo, etc. as the following specimen of his translation will show: "Now in those days appeared John the immerser in the desert of Judea, publicly announcing, Reform! because the Royal Majesty of the heavens has approached." (Matt. iii. 1, 2.) Again: "Then resorted to him Jerusalem, and all Judea, and all the country along the Jordan; and were immersed by him in the River Jordan, confessing their sins." (Matt. iii. 5, 6.)

As our readers would no doubt like to see how he renders the noted and much controverted passage in Acts ii. 38, containing the reply of Peter on Pentecost, we will give it: "And Peter said unto them: Reform, and let each of you be immersed in the name of Jesus Christ, for the forgiveness of sins; and you will receive the gift of the Holy Spirit."—We like such an honest and fearless translator; and we hope, that when he shall have finished his work, he will publish his translation in a separate volume; as we have no doubt it will be fully equal to the famous revision of the Bible Union. The work we are noticing will not find much favor with Paidobaptists, in consequence of his translation of baptizoo; but it is one our Baptist friends and
our own brethren ought to liberally patronize.—The publisher says on the cover of the Decr. No. "We shall feel obliged if each one will promptly renew his or her subscription; and at the same time, if possible, send a new subscriber. We have been laboring for the last two years under the pressure of hard times, but now, as prospects are brightening, we hope to see better days. Let all the friends of the Diaglott do their best to aid us. We intend in future to issue it in parts of 60 or 72 pages, once every three months. Before the next part is issued we hope to re-enter on our list the name of every one who takes the Diaglott, so that we may know how many copies to print, and what we have to depend upon for the publication of the remainder of the book. Address as usual,

BENJAMIN WILSON,
Geneva, Kane Co. Ill.

We will say to any who may wish to procure the above work, that we will cheerfully remit the price ($4) for them to the publisher, with their names and address. Other publications noticed in our next.

J. R. H.

BRETHREN OF MISSOURI,

SUSTAIN YOUR OWN PAPER.

Brethren of Missouri, read the following and sustain your own paper. Bao. Smirn, of Brunswick, Mo. in a recent letter to us after saying that he will become a constant contributor to our columns, and hopes to see the Pioneer in every Christian family in Missouri, says: "Why can we not have an organ in Missouri? We number some 40,000 in the State; we should have an efficient paper in every State." Let the brethren carry out the suggestion, by extending our circulation as far and wide as they can, not only among our own members, but let them induce every body they can to take it, whether with us or not with us, whether religious or not religious. Our sectarian friends ought to take it in order to keep posted up as to our sentiments and progress; as a good many of our members take and read their papers, in order to keep themselves posted.
up in reference to them; and if they do not take and read our papers we will have the advantage of them. Besides, by taking and reading ours, they can see what we really believe, and will not be guilty of misrepresenting us as they so often do. If only one in eight of these 40,000 members we have in Missouri, would take our paper, we could be well sustained; and could do very well if only one in every twenty would take it; but we hope to do much better than that. Our brethren will see by this number of our paper, that we have begun it, and that we are in earnest about furnishing them with a good, well printed paper, one that shall be every way worthy of their support. We are determined, in these respects, not to be surpassed by any periodical among us, of the size and price; and all we ask is, a sufficient patronage to sustain us, in the inauguration of our enterprise. We are determined, if possible, to merit their patronage, and shall use every effort in our power to do so. Let the brethren do their part; and, they may rest assured, we will do ours. But as we expect to issue but a limited number of copies, we would say to those who want the paper from the commencement, that the sooner they order it the better; and that they had better not put off doing so too long, or they may fail to get all the numbers.

D. T. W.

A NECESSARY EXPLANATION.

As we announced in our prospectus, that we expected to commence our paper "by the 1st of May, or June at furthest," we printed and sent out a few advance copies with the date of May upon them; but we have been unexpectedly thrown back so in getting our printing paper, that we have concluded to change the date from May to June; particularly as the numbers sent out were on very inferior paper, and not a fair specimen at all. It will be no loss to our subscribers, who will get their full set of numbers, only a month later in date.

D. T. W.

We send the present number of the Pioneer as a specimen to some who have not subscribed for it, trusting that they will do so themselves, and try to get as many others to subscribe for it as they can. Brethren do help us. Money can be remitted to us by the mail at our risk.
A SHORELESS OCEAN TUMBLED ROUND THE GLOBE.—Thomson.

To describe an event of such magnitude and importance as the Deluge, by which our globe was overwhelmed with the destructive element of water, and buried beneath the waves of a shoreless ocean, is a task in which the pen of the writer, the muse of the poet, and the pencil of the painter, must fall far short of the reality; an which exceeded in grandeur, sublimity, terror and destruction any thing which has ever taken place upon it before, or since, or ever will again, until it shall be enveloped in flames, at the final destruction of the Universe! It is a sublime sight to see one of our great rivers overflow its banks, and filling its wide-spread valley, roll on its resistless tide of waters to the ocean; or the ocean itself, tossed by the tempest, roll its mountain waves over its shores upon the land! And it is a sublime, as well as terrific sight, to see a large city on fire, and the devouring element rolling on its red surges, in "an ocean of flame," from square to square, and from street to street; or to see a tornado sweeping on with resistless might, fury, and almost inconceivable velocity; bearing aloft the giant trees of the forest, like feathers before the breeze; and even lifting the everlasting granite from the earth! And it is a sublime, as well as a melancholy
sight to behold the ruins of a mighty empire, like those of the Roman, "the sad mementos of its grandure past!" But all these, grand and sublime as they are, sink into insignificance when compared with the event before us! We are called upon, not to behold a river overflowing its banks, but a whole world overflowed!—not the ocean rolling its waves over its shores, but a shoreless ocean rolling around the globe!—not a tornado sweeping the forest before it, but a world swept over by a boundless ocean of water!—not the ruins of a mighty empire, but a whole world in ruins!

**Causes of the Deluge.**

"For such a tremendous and awful catastrophe as this, by which a whole world was overwhelmed with water and destroyed, with the human family for which it was created, there must have been some great and adequate cause; and we are left at no loss as to what it was. We are informed that the proximate or immediate cause was the universal corruption and depravity of mankind. In the strong and emphatic language of the Bible: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." But there must have been some prime or remote cause, by which this corruption and depravity were brought about; and we are also left at no loss to ascertain what that was: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Here we have the origin, the prime cause of this corruption and depravity, in the intermarriage of the righteous and wicked—which has been in opposition to the government of God, under every dispensation of religion he has given to men, and always attended with evil consequences. Some have supposed that by the expression, "Sons of God," is meant the posterity of Seth, who had preserved the pure worship of God, with a corresponding purity of character; and that "by the daughters of men," are meant the female descendents of Cain. Be this as it may, it was no doubt the intermarriage of the true worshippers of God with females of a character estranged from him, and devoted to the fascinations and pleasures of the world. The results of these in-
terdicted and unholy matrimonial alliances, were soon obvious:

"There were giants in those days; and also after that, when the sons of God came in unto the daughters of men, and bare children unto them, the same became mighty men, which were

of old, men of renown"—not only giants in stature, but in violence and crime, monsters in vice and wickedness, through whom, at that early age of the world when brute force prevailed over reason, "the earth was filled with violence," in the language of the Bible.

Thus we see that from the remote beginning of a single sin, the first ever committed, the flood-gates of vice and crime were soon opened wide; and the fair face of a primeval world was converted into a scene of mob violence, woe, misery and ruin, and which ended in the destruction and desolation of a world, and the almost entire annihilation of the human family, for which it was created! The fountain of sin once opened, soon widened into a river, and then swelled into an ocean of crime! Man continued to add sin to sin, and crime to crime, until his iniquities rose mountain high, and called down the wrath of heaven, and the vengeance of an oft-insulted and long-suffering God, upon his devoted head!

HOW THE DELUGE WAS BROUGHT ABOUT

In order to see how this was done, it will be necessary for us to notice the state of the globe and the atmosphere surrounding it, before the occurrence of the deluge. From the account we have of the creation, in the book of Genesis, we learn that the globe was at first "without form and void," a soft mass of yielding matter, without that form as to land and water it was afterwards made to assume, containing the materials to be formed into earth rock, etc.—in which mass, according to the influence of the attraction of gravity, the heavier particles would gravitate to the center, and leave the water's on the surface. Hence "darkness covered the face of the deep," until the creation of light, and "the spirit of God moved upon the face of the waters," in the separation of the earth from them. Now when God caused this separation to take place, and the heavier particles to come to the surface
in order for the dry land to appear, a vacuum would be made, into which the waters would rush and fill it up; while they would remain in the intervening spaces between the divisions of land, and form seas, for the rivers and smaller streams of water to discharge themselves into, and for other wise purposes of the Creator. Hence the earth being thus filled with water, rested upon it and arched it over; and was then, as it is now, but a mere shell comparatively; and carried within it then—"the seeds of its own destruction," as it does now, in the central fires of the melted lava, upon which it now rests, as we shall hereafter endeavor to show.

The atmosphere, by which the globe must have been surrounded then as now, and which is by computation some forty or fifty miles in extent above the surface of the earth, seems to have been a vast aerial ocean of moisture, in a dissolved, invisible state; a state must have required an immense amount of moisture, to have caused an incessant rain of forty days and nights all over the globe. That there was such an aerial ocean, we learn from the account of the creation, when the Lord, in the creation, upon the second day, said: "Let there be a firmament [a division] in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament [on the surface of the globe] from the waters which were above the firmament," in this aerial ocean, which seems to have been a collection of moisture very different from what our clouds are now.

Another circumstance of importance, which we must notice here, is, that there was no rain before that which aided in bringing on the Deluge, as we are expressly informed: "for the Lord God had not caused it to rain upon the earth. —And there went up a mist from the earth, and watered the whole face of the ground"—a vapor from the surface, caused by the heat of the sun's rays in the day, which, condensing at night, silently and invisibly watered the ground—as the interior of the earth being filled with water, instead of as now with fire, the surface was much more favorable to the condensation of vapor upon it—as the increase of the cold in descending into it towards the centre,
and the immense pressure about that, would cause a congelation of the water about it into ice; so as to cause a condensation of moisture, from the "mist," on the surface of the earth; similar to that which we now see of the moisture in the atmosphere upon the outside of an earthen vessel, filled with cool, or ice water.

From the mention of rivers, and the necessity of water to man and animals and even to the ground itself; in the absence of rain, we also justly infer that the surface was abundantly supplied with fountains, or springs of living water, which, as there were no rains to supply them, must have been fed or supplied from this great deep of central waters, the water being deprived of its salt and other impurities, by filtration through the earth in its passage, and rising to the surface on the same principle as it does now in Artesian wells, as they are termed—so that a constant circulation of the water was thus always going on. Hence the expression "the fountains of the great deep," used in reference to these.—By a change in the atmosphere, so as to precipitate this great aerial ocean into rain, called the "opening of the windows of heaven," in the figurative language of the Bible; and the "breaking-up of these fountains of the great deep," causing the earth to become disgorged of its central waters, and to collapse or sink down to the centre; the Deluge was brought about; and in no other way as we can see; for were all the moisture in the atmosphere to fall in rain it would not begin to cover even the lowest mountains.

The great age of man.

The great age of man before the Deluge, extending to hundreds, and sometimes to almost a thousand years—rendered necessary at first for peopling the earth, and for the maturity of the mind, as well perhaps as also of the body—no doubt contributed greatly to the corruption and depravity that overspread the earth; for, in the language of Solomon: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Men sin more desperately, and with greater impunity, when they imagine death to be at a great distance, than when nearer and more certain to follow.
Hence this great length of the life of man was abbreviated as the population of the world increased after the Deluge, until at length it was brought down to "threescore years and ten," as the ordinary period of natural life.

**The Selection of Noah.**

In the midst of this widespread wickedness, this universal corruption and depravity, which covered the earth like a deluge, there was but one righteous man and his family: "But Noah found grace in the eyes of the Lord." His character was such as God approved and hence his selection. "Noah was a just man and perfect in his generations, and Noah walked with God."—perfect in comparison with that race and for the dispensation of religion under which he lived. But one righteous man was not enough to save the world. There was not heaven enough left to leave the corrupt mass with right- eousness; but only enough of mankind, left pure and uncorrupted, to preserve the human race from extinction. "And God said to Noah, the end of all flesh is come before my sight; for the earth is filled with violence through them, (these giants,) and behold, I will destroy them with the earth;" and again: "For these have I seen righteous before me in this generation." Hence he and his family found favor with God, and their selection to be saved.

**The Building of the Ark.**

God then commands Noah to build an Ark for the preservation of himself and his family, and such animals as he should instruct him to take into it. And in a matter of such vast importance as the continuation of the human race and the animal creation, as man is not capable of prescribing for himself he leaves nothing to the wisdom of Noah; for he not only prescribes the form and dimensions, but even the very materials, of which it was to be constructed. Here, too, we see the wisdom of God in all; for, it is said that the best constructed steam-vessels, made to navigate the ocean, are of the form and dimensions of the Ark. And we see that Noah obeyed God in everything as he commanded him, for it is said in reference to him:
"Thus did Noah: according to all that God commanded him, so did he." - Hence Paul, in his epistle to the Hebrews, amongst the conspicuous examples of faith. He adds, "Bringing in the fruit of Noah: By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark, setting his house by the which he condemned the world, and became heir of the righteousness which is by faith.

**THE STRIVING OF GOD'S SPIRIT WITH THE ANTI-Christ, AND THE RESISTED SAVIOUR** (1 Thess. 5:8).

We find that in view of the Deluge, God said to Noah: "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." Now, because God thus said to Noah, and because Paul says to the Corinthians, that "a portion of the Spirit is given to every man to profit withal," there are many who contend that the Spirit of God does at some time enter the heart of every human being, that comes to the age of accountability, and strives with him in some abstract, mysterious manner; and that "if he will not yield to it he may be saved; but if he resists it God will give him up, and his day of grace will be past." Now, while Paul was speaking of the spiritual men in the Corinthian Church, and his language cannot be applied to the sinner, let us see whether the Spirit of God was, in reference to these wicked anti-Christians—whether in them, or in Noah—and how it strive with them. Peter says of them: "which were sometimes disobedient, when the long-suffering waited in the days of Noah, while the ark was preparing," and that God "gives his Spirit they to those that obey him"—consequently as they were disobedient, they never had the Spirit! The Spirit was in Noah, who "was a preacher of righteousness," and it was this, through this preaching that by the Spirit Christ "went and preached unto the spirits in prison, which were sometime disobedient," etc.

It was through the preaching of Noah that the Spirit strove with them, while the ark was building; and in resisting his preaching they resisted the Spirit—like the Jewish fathers, as charged on them by Stephen, who resisted the Spirit which was in
the prophets by resisting their words; and as they resisted it in
Stephen, when they stopped their ears, rushed on him, and
stoned him to death! In the respite granted the antediluvians,
we have a striking example of the long-suffering mercy of God,
"not willing that any should perish but that all should come to
reformation," in granting them a hundred and twenty years to
reform in, notwithstanding "all flesh had corrupted his way,
upon the earth."

THE PREACHING OF NOAH.

As Noah is said to have been "a preacher of righteousness,"
we learn from that expression the character of his preaching.
He preached to them to reform and obey God, and do what was
right and just; and that if they did not, God would destroy
them and the world with a deluge; and had they reformed at
his preaching, God would not have destroyed the world, as he
had threatened to do. This, we find, has always been the plan
of the Divine government as declared by the Lord through the
prophet Jeremiah: "At what instant I shall speak concerning
a nation, and concerning a kingdom, to pluck up and pull down,
and to destroy it; if that nation against whom I have pronoun-
ced, turn from their evil, I will repent of the evil I thought to do
unto them"—that is, I will change my purpose, for such is
generally the meaning of the term repent as used in reference to
God—as we find it is said of him, when about to destroy the
world, "it repented him that he had made man, and it grieved
him at his heart"—a strong form of figurative expression
adapted to the people for whom Moses wrote, and showing the
great disapprobation by the Lord, of the conduct of the antedi-
luvians, and that he had changed his purpose in reference to
man, as he did not create him to destroy him, but had now
determined to do so. We have a striking example of these
things in the case of Jonah and the Ninevites. The Lord
caused him to make the positive and solemn announcement:
"Yet forty days, and Nineveh shall be overthrown." The
effect was like that of an earthquake upon the people of that
wicked and devoted city! "So the people believed God, and
proclaimed a fast, and put on sack-cloth from the greatest of
them even to the least of them"—from the king upon his throne to the peasant in his hut; and a decree went forth, to let all "cry mightily unto God," and to "turn every one from his evil way, and from the violence that is in their hands. Who can tell, if God will turn and repent, and turn away from his fierce anger, that we perish not." And we are told that when "God saw their works, that they turned from their evil way," he "repented of the evil he said he would do unto them, and he did it not." He changed his purpose on their reformation: and had the antediluvians reformed in the same manner, at the preaching of Noah, God would not have destroyed the world. But they passed his preaching by unheeded, and continued on in their course of wickedness and rebellion to God, doubtlessly growing worse and worse every day, and more depraved, corrupt and violent. No doubt they pointed the finger of scorn and derision at the faithful old Noah, while at his work, and ridiculed him, and made light of his warnings, and laughed to scorn his earnest and solemn entreaties! But amidst all the dissuasives around him, and the apparent impossibility "of things not seen as yet," he persevered through the long period of this respite, in building this huge vessel and preaching reformation; but is not believed to the very last! Indeed, what to them was to bring such a deluge about? There was no rain—the sea observed its ancient bounds—and nature continued to go on in her operations as from the earliest memory of the oldest antediluvian, as if fixed by an unalterable decree? Thus passes away the hundred and twenty years of respite; and the long forbearance of God is interpreted into the supposition and assurance that he will not, from his precrastination in executing the threat, inflict the punishment announced by Noah.

APPROACH AND PREVALENCE OF THE DELUGE.

At length the fatal day arrives, and the terrible judgment of God is about to be precipitated upon a surprised, guilty and unprepared world! God shuts Noah and his family in the ark. But seven days more, and the Deluge will begin. The morning of that day when it began opened upon the world no doubt like that of every one that had preceded it. The sun rose in...
undimmed and unclouded splendor, and mounted up his shining way, in his wonted course through the heavens, just as he had always done before; while the sated sluggards continue to eat and to drink; to dance and revel; to marry and to give in marriage. But the sun has not ascended far before ominous phenomena begin to appear—a haze formed by the condensation of the vapors of the great aerial ocean "above the firmament," and at length clouds begin to form and float. A phenomenon of such extraordinary character, never beheld before, strikes terror and dismay into their hearts. The dancing and revelry all cease! Pleasure pauses in her giddy round. Violence lets fall his uplifted hands; Avarice forgets his gains; Murder lets go his victims; Ambition drops his gait; and all stand in horror and mute astonishment! The fearful truth, so long announced by Noah and so utterly disregarded, now flashes upon them and strikes their minds with all its force! Gladly now would they listen to the preaching of Noah, and reform, and accept the mercy of God; but alas, it is too late!

In the meantime, the clouds continue to accumulate and thicken until at length all the beams of the sun are shut out; for it must have required a mass of clouds of immense thickness to raise forty days and forty nights successively all over the world! Still they accumulate and thicken, and mass piles on mass until every ray of light is gone! And to this thick darkness, "the blackness of darkness," universal stillness no doubt was added—"the calm before the storm." Nature now lies wrapped in her funereal pall!—At length it is broken by the lightning's vivid flash and the thunder's roaring peal. From tropic to tropic and from pole to pole, flash follows flash and peal rolls on after peal, until the very earth trembles beneath the mighty war of elements above! The artillery of the heavens is let loose from its lofty embattlements upon the citadel of man! At length "the windows of heaven are opened;" the rains begin to descend; and for forty days and forty nights it pours down one unabated torrent all over the world! Nor is this all; but the "fountains of the great deep are broken up"—the crust of the earth gives
way every where; it begins to be disgorged of its internal waters, and to settle down to the centre! And now such a scene ensues as would baffle the pen of the writer or the pencil of the painter to describe! The rivers overflow their banks, the ocean its shores, and the waters rise higher and higher! The affrighted antediluvians climb the hills and the mountains for safety, but the waters climb after them! Old men bending with age; mothers with infants in their arms; the strong, stalwart and gigantic; with crowds of lions, tigers, and ferocious beasts; all mingled promiscuously together, climb and contend for footing and safety; until one by one they are swept away; the waters cover the tops of the highest mountains; all is water everywhere; and a shoreless ocean rolls its waves around the globe!

THE SALVATION OF NOAH, AND ITS ANTITYPE.

But in the midst of this wide-spread and universal destruction—this "wreck of matter and the crush of worlds;"—the ark rides safely upon the waters. Noah believed God, and obeyed him, and was saved with his family, while the besom of universal destruction swept over a faithless, disobedient and wicked world! The apostle Peter, in speaking of these things, after saying that "few, that is eight souls, were saved by water" in the ark, says that "the like figure whereunto [the antitype] even baptism doth now save us by the resurrection of Christ—not the putting away the filth of the flesh," as a Jewish ordinance, "but the answer [seeking] of a good conscience towards God"—implying the putting away of the filth of the conscience from the guilt of sin, by having our sins washed away in baptism by the blood of Christ. That is, as Noah believed God in reference to the Deluge, put his trust in him, and obeyed him; in building the ark as he had commanded him; so all those who believe on the Lord Jesus Christ with all the heart; repent of their sins and reform from them; confess before men that "Jesus Christ is the Son of God;" and obey God, by being buried with Christ in and by baptism; will be saved from all their past sins; and introduced into a state of favor, acceptance and covenant relation with him; as Jesus says: "He that believes and is baptized shall be saved."
GOD MUST BE OBEYED AS HE COMMANDS.

But suppose Noah had concluded that the form of the ark would have been better than the dimensions prescribed by the Lord, that it would have been better to have made it not so long and wider, or not so tall, or taller, so as to have changed its form in any way—and had built it accordingly; or had concluded that some other material than "gopher wood," (said to be our cypress,) would have been better; and had built it accordingly; think you he would have been saved? By no means—not even if he had built it precisely according to the form commanded, but of a different material. God must always be obeyed as he commands, or the promise is forfeited and lost; and when he commands people to be baptized, pouring or sprinkling will not do—nothing but immersion. "See," said he to Moses, "that you make every thing according to the pattern shown you in the mount."

THE ARK A TYPE OF THE CHURCH OF CHRIST.

From the typical character of the salvation of Noah and his family in the Ark, in reference to that of the alien from sin by baptism, the Ark becomes a type of the Church of Christ, by entering into which he is saved from sin as Noah was from the water of the Deluge. And as outside of the Ark there was no salvation from the destruction of the Deluge, so outside of the Church there is no promise of salvation from sin. And as there were no children in the Ark, so there are none in the Church. Such are the typical analogies between the two.

THE ANTITYPE OF THE DELUGE

In the great volume of inspiration, the Bible, in which we have the account of the Deluge, we have the announcement of an event in the future of a far grander, sublimer and more awful character, grand, terrible and sublime as we have seen that was—the destruction of the world by fire—by a Deluge of Fire! We learn there that a day is coming when there shall be a conflagration of the Universe; and when the world, wrapped in flames, shall be surrounded by, and enveloped in a shoreless ocean of burning, boiling lava:
"When wrapped in flames the realms of ether glow."

At the subsiding of the waters of the Deluge, the earth which before had arched over the central waters and rested upon them, having collapsed and sunk down in a mass to the center, fire in the form of melted or molten lava, produced by some change of material in the internal parts of the mass, seems to have taken the place of these central waters, with which it was filled before the Deluge, and expanded the earth out again; so that the globe is now, as it was then, but a mere shell, resting upon this great deep of central fires; and carries within it "the seeds of its own destruction." This has been abundantly demonstrated in several ways:

1st. It has been ascertained by repeated experiments, made in different parts of the world, that in descending into the earth towards the center, the heat increases, after getting below the influence of the atmosphere upon its surface—in some places in a greater, and in others in a less degree, but—on an average all over the world of about a degree to every forty or fifty feet. Added to this, is the opinion of some, A. Campbell among the number, that the crust of the earth is constantly becoming thinner from the melting off of the under side, where in contact with this lava; and of others that the oil now so extensively found in oil wells, is produced by the action of this fire on stone coal—as it is of the same character as the coal oil—in a similar way to that in which the coal oil is produced from it, by the action of heat in expelling the gas, and the condensation of this into the oil.

2nd. Another argument for the existence of this great deep, or internal ocean, of fire, is that deduced from volcanoes, which are found in almost every part of the world—in almost every country and latitude and on several islands in the ocean. Some of these, as Mount Vesuvius in Italy and Mount Etna in the island of Sicily, have according to the accounts of authentic history, been burning for upwards of three thousand years; and must therefore be supplied from some inexhaustible source of this character; as, if from materials in their own bosome, they must have become extinct long ago. These volcanoes seem
to act the part of safety-valves, to the globe—if we may be allowed
the use of the figure—like those of the steam boiler—that let off
the lava, when the internal pressure of the earth, occasioned
by the constant melting off of the under side, becomes too
great, and thus prevent it from being constantly convulsed, and
perhaps rent to pieces—as it is frequently shaken severely any
how in places, by earthquakes, with a moving motion, like some-
thing resting upon fluid matter—which would not be the case
were the earth entirely solid, and devoid of this internal fire.

3d. Another evidence of this internal fire, is furnished by
the geysers in Iceland and California, and hot and warm springs,
called “thermal waters,” in various parts of the world, the
water of which must derive its heat from this source.

Now it can be easily seen, reasoning from analogy, and in-
fERENCE, and from what we know of the laws of nature, that by
a change of the atmosphere and a breaking up of the fountains
of this great deep of fire, the world can easily be destroyed by
fire! In fact, let the atmosphere be deprived of its nitrogen,
and nothing but the oxygen left, and the whole world would
soon be enveloped in one general blaze, and the elements melt
with servent heat, from the surface of the earth for thirty miles
upwards, or higher! But we are not left to reason here enti-
rely from inference, analogy and the laws of nature. We
have positive testimony, in the language of prophecy, that such
will be the case.

The apostle Peter says, that “there shall come in the last
days” of the world, or of the Christian dispensation—the pe-
riod in which we are now living—" scoffers, walking after their
own lusts, and saying, Where is the promise of his coming?"
—the second coming of Christ—“for since the fathers fell
asleep all things continue as they were from the beginning
of the creation.” These are the infidel geologists of our day, who,
by making the world thousands of years older than the Bible
account of the creation does, or authorizes, do this by a theory
which going back to the beginning of the creation, admits of
no changes since; and thus by invalidating the Mosaic account
of the Deluge, they aim to undermine the divine authenticity
of the Bible. I Mark it, they do not say from the creation, but from the beginning of the creation. Now if all things continue as they were from that time, there has been no deluge—the Mosaic account is not true—and the Bible false!” “For this,” continues the apostle, “they are unwilling to believe it—that is, they are unwilling to believe it—that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.” They refuse to believe that the world was created by the word of God, according to the account in Genesis; and then destroyed by a Deluge, as there narrated: “But” continues Peter, “the heavens and the earth—which are now, by the same word are kept in store, reserved unto the day of judgment and perdition of ungodly men.” Here we are informed positively that the world is to be destroyed by fire; and by having the elements of its future destruction within it, and in its atmosphere, as we have shown, it is said to be kept in store and reserved unto this destruction by fire! God, who changed the atmosphere at the Deluge so as to cause a universal rain of water, can just as easily change it now, so as to bring a rain of fire and brimstone as at the destruction of Sodom and Gomorrah, when “the elements shall melt with fervent heat;” and can break up the fountains of the great deep of fiery lava, the volcanoes, so as to bring on a Deluge of fire; which will no doubt be the case! Oh, what a tremendous scene will that be; when each hill top shall outsmoke Vesuvius; when the earth shall pour out its rivers of liquid fire; when the atmosphere, pouring down a fiery deluge shall glow with heat like a mighty furnace! “Our God in grandeur and our world on fire.”

The apostle says that “the Lord is not slack concerning his promises, as some men count slackness”—as these infidels, who shall enquire where is the promise of his coming, seeing that all things continue as they were—that he does not regard time as we do, as with him a thousand years are as one day, and one day as a thousand years, all one eternal now—but that, he “is long-suffering to us—ward, not willing that any should per-
Saith, but that all should come to reformation." Hence we may
be living in a period of respite, as were the antediluvians for a
hundred and twenty years. "But the day of the Lord will
come," continues the apostle, and "as a thief in the night; in
the which the heavens shall pass away with a great noise, and
the elements shall melt with fervent heat, the earth also and
the works that are therein shall be burned up." It will take
the world by surprise, as did the Deluge. Hence said Jesus
while on earth, in reference to his second coming: "But as
the days of Noah were, so shall also the coming of the Son of
man be. For as in the days before the flood they were eating
and drinking, marrying and giving in marriage, until the day
that Noah entered into the ark, and knew not until the flood
came and took them all away; so also shall the coming of the
Son of man be."

But the true church of Christ, if possessing and mainatin-
ing the character she ought, and on the watch as she ever
should be, will not be found off of her guard, and taken by
surprise; but will be ever ready for her Lord.

"And when the waves of fire,
Again the earth shall fill,
The ark shall ride the sea of fire,
Then rest on Zion's hill."

"Seeing then," says the apostle, "that all these things
shall be dissolved, what manner of persons ought ye to be in
all holy behavior and godliness, looking for and hasting unto
the day of God, wherein the heavens being on fire shall be dis-
solved, and the elements shall melt with fervent heat." That
awful period, so far surpassing the Deluge of water in its
grandeur, terror, and destruction; when the waves of a shore-
less ocean of fire shall roll round the globe; and the whole at-
mosphere shall glow with a heat far surpassing that of the hot-
est furnace; is every day drawing nearer and nearer; and
even the intervention of the Millennium will be but compara-
tively short. "In view of all these things—of this awful con-
flagration of the world and universe, this tremendous convul-
sion of nature, "wars of elements and wreck of worlds,"
when the pomp and splendor of earth shall pass away forever,
and "like the baseless fabric of a vision leave not a rack behind," the beams of hope beam brightly upon the Christian, and the light of heaven streams in a flood of glory upon his enraptured vision, for the apostle continues: "Nevertheless we according to his promise, (in Daniel) look for a new heaven and a new earth wherein dwelleth righteousness." And then follows his admonition, which we would do well to take to ourselves: "Seeing that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless." Let us, like the saints of old, ever be found "walking in all the ordinances and commandments of the Lord blamelessly," and "standing perfect and complete in the whole will of God."

J. R. H.

Paul's Learning.

Among the many errors in the "religious world," and "their name is legion," is that of Paul's being a learned man, in the current acceptation of the term, wise in Greek and Latin lore, as well as that of the Hebrew language. We know not how the idea could have originated unless from what he said, in his defence before the Jewish council, that he was brought up in Jerusalem, "at the feet of Gamaliel, and taught according the perfect manner of the law of the fathers," and from his making a quotation from a Greek poet at Athens, which might have been suggested to him at the moment by the Holy Spirit. He was learned in the Jewish law, the Psalms and the Prophets, unusually so; but as to Greek and Latin learning, and Egyptian wisdom, we have no reason to believe that he was any more learned than the ignorant fishermen of Galilee. Indeed there was no need to Paul of this Gentile learning as the Holy Spirit would suggest, as to these things, to the apostles, and from the great hatred of the Gentiles, no probability of it. And we can also see the uselessness of it to him, from the manner in which he condemns "the wisdom of this world." As to this learning, Paul was, like the other apostles, "an earthen vessel, that the excellency might be of God, and not of men."

J. R. H.
Attention is called to the context in which the above extract is found, embracing the language from the 13th to the 20th verse inclusive. We have an acknowledgment of the fulfillment of prophecy; a bold assertion from Peter, that realities have taken the place of types; an attestation of the great fact, and the much looked for time, when the substance could be viewed in lieu of the shadow. For many hundred years prior to the utterance of this language, God, through the prophets, had been directing the attention of the people to the office and mission of the person here mentioned. Immediately succeeding the transgression of our first parents in Eden, the goodness, mercy and benevolence of the great God, moved him to a divine arrangement for man’s redemption from the penalty inflicted; for while listening to the several excuses of Adam and Eve for transgressing the law, he turns to the tempter, and says: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” There is, then, in this language a promise and a remedy; these center in our Lord Jesus Christ; and from this time types and prophesy point to Him. The visions of the prophets were constantly directed to the contemplation of the Lord Jesus Christ leaving the courts of Heaven and the throne of his father, and appearing on earth; and by a voluntary sacrifice of his own life, to atone for the sin of the world—thus creating within the hearts of all a hope of immortality, and making light the dark valley and shadow of death.

It has been asserted that Christianity is a system; that it presents an assemblage of things, or facts, consummating in a regular, harmonious entirety; that there are links of mutual dependencies, forming one entire chain. This, then, is a system: and we have no objection to applying the above strictures, which
are necessary to a system, to Christianity. If we have in Christianity a system, the same fundamental laws must govern as in its development as are applied, to any and all other systems. In the first place it is established, that every system must have a fundamental principle, which is its cause, source, or origin. This principle must be the base of the entire superstructure, and from which everything pertaining to it must proceed. Now the great difficulty in pressing the truth of any system upon the mind of another, is to convict such a mind of the truth of the leading principle in the system. For many years the system of Astronomy was, that the heavenly bodies really revolved from East to West, as they appear to do. This system was based upon the supposed principle that the earth was stationary, and the center of motion. Had the principle been true, the theory would have been correct; but the Copernican system removed the principle, and consequently the theory upon which the former was based, was false. This latter system, which is held to be the true one, maintains that the apparent revolution of the heavenly bodies from east to west, is in consequence of the real revolution of the earth from west to east; and that the sun is the great center, around which the planets revolve. The leading principle, then, of the present system of Astronomy is, that the sun is the common center. Destroy this principle, and the present system is destroyed: admit it, and you concede the theory, that attraction, gravitation, centripetal and centrifugal forces exist; and that the earth and all the planets revolve around it, and borrow their light and luster from its rays.

This being true in scientific systems, will the same law apply in religious systems? Let us see. Mahometanism is a system of religion; there must be some cause, source or origin of this religion—some leading principle upon which the superstructure is reared; some basis of action; something upon which, or from which, the whole system proceeds. What then is its origin, its leading feature, upon which rests the truth of all things connected with the theory? It is that Mahomet was a prophet of God. Believe this, and you believe every thing connected with the
system; you believe that the Koran is true, and that it teaches the way of life. You have only to receive as true the leading principle, and you must necessarily believe all minor matters, which are only so many satellites, revolving around the great central principle, that Mahomet was a prophet. Disbelieve this, and you necessarily discredit the whole theory. The same may be applied to the religious system called "Mormonism." Believe the central idea in that system, that Joseph Smith was a prophet of God, and you must believe the system; disbelieve this, and the entire fabric falls—the theory is false. Again here is a system of religion called Christianity, and if we can find the central idea, the leading principle, all other truths connected with the system are subordinate to this one, revolve around it, and borrow their luster and light from its rays.

Let us go back and review the language commencing with the 13th verse. Our Savior is with his disciples, and he was aware that the miracles he had wrought, together with his general demeanor, had wrought a feeling of anxious inquiry in the minds of the multitude, and he asked: "Whom do men say that I, the Son of man, am?" The reply is: "Some say that thou art John the baptist; some Elias; and others Jeremiah, or one of the prophets." The only explanation that can be given to the reply is, that the doctrine of Pythagoras, styled Metempsychosis, was prevalent at that time; and although John the baptist had been beheaded, some believed his soul had passed into the body of Christ; while others believed the soul of Elijah had entered him; and others believed the soul of Jeremiah had taken up its abode with him; and others, still, believed him to be in possession of the soul of some other prophet.

After our Savior had elicited and received an answer to his inquiry, as to what others thought of him, he asks his disciples: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God." Jesus immediately answered: "Blessed art thou Simon, son of Jonah, for flesh and blood hath not revealed it unto thee, but my father which is in heaven." A question of some importance has been raised here, as to the place and time, when God re-
vealed the fact to Peter, that Christ was his Son. We are
aware that God declared Christ to be his Son in the hearing of
Peter, six days afterwards, at the transfiguration; but the time
of this conversation was before that event. This circumstance
is brought forward to prove the direct impartation of the Spirit,
in informing Peter of the truth of his confession. This idea
is based upon the supposition that Peter was not upon the banks
of the Jordan to hear the voice of God which proclaimed Christ
to be his Son, immediately after the baptism of our Savior. Let
us see if the direct Spiritual theory can claim a support, for the
reason above given. The question is, was Peter present at the
baptism of the Savior by John? We read, commencing with
the 15th verse of the 1st chap. of Acts of Apostles: "And
in those days Peter stood up in the midst of the disciples, and
said, (the number of the names together were about a hundred
and twenty.) Men and brethren, this scripture must needs
have been fulfilled, which the Holy Spirit, by the mouth of
David, spake before concerning Judas, which was guide to them
that took Jesus. For he was numbered with us, and had ob-
tained part of this ministry. Now this man purchased a field
with the reward of iniquity; and, falling headlong, he burst
asunder in the midst, and all his bowels gushed out. And it
was known to all the dwellers at Jerusalem, insomuch as that
field is called, in their proper tongue, Aceldama, that is to say,
The field of blood. For it is written in the book of Psalms,
Let his habitation be desolate, and let no man dwell therein;
and his bishopric let another take. Wherefore of these men
which have companied with us all the time that the Lord
Jesus went in and out among us, beginning from the baptism of
John, unto that same day that he was taken up from us, must
one be ordained to be a witness with us of his resurrection."
Evidence, then, is positive, that Peter was present at the bap-
tism of John, and it was then and there, at the baptism of Jesus,
when the latter "came up out of the water," that he heard the
voice of the Great Eternal—a voice that broke the silence that
had reigned for years; a voice, the sound of which proved
that communication was still had between heaven and earth;
PETER'S CONFESSION.

a voice that echoed and re-echoed—declaring: "This is my beloved Son, in whom I am well pleased."

But let us hear our Savior further. After Peter had made the confession, which elicited a blessing from the Savior, the latter says: "And I say unto you, Thou art Peter, and upon this rock I will build my church, and the gates of hades shall not prevail against it." Now, here arises a question: Upon what did Christ purpose to build his church? The leading principle, the grand, central idea of the Roman Catholic System, is, that the Church was to be reared upon Peter, and that there are successors to Peter. Hence, the presumed infallibility of the Pope, who claims a direct succession of authority and infallibility from Peter.

Destroy this leading principle of Romanism, and the prop to the system is taken out, and the entire fabric falls; for this is its distinguishing feature. To sustain this theory, Romanists quote the above verse. Before this text can be pressed into the support of this leading principle, it must be shown that the term "rock" (petra) has reference to Peter (Petros.) That there is no reference is obvious, even in the English text—the one is of the masculine gender, while the other is of the neuter gender. Nor will an appeal to the original text help the theory; Petros is masculine, while Petra is feminine. Evidently, then, the "rock," spoken of by our Savior, upon which he was to build his Church, could not refer to Peter; yet, this is the central idea of Romanism. In believing it we credit the teachings of that system; to reject it, we denounce "the reign of the beast upon which the woman clothed with scarlet colors, sat; decked with gold, precious stone and pearls, with a cup in her hand, full of the abominations and filthiness of her fornication; drunken with the blood of the saints, and with the blood of the martyrs; and the inhabitants of the earth have been made drunk with the wine of her fornication; and upon her forehead is written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Here, then, is the line separating Romanists from the so-called Protestants of the present day. The latter deny the affirmation of the former, that the Church
of Christ was reared upon such poor, frail, perishable materials as Peter. The question is, what is the nature of that foundation, upon which such a structure is reared, that even the powers of hades shall not be able to prevail against it? The language of Paul, 1 Cor. 3: 11, is to the point: "For other foundation can no man lay, than that is laid, which is Jesus the Christ."* The mighty fabric, therefore, of Christianity, is supported by a fact—the fact that God anointed Jesus—it rests as a foundation upon the truth, that Jesus is the Son of God. This is the leading principle, the great central idea, of our most holy religion; believe this truth, and you have believed everything that is necessary in order to salvation; all other facts and truths revolve around this great center of the Christian system, and borrow all their power, splendor and light from it. From this point we survey the entire length, and breadth, and height and depth, of the vast field of human redemption spread out before us; and holding, by faith, this truth, our conceptions grasp the many subordinate truths, facts and promises, our souls feast upon the delights of hope, and we are enabled to quaff with joy from the many streams which flow from this fountain of life. Destroy this truth, and what remains of Christianity? Darkness envelops our nature; hope is banished; the grave is cold and dreary; the future unknown; heaven a cheat! But with our feet planted upon this "rock," we can bid defiance to the powers of darkness; hope raises our drooping, weary spirits; the terrors of the grave are dissipated; the bright future is known, and full of glory and honor; and heaven our eternal home—the "rest for the people of God." By faith in this soul-permeating, heaven-born truth, our eyes need not gaze vacantly over this cloid of sin and death; we can raise them toward the skies; our vision can penetrate beyond the heavens above; we can tear away the blue veil over our heads; journey beyond stars, planets and systems, until we banquet upon the bliss, grandeur and glory, surrounding the throne of the Most High God!

(to be continued)

* This is the text of Stephens, Beza, and Elzevir.
The idea of a great many people about getting to heaven is, that if they can just make their escape from hell—if they just “get religion,” as it is termed, or will obey the gospel, before they die, it is enough—and they will be admitted into heaven, and be as glorious and happy there as any, as those who have been Christians all of a long life, and served God in the most faithful manner. Fatal delusion!—false hope!—destructive notion! We know where, at least in part, it had its origin—from the misunderstanding of the parables of the laborers in the vineyard and prodigal’s son—neither of which has the most distant application to, or bearing upon, the subject. They were both spoken by our Savior in reference to the Jews and Gentiles. The Jews were the laborers in the vineyard, who had “borne the burden of the day;” and the Gentiles those who came in at “the eleventh hour;” or the “eleventh hour men.” The Jews who had so long, for so many ages, been the chosen, peculiar and highly-favored nation of God, and endured so much persecution, affliction and suffering on that account, expected to still occupy an exalted position among the nations’ and one above them all. Hence they were offended because the Gentiles, who had been called at the eleventh hour, should occupy as exalted a position in the kingdom of Christ as they, and be as highly rewarded. This is the true application of that parable. And in that of the prodigal son; the Jews were the son who had been always with the Father; and the Gentiles, who once had the knowledge of God and lost it, as Paul shows in Rom. i. 19-23, but who were made participants equally with the Jews, in the feast upon “the fatted calf,” or blessings of the gospel; at which the Jews became offended, like the son who had been always with his father; were the other son.

The misunderstanding and misapplication of these parables, and the consequent idea so popular in the world, that just so persons can have the assurance of the pardon of sin before death, or think from some change of feeling or otherwise that they are pardoned, and accepted of God, it is sufficient; and they will.
Christian Character.

Enter heaven and be just as happy and shine just as brightly as the best saint that ever lived! Such is a fatal delusion; and no doubt has been the cause of thousands going to hell in the belief that they were going to heaven! It has caused them to die "with a lie in their mouths!"—and has caused thousands to put off repenting and becoming Christians until the last hour of their lives!—to give their whole lives to the Devil, and when they come to die offer the flag-end of them to God! Well did the English writer Sterne say: "A death-bed repentance is a weak and slender plank to trust our all upon;" as it will too generally break, and let the one depending on it down into the lake of fire and brimstone, wide yawning to receive the procrastinating and finally impenitent!

Let us now see what the Scriptures say upon the subject. Not only do they teach that "God is no respecter of persons," but that he "will reward every one according to his works." If this will be so, and we know it will, then there will not only be a difference in the happiness and glory of Christians in heaven; but those who have no good works to approve them, will receive no reward; and where is there any time or any opportunity for the performance of good works on the bed of death? By such works we mean those done by the Christian; and the person must become one before he can do them. Paul plainly teaches there will be such a difference. After showing that the body, which is "sown, or buried, a natural body," shall be "raised a spiritual body," as far exceeding the natural, as the stalk surpasses the seed that produced it, he says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another in glory. So also in the resurrection of the dead"—there will be as great a difference. And if "they that be wise shall shine as the brightest of the firmament; and they that turn many to righteousness as the stars forever and ever;" (Danl xii 3,) will those that are not wise, and those who turn but few or none, shine as brightly? If they will, then there is no meaning in what Paul says!

If God is no respecter of persons, he is a respecter of character; for "in every nation he that fears him and works righteousness..."
will be accepted of him," and no others. And now we are going to announce a great and important truth, and one amply sustained by the Scriptures—one that has frequently been announced before, but we wish here to emphasize upon it, such is its importance and that is, that without the formation of a truly Christian character no one will ever enter heaven, much less enjoy its happiness and glories! The idea with too many people is, that if they can just enter heaven, just get in, it is sufficient, and they will be as happy as the happiest saint there. Again, we say, fatal delusion! Suppose you could enter heaven with all your sins upon you, it would not be heaven to you, but a hell, as you would be utterly unfitted to enjoy its happiness and glories, and would be miserable in its pure and holy society!

Remember the parable of the man at the wedding without the wedding garment on, who was taken, bound hand and foot, and "cast into outer darkness, where there will be weeping and gnashing of teeth." You must not only believe, repent, confess, and put on Christ in baptism, but must become clothed with the garment of holiness and righteousness. When Jesus comes the second time, and the marriage of the Lamb takes place, the Church, his bride, is to be "clothed in fine linen, clean and white—which is the righteousness of saints." When men become lawyers, they enter a law school, and go through a course of legal study and training, to prepare them for the legal profession; when they become physicians, they enter a medical school, and go through a course of training and discipline, to fit them for the medical profession; and when they become soldiers, they enlist in the army, and undergo a system of drilling and training; but when they wish to get to heaven, they too often think that if they will enter the Church that is enough, and they will be sure of heaven! Alas! alas! poor mistaken, deluded mortals, who are under such a supposition! No, you must form a character for heaven, or you will never enter it, or enjoy its bliss and happiness. Let me impress this upon your minds, deeply, indelibly, impress it upon them.

"Fain would I sound it out so loud,
That all the earth might hear,"
That is the very object of your entering the church, the school of Christ, our Great Teacher, that as his disciples or learners we may take lessons of him; and thus as good scholars in his school become trained, disciplined and prepared for heaven. Listen to his voice: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Do you ask of me, how you are to form that character? How does a man form a character for honesty? by being honest and living honestly—how does he form for one sobriety? by being sober, and living soberly—how, one for punctuality? by being punctual in his dealings and living in that manner. A character is not the result of one or two actions of a man's life; but the sum or aggregate of them. In order to form a character for heaven, you must possess the disposition, the heart, the mind, of the Christian, of Christ. "Let this mind be in you which was in Christ Jesus." You must diligently, attentively constantly study the word of God, to learn his will in order to do it—must always have your mind imbued with its precepts and examples; as this, with constant, diligent watching, and earnest, fervent prayer, is the only thing that will keep your mind exercised of the evil demons of the world, the demons of avarice, of anger, of war, of politics (and this political devil is a very bad and busy one,) of ambition, lust, envy, gambling, dancing, etc., as they are legion" in number. You must attend punctually and regularly upon all your duties of every kind.

You must add to your faith, courage, knowledge, temperance, patience, godliness, brotherly-kindness, love; so as to "have an entrance ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—must "work out your" eternal "salvation with fear and trembling;" and "persevere in well-doing, seeking for glory, honor and immortality," that you may be rewarded with eternal life. In short, you must endeavor to be ever found "walking in all the commandments and ordinances of the Lord blamelessly," and "standing perfect and complete in the whole will of God."
conclusion, remember that "many are called and but few chosen"—that "the race is not always to the swift and the battle to the strong"—and: "Let us therefore fear, lest a promise being left us of entering into his rest"—the rest remaining for the people of God—"any of you should seem to come short of it"—"for, if the word spoken by messengers was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation" as the eternal salvation of heaven? Lastly: "Blessed are they that do his commandments; that they may have a right to the tree of life, and may enter through the gates into the city."

J. R. H.

A FEW PLAIN RULES FOR PREACHERS.

The following which we clipped several years ago, and put in our Scrap-Book, is as applicable now as then, and may be useful to a good many preachers, and will do none of them any harm to observe.

1. Be very sure you understand the text yourself, before you attempt to make others understand it;

2. Be animated—be emphatic. Convince your hearers that you are in earnest; but do not insult their judgments by extravagant appeals to the passions without enlightening their minds.

3. Remember you are placed in the pulpit to teach. Study, therefore, your subject thoroughly, and do not follow—right or wrong—stale commentators. Think for yourself, and when you have new thoughts, communicate them, even if they do tread a little upon the toes of other expositors. At the same time a preacher should not aim to be original, merely for the sake of it.

4. Approach your subject at once, and be short.

5. Study to be eloquent—if you have powers of oratory, improve them. But let theatrical affectation be banished from the place.

J. R. H.

The way of the wicked is an abomination unto the Lord: but the prayer of the upright is his delight.—Proverbs.
EULOGY ON THE CHRISTIAN NAME.

The following eulogy on the Christian name is the finest we have ever met with, from any author. How a man who can thus write about it, can wear a sectarian appellation, which virtually supplants it, is what we cannot see. It is from Barnes' Notes on the New Testament, a New School Presbyterian, from his note on Acts xi. 26. "It soon became a name of reproach; and has usually been in all ages since, by the wicked, the gay, the licentious, and the ungodly. It is, however, an honored name; the most honorable appellation that can be conferred on a mortal. It suggests at once to a Christian the name of his great Redeemer; the idea of our intimate relation to him; and the thought that we receive him as our chosen Leader, the source of our blessings, the author of our salvation, the fountain of our joys. It is the distinguishing name of all the redeemed. It is not that we belong to this or that denomination; it is not that our names are connected with high and illustrious ancestors; it is not that they are recorded in the books of heralds; it is not that they stand high in courts, and among the gay, and the fashionable, and the rich, that true honor is conferred on men. These are not the things that give distinction and peculiarity to the followers of the Redeemer. It is that they are Christians; that this is their peculiar name; that by this they are known; that this at once suggests their character, their feelings, their doctrine, their hopes, their joys. This binds them all together—a name which rises above every other appellation; which unites in one the inhabitants of distant nations and tribes of society, and places them in most important respects on a common level; and which is a bond to unite in one family all those who love the Lord Jesus, though dwelling in different climes, speaking different languages, engaged in different pursuits in life and occupying distant graves at death. He who lives according to the import of this name is the most blessed and eminent of mortals. The name shall be had in rememberance when the names of royalty shall be remembered no more, and when the appellations of nobility shall cease to amuse or to dazzle the world."
SEVEN MISSIONS.

THE SEVEN MISSIONS.

1.—Mission of John.

The first Mission that will occupy our attention, is that of John the Baptist or immerser; so called from his office, which was that of baptizing the people, and not as a surname, as has been vainly contended for, without any authority from the word of God. In connection with this, his office, he occupied the important one of Harbinger of the Messiah; and was not only as great a prophet as had ever appeared in the world, but, on account of this office, was greater than any of the prophets; though we have the singular anomaly, that the least in the kingdom of Heaven was greater than he, as said by Jesus, and as we have already explained. Compared with the other prophets, who had preceded him, John was as the waiter on the Bridegroom compared to the guests, or marriage company.

We will notice in the first place, the prediction of Malachi, in reference to John as the harbinger of Christ. Malachi was the last one of the long line of Jewish prophets, who preceded John. He lived about 400 years before the coming of Christ; and his language shows that God was then about to close the canon of prophecy until the appearance of John. We give the prediction, which was quoted in part by our Savior: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, (the Lord Jesus Christ,) shall come suddenly to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." (Mal. iii. 1.) Then follows the prediction of the destruction of Jerusalem and the wicked Jews, by the Romans, for rejecting the Messiah, crucifying him, and for the crimes of the nation which had been so long accumulating and now been consumed by this terrible crime; while the wrath of God had been slumbering in his long-suffering, and accumulating in his forbearance! Our comments on this prediction we will reserve until we come to that of our Saviour, in our article on his Mission.

As the Jews had perverted the law of Moses, and almost entirely nullified it by their traditions and their sectarianism, as we shall see, there follows a last injunction in reference to it: "Remember ye the law of Moses, my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments;" then the closing passage of the prophecy containing the prediction of the coming of John, under the character of
Elijah, the prophet before the coming of the great and dreadful day of the Lord—the destruction of Jerusalem by the Romans—and he shall turn the hearts of the fathers to the children, and of the children to their fathers, lest I come and smite the earth with a curse.” Elijah was the great Reformer of the Jewish nation, and restorer of the law back to its original meaning and design; and John was to come “in the spirit and power of Elijah.”

Now in order to comprehend fully the design and object of John’s mission, in connection with the fulfillment of the foregoing predictions, we must take a view of the condition of the Jewish nation at the coming of Christ. We find that they were divided into religious sects and parties, in reference to the laws and institutions of the Mosaic dispensation, at his first coming, just as Christendom, or the professing disciples of Christ now are, just before his second coming; which cannot be very far off. As there are now the Presbyterians, Methodists, Baptists, etc., so there were then, the Pharisees, Sadducees, Herodians, etc., and as these Jewish sects had made void the law of Moses by their traditions then, as charged upon them by our Savior; so now have these “Christian” sects made void the gospel, by their traditions of justification by faith alone, infant baptism, the mourning-bench, etc. As these Jewish sects had nullified the ordinances and institutions of the law, by the “traditions of the elders;” so have the Protestants sects as completely nullified the gospel plan of remission of sins and salvation, by the “traditions of the fathers,” of father Wesley, father Luther, father Calvin, etc.

One of the most important things of the law which they had made void, and one fraught with the greatest evil consequences, was that commandment of the Decalogue, which enjoined upon children the honoring and supporting of their parents, and obligated them to do the same. Hence we hear Jesus denouncing them for their conduct in reference to this: “Full well ye reject the commandment of God, that ye may keep your own traditions. For Moses said, Honor thy father and thy mother; and, whoever curseth father or mother, let him die the death”—let him be stoned to death, which was the punishment required by the law—“but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free”—free from his state of minority, and from supporting his parents—“and ye
suffer him no more to do aught for his father or his mother, making the word of God of none effect through your tradition, which ye have delivered; and many such things do ye." (Mark vii. 9, 13.)

Now the natural consequence of thus making void this commandment of the law, obligating children to respect and support their parents, and exempting them from the punishment of death for the crime of cursing them—of "wishing any mischief to befall them, or using any kind of malicious, reviling speeches, which argue a contempt of their parents," as Cruden defines it—was to incite a disobedient and rebellious spirit in the children, as well as to cause them to cast off their parents from all care and support by them, during their minority, (which extended to 30 years of age,) when it was due them, and in the old age of their parents, when it was needed; and in this way to alienate the hearts of each from the other. Hence John, as we have seen from the prophecy of Malachi, was to restore the law back to its true meaning and real design, and reform the people, as Elijah had done; and thus to "turn the hearts of the children, and of the children to their parents;" or the Lord would come and "smite the earth with a curse." Hence the great burden of the preaching of John was reformation, as the original word for "repentance" signifies.

From all these circumstances, we can see the great necessity of reformation, and of a restoration of the law and institutions of Moses back to their original meaning and design, in order to prepare the Jewish nation for the reception of the Messiah: and, reasoning from the typical character of that people and dispensation; the analogy between the condition of things among them, and of things now among us; and the real state of the world now in reference to the Christian religion; we can see just as great need now for a reformation, in order to restore that religion back to its primitive purity, and its ordinances to their original meaning and design, and thus prepare the Church for the second coming of Christ. Such a one, we rejoice to say, has been inaugurated, and is progressing with a rapidity unparalleled in the annals of the Church of Christ since the days of the apostles.

Such being the mission and office of John, as we have shown, in reference to the Jewish nation, Matthew in his narrative, after saying that he came "preaching in the wilderness of Judea, Reform ye, for the reign of heaven is at hand," says of him: "For this is he that was spoken of by
the prophet Esaias, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make him a strait passage.' His dress and his food are then described: "And the same John had his raiment of camel's hair, and a leather girdle about his loins; and his meat was locusts and wild honey." His clothing was not only of the plainest, cheapest and simplest character, but admirably fitted for his occupation; hence the mention of it here; as he could baptize for any length of time, without the water's adhering to his clothes, or could shake it all off when he came out; while the leather girdle not only confined his loose Jewish dress around him, but was a great support to his back; in having to stoop so much when baptizing and raising persons out of the water. His food was not only of the plainest and cheapest quality; but also well suited to his business, as the wild honey was not only nutritious, but from its medicinal character, was one of the most effectual preventives from taking cold, to which his employment, by causing him to be so much in the water, greatly exposed him; while the locusts also might have possessed some medicinal, as well as nutritious qualities. Hence we can see the reason why the writer is so particular, in mentioning John's clothing and food.—As the Jewish people had to reform before they were prepared to receive Christ, we can see the reason why repentance (reformation) is sometimes placed before faith, as: "repentance towards God, and faith in our Lord Jesus Christ?" and why Jesus preached: "Repent, and believe the gospel," the good news concerning the near approach of his kingdom; and not because it is the gospel order of conversion, in which faith always precedes repentance.

Now in order for John to prepare the Jewish nation for the Messiah, it was necessary that there should be introduced by Divine authority, a new institution for the remission of sins, connected with the reformation required; as the offerings under the Jewish law were intended for another purpose; failed to meet the exigencies and demands of the case; and the Jewish religion had become so perverted, and its commands and requirements so completely nullified and supplanted by the "traditions of men." Besides, remission of sins under the law, though real, was only prospective, and not adapted to the occasion and the circumstances. This new institution introduced by John, was baptism in order to the remission of sins. It was predicted of him, when a child, by his father Zechariah, that he should "be called the prophet of the Highest;" and should "give the knowledge of salvation to his people, by the remission of their sins;" and
as he "preached the baptism of reformation, in order to the remission of sins," (as correctly rendered from the Greek,) he himself could give this knowledge in no other way; for by thus receiving the remission of their sins they were saved from them, and if he preached it, consequently he practised it, or baptized the people in order to it. And as John said to the people: "I indeed baptize you [Grk. en] in water [eis] into reformation; but he that cometh after me is mightier than I; he shall baptize you (en) in the Holy Spirit and (en) in fire," he baptized the people into a state of reformation. He baptized in order to remission of sins, and into reformation; and thus "made ready a people prepared for the Lord."

We read of no formula at baptism, as used by John. We learn that he baptized the people in Jordan "confessing their sins;" and that he said to them, that they should believe on him that should come after him, that is, on Christ Jesus; so that the qualification which he required was confession of sins, and faith in the Messiah to come.

The baptism of the Holy Spirit, of which he spoke, was entirely miraculous, and took place on the day of Pentecost, at Jerusalem, at the opening of the kingdom of Christ to the Jews; and at the house of Cornelius, the Roman Centurion, at Cesarea Philippi, when it was opened to the Gentiles. The baptism of fire occurred at the destruction of Jerusalem, by the Romans, and consisted of the consuming by fire of the wicked and rebellious Jews, in the conflagration of that devoted city. This is what John called "the wrath to come," or impending vengeance, from which, on the one hand, they were warned to escape; by submitting to his baptism, and the near approach of the reign of heaven was the motive on the other hand; while the Roman power was the ax at the roots of the tree, the Jewish nation, ready to cut it down, when the proper time should come. The Christians were the trees producing good fruit, which were not to be destroyed, and were the wheat to be gathered into the garner of safety, as they all made their escape when the city was destroyed.

We come now, in the last place, to show that the baptism of John was made obligatory upon the whole Jewish nation, and was not a mere matter of choice with them, to be submitted to at their option, or let alone without incurring the penalty of disobedience. We argue the obligation of submitting to it as follows:

1. The Jews, as well as all mankind, were God's by creation and pres-
reservation; and therefore under obligation to submit to any ordinance, institution, or form of government he might see fit, in his wisdom, to impose upon them.

2. They had entered into a solemn covenant with God at Mount Sinai, confirmed by the most awful sanctions and dedicated with blood, to be his chosen and peculiar people, and to receive any law or ordinance from him.

3. The command to submit to the baptism of John was positive, authoritative, and addressed to all. His preaching of the “baptism of reformation in order to the remission of sins,” was addressed to all, and was an inseparable adjunct of the reformation he announced.

4. But we have positive testimony on the subject. At the conclusion of the remarks of Jesus about John, after the two disciples he sent to Jesus had left, we are informed that “all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him.” This is decisive on the point. We are thus particular, because we intend to show, in the course of this series, by the same parity of reasoning, that the baptism of Christ is equally obligatory on all mankind; and that, in refusing it, they equally reject the counsel of God against themselves.

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There's Beauty Everywhere.

There's beauty o'er all this delectable world,
Which slumbers in darkness, and wakes with the light;
There's beauty when morn hath her banner unfurled,
Or when stars twinkle out from the depths of the night.

There's beauty on ocean's vast, verdureless plains,
Though lashed into fury; or lulled into calm;
There's beauty on land in its thousand domains,
Its cornfields of plenty, its meadows of balm.

O God of creation! these sights are of Thee,
Thou surely hast made them for none but the free!

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Woman.

Not she with trait'rous kiss her Savior stung—
Not she denied him with unholy tongue;
She, when Apostles shrank, could danger brave—
Last at his cross, and earliest at his grave.
THE BOOK OF REVELATION.

Its great importance to the Church of Christ

The book of Revelation—more properly termed the Apocalypse—is one of the most important to the Church of Christ of all the books of the Bible. It has been well termed the great final prophecy of the Church; as it contains its fortunes—the predictions concerning it—from the first promulgation of the Gospel down to the end of time. And, at the same time, there is no book in the Bible so little understood; so full of mystery and obscurity to the general reader; and about which there has been such a contrariety of sentiment, such a diversity of opinion, and so many inconsistent, contradictory and conflicting theories of interpretation! Yet it was designed to be read and understood; and a blessing is pronounced, both at its commencement and close, on those that read and understand it, and keep its sayings. Should not then every Christian read and endeavor to understand this book? Most assuredly. To aid the Disciples of Christ in doing this, is our design in this present article; and we shall endeavor to show why this book is so little understood; and then give a synopsis of its predictions, in chronological order.

But we must remark, in the first place, that John draws largely on the predictions and symbolic language of the Old Testament prophets, particularly on Ezekiel, and that a knowledge of the writings of these, is necessary to properly understand this book; and, in the second place, it is of importance to notice the analogy between this book and the prophecy of Malachi; as it stands, in this respect, to the Church of Christ, its future fortunes and destiny, the close of the Christian Dispensation, the Second Coming of Christ, and the introduction of the Millennial era; as the prophecy of Mal. did to the Jews, the close of their dispensation, the first coming of Christ, and the introduction of the Christian era. As Malachi was the last one of the Jewish prophets, and the canon of Jewish prophecy closed with him; so John was the last one of the Christian prophets, and the canon of Christian prophecy closed with him. As the Jews were enjoined in the prophecy of Malachi, at its close, to ob-
serve the law of Moses, its statutes and judgments; so are Christians, at the close of Revelation, to observe the commandments of Christ. And as the Jews had the promise of the first coming of Christ, in the last chapter of Malachi; so have Christians the promise of his second coming, in the last chapter of Revelation. This parallel between the prophecy of Malachi and the Revelation of John, we do not remember to have ever seen noticed anywhere before; but it is a true and striking one; and shows that the Lord Jesus Christ will just as certainly and really come the second time to earth, as predicted of him, as that he came the first time; and his coming will be just as palpable, and as distinctly seen and known.

We will also remark here, that however interpreters may differ about this book, they all agree substantially about the design of it, and that its general object is, to encourage Christians in time of persecution and trouble, by showing to them the present and final rewards of all the faithful disciples of Christ; and to excite them to vigilant watchfulness and prayer, by exhibiting the terrible punishments which await all the enemies of the gospel of Christ. As the predictions in reference to the first coming of Christ, were given and repeated by the successive Jewish prophets, for the encouragement of the Jews, the typical people of God in reference to the Christians, in times of persecution and affliction; so are those in reference to his second coming in this book. And as the Jews were typical, and their institutions and worship, Jerusalem and the temple, typical, Babylon typical, their captivity typical, etc. hence the language of John in Revelation, and the use he makes of the figurative language of the Jewish prophets, to which we have referred.

We come now to the main reason why, according to our conceptions, this book of prophecy is not understood as it should be, and the failure in assigning to the fulfillment of its predictions the events in history to which they belong. It is because it is too generally viewed as consisting of a series of consecutive predictions, meeting their fulfillment in the order narrated; as the Seals first, then the Trumpets, then the Vials, and so on; in-
instead of a series of parallelisms, or parallel Visions, as it really is, two series of which, the Trumpets and Vials, are almost identical, as can be seen. With this view of it, we present the reader, first, with a synopsis of its principal divisions, as divided into Visions—first premising that it is divisible into four grand divisions: the Visions of the Seals, of the Trumpets, of the Vials, and of the Church—and, in the second place, a narration of the prominent events predicted in these Visions.

1. The Visions and Their Order.

1. The Vision of the Asiatic Persecution.—chaps. i. ii. iii.
2. The Vision of the Seals giving a general view of the most prominent eras in reference to the fortunes of the Church, and events connected with these; commencing with the first promulgation of the gospel in its purity, and extending down to its final triumph at the Millennium.—chaps. iv. v. vi. vii.
3. The Vision of the Trumpets.—chaps. viii. ix. x. xi.
4. The Vision of the Vials, or Censers.—chaps. xv. xvi. with the connected chaps. xvii. xviii. xix.

These two Visions are nearly identical, as the reader can see by comparing them—the trumpet, an instrument used in ancient warfare, in summoning troops to battle, and guiding them by its sound; showing the military or civil bearing of the events predicted; and the censer, the instrument for burning incense, showing their religious or ecclesiastical bearing: both “describing the inflictions laid upon the persecutors of the Church, beginning from the establishment of the Inquisition, and closing with the final ruin of Popedom in the triumph of Christianity.”

5. The Vision of the Church; as connected with the three eras of Pagan persecution, Papal persecution, and the catastrophe of her oppressors and persecutors.—chaps. xii. xiii. xiv.


7. The Vision of the Second Coming of Christ, and the Triumph of Christianity; including the Universal War; the subversion of all human government, polity and power; and the destruction of all sin and sinners from the earth.—chap. xix.
THE BOOK OF REVELATION.

8. The Vision of the Millennium; including the binding of Satan; the inauguration and prevalence of the Millennial era; the loosing of Satan, and second grand apostacy, (the Roman Catholic being the first.)—chap. xx. 1—10.

9. Vision of the New Heavens and the New Earth; including the New Jerusalem, the capital of the New Earth.—chaps. xxi. xxii.

This synopsis embraces the principal divisions of this great book of prophecy, arranged by us into a series of Visions—which (book) is of such vast importance to Christians, the Church of Christ, and the world; particularly at the present time, when the Popedom is so near its end—when "the signs of the times" are becoming so ominous and significant—and when we are so rapidly approaching the termination of the Christian dispensation!

According to Croly, (in his "New Interpretation of the Apocalypse," ) this book "includes in the most direct manner all those great events which make the frame-work of History since the first age of Christianity."—But as we merely designed in this article to present a synopsis of it, we defer any remarks on it in detail for future numbers of our paper. With this synopsis before his mind, the student of prophecy, who has a sufficient acquaintance with general history and the Old Testament prophecies, can easily see the events to which the predictions already fulfilled apply; and can ascertain, by comparing together the predictions, events, and the chronological dates, at what point we now are, in these parallel visions; which we design showing in some future articles upon this book, giving a brief view of the predictions already fulfilled; and taking a glance at those yet in the future. We here give what Croly says, in his New Interpretation of the Apocalypse:

"The remainder of the prophecy is future, and of course beyond any exact interpretation. But it contains the most unquestionable predictions of events, to the magnitude and fierceness of whose havoc of the power, the institutions, and the lives of mankind, all the past inflictions are trivial. It is fully predicted that there shall be a sudden revival of Atheism, superstition and re-
religious violence, acting upon the European nations until they are inflamed into universal war. All the elements of terror and ruin shall be roused; Protestantism [primitive Christianity] shall be persecuted; Popery, [Roman Catholicism,] after a momentary triumph, utterly destroyed; in a general shock of kingdoms, consummated by some vast and palpable development of the Divine Power, at once protecting the church, and extinguishing, in remediless and boundless devastation, infidelity and idolatry."

The signs of the times are beginning to point more and more to this period as any close observer of these signs and of the course of events can see. Already is the distant cloud beginning to gather, and the low mutterings of the awful thunder beginning to be heard in the distance! We find this great war, the last of earth and the winding up of all its wars,—which may equal, in its cruelty, havoc and destruction, all the wars of the world in the aggregate, if not surpass them!—predicted no less than four times, near the close of the four great Visions; of the Seals, (Rev. vi. 12—17,)—of the Trumpets, (xii. 15—19,)—of the Vials or Censers, (xvi. 12—21,)—of the Church, (xix. chap.)—"each time," says Croly, "with some added terror; and the last with the most overwhelming accumulation of the images of individual and national ruin. It takes successively the language of the prophets exulting over the fall of the great and opulent cities of the East, the broken scepters, the spoiled wealth and burning palaces and temples of Tyre and Babylon; and of the still stern denunciations over the crimes of Jerusalem; the images of wild and sudden invasion, and hopeless battle, the massacre, the conflagration, the final crush of polity, power and name. Even the agencies of nature are summoned to deepen the prediction; earthquakes and subterraneous fire, lightnings and ponderous and fatal hail. And in the midst of this chaos of bloodshed, fire and tempest, towers the form of the Avenger, flashing with terrible lustre; crowned and armed with the wrath of Deity against a world that has for so many ages of long-suffering resisted his Spirit, worshipped idols, and enslaved his people—God, a CONSUMING FIRE!—It is further declared that this catastrophe is now approaching hour by hour; the [old]
French Revolution standing as the last great event before it: with but a [comparatively] brief intervening period, occupied by Providence in preparing and securing the Church in spreading the Scriptures; and in giving a last opportunity to the unbeliever and idolator to accept the truth of God."

Hence the Apocalypse assumes the rank of "a Warning, of the highest and most pressing character, to all men, in the entire range of human society"—"a great document addressed to the mighty of the earth; Wisdom calling out trumpet-tongued to the leaders of national council: the descended Minister of Heaven, summoning for the last time the nations to awake to the peril already darkening over their heads, and cut themselves loose from those unscriptural and idolatrous faiths, with which they must otherwise go down; the Spirit of God commanding the teachers and holders of the true faith to prepare by the cultivation of their powers, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may so soon be called on to act, and perhaps to suffer; and proclaiming to all men alike the infinite urgency of redeeming the time before the arrival of a period, that to the whole world of idolatry, European and barbarian, shall come with a civil ruin, of which the subversion of Jerusalem was but a type; and with a physical Destruction, that can find no parallel but in the inevitable fury of the Deluge!"—Such is the book of Revelation; and do we not see that very preparation now going on in the true Church of Christ, in this current Reformation? Most assuredly we do; and let it be continued, increased, and persevered in, until the Church shall become fully prepared, "as a Bride adorned for her husband," clad in the snow-white vestments of purity, holiness and righteousness—that Christ, when he comes at the Millennium, "may present it to himself a glorious Church, not, having spot, or wrinkle or any such thing; but that it should be holy and without blemish."

J. R. H.

Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.—Proverbs.
A SECTARIAN QUIBBLE.

For the Christian Pioneer,

A SECTARIAN QUIBBLE EXPOSED.

PLEASANT HOME, Grundy Co. Mo. June, 13th 1861.

BROTHER HOWARD:—As the sectarians are sometimes strand-
ing a few of our young brethren, with the following question: "‘If baptism is for the remission of sins, as you contend, and you thus get into Christ, how do you obtain pardon and get back in-
to him, when you have committed sin afterwards?’ I will offer a few thoughts on the subject. These quibblers take for gran-
ted, that every sin which a man commits, puts him out of Christ! Consequently, on that theory—which will hold as well in refer-
ce to sectarian conversions—when they sin they must pray themselves back into Christ again and again every time they sin, which accounts for their "getting religion" so often; the same person "getting religion," in some cases, every year; every time the camp-meeting comes around, and then losing it before the next! After they have gotten religion, in the first place, by praying at the anxious-seat, or some place else, they then "fall from grace." Then the same remedy must be resorted to again, that they first used, according to this! Many of them do honestly "err, not knowing the Scriptures nor the power of God;" that is, not knowing the Gospel of Christ which is, "the power of God unto salvation to every one that believes." To illustrate the true theory of salvation and expose this quibble, I will in the first place, take up the process by which a foreigner becomes a citizen with us, in our once happy land.

He first hears of our country and nation; secondly, he believes what he hears; thirdly, he leaves behind him all things that he cannot take with him to this distant land, and lands on our shores; and, fourthly, he swears allegiance to our country, its laws and government, when he becomes a citizen. But he afterwards com-

mits a crime against our law, and consequently becomes a sinner against our government. Now according to the position our sectarian friends make out for us, this man becomes a for-

eigner again by his crime, and must again take the oath of allegiance; which position we never have taken, and never will take. Our position is this; that the man did not become a foreigner.
again, but only a transgressor; and let him forsake his evil practice, pay the penalty the law inflicts for the crime, be honorably acquitted, go his way, and do so no more lest a greater evil befall him.

We will now make the application of the illustration. All persons who have not been legally adopted into the kingdom of Christ, are foreigners to him and that, before being adopted. They must first hear of this King and his kingdom, before they can believe in him and his reign. "How shall they believe in him of whom they have not heard?" Second, they must believe this great truth relative to the Son of God; "And this is his commandment, that we should believe on his Son," etc. Third, they must leave such of their friends and relatives as will not leave all, and submit to this King. "And he said to them all, If any man will come after me, let him deny himself and take up his cross daily and follow me." Fourth; they are then baptized into Christ, and arise to" walk in newness of life." 

They are now citizens of the kingdom, and never before; and if they should be "over-taken in a fault," and commit sin against the King or his subjects, they must hear the law of pardon and obey that, as given by the authorized agent of the King. "Repent therefore of this thy wickedness, and pray God if perhaps the thought of thy heart may be forgiven thee;" and again, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous;" and, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

—More anon.

MARTIN PETERSON.

The most dangerous errors.

"No errors are so dangerous," says Lord Brougham, "as those false theories of morals which conceal the bounds between right and wrong; enable vice to trick herself out in the attire of Virtue; and hide our frailties from ourselves, by throwing around them the garb of profound wisdom."
DOWN UPON THEM.

DOWN UPON THEM AS THEY DESERVE.

The Bible Advocate of Carrollton, Illinois, edited by our able and worthy brother, E. L. Craig, is down upon some political religious papers, conducted by men identified with our brethren, and professing to be engaged in the same great cause with us. Bro. Craig says of them: "We have ever regretted the fact that the "Luminary" introduced the subject of anti-slavery into its columns, and thereby lowered itself and its dignity to the level of a mere political sheet. We were not prepared either to see the "Christian Intelligencer" take the strong ground it has on the subject of secession. We have for sometime said we would not recognize any paper as a co-worker, that will pollute its pages by an espousal of the government or of the secessionists. This is the business of the secular press, and not ours. Whenever preachers of the gospel, or editors of religious papers, introduce political questions into the pulpit, or into their papers, they desecrate their calling, whether done in the North or in the South; and all union-loving Christians should discountenance all such men, as they are calculated to create schism in our ranks. All these exciting matters should be kept out of our papers, and all wise editors will do this."

We can most cordially endorse the above as the proper course to be pursued in reference to such papers and preachers as those referred to by bro. Craig; and had prepared an article in which we had expressed substantially the same sentiments, but the above will supersede the necessity of publishing them. We agree with him, that all Christians who love the union that should exist among the children of God, should discountenance all such, as they are only calculated, as he justly remarks, to produce schism in our ranks.

We also have the pleasure to know that bro. Franklin, of the American Christian Review, in articles published from time to time in that paper, is equally down upon all such papers and preachers. We copy, the following from the Review of April 22nd, and commend it to the attention of our readers and brethren: "Never, in our day, was the cause in more danger of suffering than at the present time. Never was there a great-
er demand for every man of God to stand at his post and take care
of the fold of Christ. Never was there a time when it was more
important for the children of God to stand side by side, work
shoulder to shoulder, and go hand in hand, than at the present.
We should pray more, read the Bible more, preach and exhort
more, be more liberal and make greater efforts than ever before
to convert and save the world. We should be prepared for
living and dying, for prosperity and adversity, for war and for
peace, for this world and the world to come, not knowing what
may befall us. All things earthly are in uncertainty. There
is no sure foundation but Christ, and nothing certain for man
to lean upon but his religion. We have no abiding city here.
This world is not our home. But we have a home, a sure rest
for the people of God. There is a kingdom not of this world,
a government that cannot be shaken, and a King whose throne
shall stand forever.”—Let our brethren keep these things prop-
erly and constantly impressed upon their minds, and they need
have nothing to fear, whatever the times may be, but will sail
safely over the sea of life, and gain the haven of eternal bliss
in safety.

J. R. H.

We would commend the Bible Advocate, Carrolton, III., and the Evangelist, Davenport, Iowa, edited by bro.
Eld. A. Chatterton, to the patronage of our brethren every
where, as sound, ably conducted periodicals, and well worthy
of their support. The price of each is $1 per year, in advance,
and they are well worth it. We are ever ready to cordially
greet them as worthy co-laborers in the cause of Christ.

J. R. H.

Knowledge.—It is not knowledge alone, but knowledge
impregnated with religion, that tells on the mass of society.—
“We have no faith,” says Dr. Chalmers, “in the efficiency of
schools of any kind, in building up a virtuous and well
conditioned peasantry, so long as they are dissevered from the
lessons of Christian piety.”
Our beloved brother, Eld. W. W. Dugger, one of the worthiest brethren and most efficient preachers we have in the western part of Kentucky, with whom we have enjoyed a long personal acquaintance, after speaking of the great war excitement among the people, and the ruinous effects it was having upon the commercial and financial interests of the country, says:

FARMINGTON, Ky., May 6th, 1861.

DEAR BROTHER HOWARD:—

* * * * * Amidst this storm I am still holding up the banner of the Cross, inviting the people, in the midst of the downfall of the kingdoms of earth, to cast their destiny in one that will stand forever. I never saw a more general effect produced on a congregation than was on last Lord's day, in contrasting the kingdoms of this world and their destiny with the kingdom of our Lord Jesus Christ. Bro. Howard, you are engaged in a laudable enterprise, in again unfurling your banner, in pleading for the religion of the Bible. * * * * I will submit your prospectus to the brethren, try to do what I can for your paper, and, if successful, you shall again hear from me soon. Let me hear from you again. Your brother and co-laborer in the work of the Lord, W. W. DUGGER.

Let the brethren generally "try to do what they can," like bro. Dugger, particularly in Missouri, and we will soon succeed in getting a good circulation, bad, unperturbed and discouraging as the times are. Our consolation is, that they cannot continue as they are, always, but that the excitement must calm down and die out at some time.

J. R. H.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me.—David.
LETTER FROM ELD. L. T. MORRIS.

Our beloved and devoted brother, Eld. L. T. Morris, of Harrison Co. Mo., addresses us a most encouraging letter, from which we extract as follows:

BETHANY, HARRISON CO., MO., MAY 11th, 1861.

DEAR BROTHER HOWARD:

Nothing has ever occurred, that gives me greater pleasure than what I have just learned from your letter and prospectus accompanying, that you are about to start a "Monthly," devoted to the noblest of causes. * * * * Brother Howard, labor with tongue and pen, for the permanent, substantial and enduring good of poor fallen humanity; and though you may fail to realize an adequate recompense for such labors on earth—"what then? is the reward of virtue bread?"—yet great shall be your reward in Heaven. Nor shall what I can do be wanting, in and about Bethany, to extend the circulation of the Christian Pioneer—a title apposite, for much pioneering yet remains to be accomplished, in order to the restoration and establishment of Christianity, in its original, primitive, native simplicity and purity, as it emanated from its Founder, ere it was corrupted by sectarian rubbish and lumber. I bid you God-speed. I most heartily wish you abundant and complete success; and I believe you will have it. I shall try to show my faith by my works. * * * * * I hope that much matter calculated to quicken devotion, and promote and strengthen practical godliness, will enrichen its pages. Practical errors are more pernicious than doctrinal delusions. Therefore while we aim at the extirpation of the latter, let us not neglect the removal of the former. It seems to me, that it is more important to teach the Christian how to live than instruct him how to think. To think right is well, to do right is better.

Yours in the Lord,

L. T. MORRIS.

Remarks.

Another letter of encouragement to go on with our paper. Bro. Morris is right in what he says. We intend to pay particular attention to practical religion, knowing that the best the-
ory in the world is worth nothing without corresponding prac-
tice. "Theory for the physician but practice for the sick" is a
most true maxim, and as much pioneering needed as regards the
practice of religion as in reference to the theory of it. But we
shall endeavor to pay attention to both, as we find that they may
need it.

J. R. H.

A NOTICE IN THE GOSPEL HERALD.

We most sincerely thank our able and worthy brother, Eld.
Rees Jones editor of the Gospel Herald, published at Manches-
ter, Coffee Co. Tenn. for his kindly notice of our paper; and can
return the favor, as to the Herald, with all our heart. We know
bro. Jones well personally, having enjoyed the hospitalities of
his house, his company and converse; and know him to be one of
our best men, and ablest and worthiest writers and preachers.
The Herald is a weekly paper, at $2 per year, in advance; and
we earnestly commend it to the patronage of the brethren.

J. R. H.

THE GEM.

This is the title of a semi-monthly juvenile periodical, pub-
lished by James Challen & Son, Philadelphia, of which we
have had a number or two sent us heretofore. It has the
right name, for indeed it is a literary Gem in every respect; as
to its matter, typography, and illustrations, and worthy a place
on the parlor table any where, as it is one of the most beautifully
printed periodicals we have ever seen. Messrs Challen &
Son are becoming the first publishers of the country, as to neat-
ness, correctness and elegance of typography, and the excellence
of their publications; and are not surpassed, if equalled, by any
publishing house in the east. The Gem is a juvenile periodical;
and should find its way into every family. Its articles are of a
chaste, innocent, moral character; and well calculated to en-
tertain, amuse and instruct the youthful mind. It is much
better to place such publications in the hands of the young, than
the literary trash so much of which is afloat in the country.
Take it, as it will cost you a mere trifle.

Terms.—100 copies, $12; 50 copies, $7; 25 copies, $4; 10
copies, $2; 4 copies, $1; 1 copy, 30 cents. J. R. H.
The Beginning Corner:

Or,

The Church of Christ Identified.

A Discourse—By the Editor.

Thou art the Christ, the Son of the living God.—Peter.

Upon this rock I will build my Church, and the gates of hades shall not prevail against it.—Jesus Christ.

In these words from the testimony of Matthew, we have the most appropriate introduction, perhaps, which we could have selected for the discourse before us. We have in them the language of our Lord Jesus Christ, in reference to the foundation and perpetuity of his Church—the Kingdom he came to establish on earth; and which is destined, in its progress and ultimate triumph, to supersede all other dominions; and to become the last universal empire of the world; for, in the language of the prophet Daniel: "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him."

The declaration of the Savior, which we have quoted at the beginning of this discourse, was made by him, as we learn from the connection, in reference to the confession of the apostle Peter, in reply to the inquiry which Jesus made of his apo


"Whom do men say that I the Son of man am?"—and who, guided by a revelation from God, as the best fitted and most appropriate of all the apostles, to take the lead in opening the kingdom of heaven, to Jew and Gentile, anticipated the others in the perception and confession of the great, cardinal truth of the Christian religion, that Jesus Christ is the Son of God. It was upon the grand and all-comprehensive truth enunciated by Peter, in his answer to Christ—which stands out in such bold relief in the New Testament—that Jesus declared he would build his Church, as upon a rock foundation, and that the "gates of hades," all the powers and machinations of the unseen world, "should never prevail against it;" but that it should continue to exist through all future time—amid the origin, progress and decay of all other systems and organizations, whether civil, ecclesiastical, political or philosophical; and amid the rise, existence and fall of republics, kingdoms and empires!

And we find that, in accordance with the prediction of Daniel and the prophetic declaration of the Messiah, his Church was founded upon this rock, by his inspired apostles, whom he commissioned and sent forth as his divinely authorized ambassadors and ministers plenipotentiary to the world; and having fully organized and completed it in every respect and particular—leaving nothing concerning it to human legislation or expediency, for after-times—they left it undivided and uncorrupted. It was at first a unit, in the aggregate as a general body but one—"one body," filled and animated by "one Spirit," the Holy Spirit, as its Guest; and of which body Christ is the Head, the great "Head of the Church," and "Lord of the Spirit," as its dispenser, and his disciples the members of that body; which, though divided into individual congregations, yet constituted but one general body, "the Church of the living God, the pillar and ground of the truth."

But eighteen hundred years have rolled away; and how is it now? Look abroad over Christendom; and see what a contrast it presents to what it was then! Corruption, perversion and disunion have been doing their sad work for thirteen long cen-
turies or more; reverse and disastrous change, schism and division, have been the lamentable result; and instead of the one Church of Christ, as left by the apostles, there have been and now are more nearly a “thousand and one” of these sectarian churches, all claiming to be the Church of Christ, or branches of that Church!

This is indeed an age of “churches,” all claiming to be “orthodox,” in their own self-styled language—all professing to be founded on the Bible, and appealing to its authority to sustain their dogmas; and all busily engaged in making proselytes to their respective and variant systems, and in rivalling each other in power, influence and number; and, we may add, all imbued more or less with the carnal, political and military spirit of the world! Such is the confusion in this Babel mixture of ecclesiastical, not Biblical, denominations; and so variant, contradictory and inconsistent are they, with the Bible, with one another, and in their own “articles of faith,” that the honest and sincere enquirer after the truth of God, is frequently perplexed, and at a loss to know to what “denomination” to attach himself, or what “church” to “join”; and sometimes almost in despair: and generally aims to find the church he conceives to be nearest to the Bible, though frequently the furthest from it, and containing fewest of its life-giving truths! Why not endeavor to find the true Church of Christ at once, the one founded on the Bible itself, and enter into that?—since there must be a true Church somewhere; as Jesus declared that “the gates of hades should never prevail against it;” and as that alone is to triumph, and all others to wane away and be utterly annihilated!—But just here arise two questions upon this subject, of great importance involving a most interesting enquiry: 1st. Where is the true Church now to be found; and, 2nd. How shall we be enabled to recognize and identify it, as the one constituted, organized, and left by the apostles?

Now this is the great object of our discourse, and to that subject we shall now direct our attention. We begin by premising that there were certain marks of identification of the true Church of Christ, by which it could be easily recognized.
and readily known in the days of the apostles—marks made by them and as indelible as the Living Oracles of Heaven, in which they are to be found; and as unchanging and unchangeable as God himself from whom they originated—marks now to be found in the New Testament, as plain, distinct and fresh as they were when made: and where these will now apply, that is the true Church of Christ: and all other "churches are spurious, mere counterfeits, not to be found in the Bible; or, if there, only as predicted emanations of the great apostasy, the Roman Catholic Church, whose features they more or less bear, and the marks of identification with which they possess in a greater or less degree—the "mother and mistress of all" apostate "churches," who are her daughters, granddaughters, and their progeny or offspring.

It is impossible for all the different sects, the selfstyled "evangelical denominations," to be the Church of Christ, as they are many, "their name is legion," and that is but one, "one body and one Spirit;" nor are they branches of it, as they assume to be, for that never had and never can have, any of these sectarian branches. Branches they may be, and no doubt are; not of the Church of Christ however but of some other body from which they originated; perhaps of the parent trunk at Rome; at least most of them!

**Importance of the Enquiry.**

This leads us to an examination of the different marks of identification of the true Church of Christ, in order that it may be recognized, and we may ascertain where it is now to be found.

The importance of this enquiry will be obvious, when we consider that the Church of Christ is the only divine institution on earth—the only one that has Christ for its Author, and the sanction of his inspired apostles—the only one where remission of sins, the indwelling of the Holy Spirit, and a state of favor, mercy and peace with God can be enjoyed—the only place where persons can be trained and prepared for Heaven, and form that character which alone can qualify them for admission into it, and the enjoyment of bliss, happiness and glory in
the mansions of immortality—the only place where the Lord has recorded his name, inscribed upon the door of entrance into it; and outside of that Church there are no promises of any of these blessings and privileges—nothing but a state of alienation from God; banishment from his presence; and condemnation to everlasting punishment! "He that believeth not is condemned already"—in a state of condemnation; but, "He that believeth and is baptized shall be saved."—These remarks sufficiently show the great importance of our subject; of endeavoring to ascertain where the true Church of Christ is to be found; which can only be done by an application of the marks of identification to the various ecclesiastical organizations claiming the character.

**Marks of Identification.**

The principal ones of these are about twelve, consisting of the following:

1. Origin; 7. Constitution;
2. Perpetuity; 8. Terms of admission;
3. Name; 9. Organization;
4. Creed; 10. Independence;
5. Unity; 11. Worship;

Now the Church which can show all these, as in the New Testament, can lay just claim to being the true Church of Christ; and the church not in possession of them, is neither the Church of Christ, nor any branch or part of it, it matters not what her name, claims or pretensions may be; but is nothing more than a mere sectarian organization.

1. **Origin.**

In discussing the origin of the Church of Christ, as a mark of its identification with the apostolic Church—as "beginning at Jerusalem" on the day of Pentecost—we discard the theory of a regular succession of churches from the days of the apostles to the present time; and contend for the identity of the manner of origin. And here we must bestow a passing notice on the assumptions made by sectarian organizations of the
Episcopal character, styling themselves, by way of pre-eminence, "the Church," in that definite manner implying that there are no other true Churches; in their vain and futile attempts to trace themselves back to the days of the apostles, in order thus to identify themselves with the apostolic Church, to which they frequently bear scarcely a particle of resemblance, in any of their essential features! Such attempts are as futile and absurd as that of apostolic succession in reference to their ministry, claimed by them; and never fail, where undertaken, to carry the "church," claiming such descent, back into "Spiritual Babylon;" as it is from her that they have generally emanated—a lineage by no means desirable! The truth is, it matters not how old a church is, whether thirty years, or three-hundred, or how young she is, as to her constitution and organization—as the great test is her marks of identification, by which to establish her claim to being the true Church of Christ.

That originated, as we have already shown, in the days of the apostles, and was founded by them; while all others began in after ages, and were founded by fallible, uninspired men, without any divine authority whatever. The Church of Christ was founded by the apostle Peter, under a special commission from the Lord Jesus Christ, as we have seen, (Matt. xvi. 13—19,) comprehended in the promise of the "keys of the kingdom of heaven," which invested him with the authority—the other apostles "standing up," and concurring with him, and thus giving their sanction to his preaching and acts on the occasion—and began at Jerusalem, according to the general commission given by Jesus to all the apostles, as recorded by Luke: that "repentance and remission of sins should be preached in" the "name of Christ.— (more correctly, reformation and remission of sins by his authority,) "among all nations, beginning at Jerusalem;" while all other "churches," all these sectarian denominations, were originated and founded by other and uninspired men, some of whom, as Henry VIII king of England, were of the most wicked and profligate character; were without any divine authority; and began at
other places and in after ages, most of them in recent times, and some of them even in our own day!

But such were the corruptions of the Christian religion for ages; such was the influence of false systems assuming to derive their authority from the Bible; such the perversion, misapplication, suppression and obliteration, of its divine truths: that these marks were well nigh lost sight of, particularly those by which the primitive Gospel is to be recognized, and identified as that preached by the apostles. These, last designated, were the three great marks of faith, repentance and baptism in order to the remission of sins, in the original and scriptural import of these terms, and with their true object and real design.—But we can, perhaps, better illustrate this by a circumstance which occurred several years ago, in the western country, in reference to the finding and identifying of the “Beginning Corner” of an old survey of military land, from which circumstance our discourse takes its title; and the illustration drawn from which we are enabled the better to use, from having ourself once been a practical surveyor.

In very early times, before the settlement of the western country—perhaps before the beginning of the present century—many thousands of acres of land were taken up under authority from Congress, by individuals in Virginia and North Carolina, in compensation for military services rendered the country during the Revolutionary war. The manner of “locating” these lands, as it was termed, was as follows:—a corner was made, termed the “beginning corner,” on some tree, by making three chops in the bark with a hatchet, one above the other, facing some one of the four cardinal points East, West, North or South, and then another row of three chops was made on the same tree, facing another one of the cardinal points, so as to be at a right angle with the first row. For instance, if one row faced East, the other must face North or South, so as to be at a right angle with it. Lines were then run from the tree, in the direction facing the chops, to certain distances each way: and then corners again made, in the same manner as the above, then lines run again at right angles from each of these two
corners, until they met, or "closed" as it is termed, at another point or tree, where a last corner was made, diagonally opposite the first or "beginning corner"—including within these angles and lines, a tract of land, containing a certain amount of acres, in the form of a square or parallelogram, (oblong,) as might be most eligible.

But none except the first, or "beginning corner" was, at that time, marked as above; which was done in order to identify the tract of land at a future day. The "survey," as it was termed, had always to call for a certain tree, with these marks or chops upon it as the beginning corner; and to render the finding and identification of it certain, the trees around this corner-tree, were also marked with chops facing it and called "pointers," because pointing to it, as it were. The finding and identifying of this corner tree, were necessary to the identification of the land, and the subsequent possession of it. It was not un frequently the case, that another tract of land adjoining this, called for this particular tract and its beginning corner; and then, sometimes, another calling for that; and another; and so on; until there were sometimes several, thus adjoining each other, connected together and with the first—forming what was termed a "chain" of "grants" or surveys, from their being thus linked together, as it were; and in that case, the beginning corner of the first tract, was called the "key-corner," as when found and identified, it unlocked, as it were, the whole, and served as a clue, by which to find and identify all the others. Sometimes it was the case, where many years had elapsed after the making of the corner, that this beginning corner was very difficult to find, requiring much searching and close examination—as I know from experience, from having spent hours at a time in searching for these old corners in West Tennessee—and sometimes the aid of some one acquainted with it, when made or subsequently, was necessary in order to find it.—Such was the character of the case before us, which we have selected for our illustration, for the proper understanding and appreciation of which we have made the foregoing remarks.
It was the case of an old Revolutionary soldier, in the State of Virginia, who held a claim for one of these tracts of land, in Wilson county, in the State of Tennessee. Living in Virginia, he had suffered it to lie neglected for a long time, until after the country had become settled up and covered over with other claims, made by more recent entries; when at length he came out West, in order to make some disposition of it for his own benefit. But when he came to search for it, he could no where find it—the section of country in which it was called for, being covered by other claims—and he could find no one to show or inform him where it lay! With his "patent" in his hands, calling for a certain tree as the beginning corner, in a designated locality, he examined again and again, but to no purpose, as it could no where be found! What was to be done? He was about to sit down in despair, and relinquish all further search for it, when he fortunately heard of a man near Nashville, who knew where the corner was, and could show it to him. Hope springs up in his bosom on receiving the cheering intelligence, and joy beams upon his countenance! He immediately goes for the man, engages his services, and brings him to the section of country. They then go to the designated locality, and commence the search. They find the tree called for as the corner; but no marks upon it! They examine, but vines, and moss, and parasitical growth, have so grown, and entwined, and wound around the trunk, and covered it over, that no marks can be found! They fall to work, however and strip it of these, when behold! there are plainly to be seen the identical marks, the original chops in the bark, as made there at first. Joy springs up in his heart, and animates his mind at the glad discovery! The long-sought-for beginning corner is found at last; the land identified; and his claim established!—But his land is covered over by other and subsequent claims, and in the occupancy of others, who claim it as theirs; and, in vindication, bring up their titles. One had made a corner and run out a tract from it to suit his own peculiar views and convenience in reference to such things; another had made himself a corner, and run out a tract to suit himself; another had taken the corner of the first one as
a key corner, and run out one; and another had run out one adjoining that, and calling for it; and another, and another; until, tract added to tract, they had covered over the old soldier's survey! What is now to be done?—since they all contend that their titles are the best; and refuse to recognize his title at all, alleging that it is false and spurious, and not the original one! Here is the original and real claimant; and his land clearly identified; but all claimed by others! Will they relinquish their claims now, as false and untenable, and purchase of the rightful owner, and settle down and live upon his tract? By no means—no, they all rise up in arms against the old soldier; call him all sorts of hard names; vilify, and abuse and slander him; and contend against the clearest, and most conclusive evidence, that they are the rightful owners, and have the best titles! There is a general combination against him, to put him down and oust him! The cry is raised against him, that he is trying to take their land from them; that his claim is a false one, and theirs the genuine; and all this! They say that he is mistaken, and falsifies about the beginning corner; that these marks on it will not do, and are false ones; that they are not the same ones made there at first; and use all such language as this! He has to institute suits of ejectment, to try their titles; and they all go to law with him, in the face of the clearest and most conclusive evidence in his favor, in the vain and futile hope of establishing and gaining their own claims, by perversion, misrepresentation, or in any other way, that will offer them and their well-paid lawyers* any hope or chance of success! But the testimony is produced in court, that these old chops are the true and genuine marks, and this the original, beginning corner; and suit after suit goes against them; their claims are invalidated; and the old survey is established to their utter dismay and complete discomfiture!

We come now to the application of this illustration to the restoration of the ancient Gospel and primitive Christianity; and never did an illustration fit any thing better, in almost every

*This part of the illustration fits well, as the Jewish lawyers were the prototypes of the clergy of the sects, who are the "lawyers" for them.
particular. In that part of the commission recorded by Luke, we hear Jesus saying to his apostles: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance [reformation] and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Here then, to use our illustration, is the BEGINNING CORNER of the Christian Dispensation. It was made by the apostle Peter, at the city of Jerusalem, on the first Pentecost after the resurrection and ascension of the Savior, by the authority of the Lord Jesus Christ; and in accordance with the general commission in Luke, just quoted, given to all the apostles, and the special one given to Peter, to open the kingdom of heaven, fulfilled by him on that day. He then and there made the three marks necessary to a legal corner, on the old Jerusalem trunk, (to carry on our illustration) *faith, repentance* and *baptism*.

**First mark,** *Faith*—produced in Peter's hearers by his discourse—as "faith comes by hearing the word of God"—evidenced by the expression; "when they heard this, they were cut to the heart," which is also expressive of their deep penitence; and evinced by the question they asked: "what shall we do?"

**Second mark,** *Repentance,* correctly rendered *Reformation*—when he commanded them to "repent."

**Third mark,** *Baptism* "in order to remission of sins"—when he commanded them to "be baptized" in the name of Jesus Christ for the remission of sins."

These marks were then visibly and plainly made, so that all could easily see and understand them; and there were none then, nor for centuries afterwards, who disputed them, or the validity of this beginning corner. But in the lapse of ages they were well nigh lost sight of, and came near being entirely obliterated! The parasitical growth of error, superstition and mysticism; and the inventions, corruptions and traditions of men; crept by slow degrees, like the winding of a serpent, and twined and wound around the old Jerusalem trunk, and covered it over, until the old marks were obscured, and almost entirely lost sight of and forgotten!
THE BEGINNING CORNER.

Some, taking advantage of this state of things, the consequences of the great Roman apostasy, to foist in their own inventions, speculations and opinions, upon the Christian religion, and to change its tenets for sinister purposes to suit themselves; and others having made fruitless searches for the old corner; they began, each one, to make a new corner for himself, and to run out a corresponding tract on the old survey, adapted to their own views, notions and opinions; and to subserve their own interests, and the sinister and corrupt purposes that some of them had in view. In process of time, other tracts were run out in accordance with new corners, or in correspondence with preceding ones, until, tract added to tract, they had almost entirely covered over the old survey—each one claiming his corner to be the original one! The Roman Catholics were the first trespassers on the old survey, and made the first new corner, and ran out a very large tract. This trespass upon it, opened the way for others, as is often the case with such things; and the corner they made became a key corner, not only for another tract, but for a chain or connection of them, in the sectarian churches that sprang from that church, which claims to be "the mother and mistress of all churches;" and also for a connection of chains, originating from these.

The Episcopalians then made a corner from the Roman Catholic, and ran out a tract resembling the Roman Catholic in many of its features. The Methodists then made one from the Episcopalian; and at first ran out one large tract, the Methodist Episcopal Church; then from this as a key corner, ran out several other smaller tracts; and then divided the old tract between the Church North and the Church South.

The Presbyterians then made one in connection with the others, and ran out at first one tract; when their corner also became a key corner, from which they ran out several other smaller tracts; and then divided their first tract between the Old School and the New School; and recently again (in 1861) divided between the North and the South.

The Baptists made a corner; but "ran past Jerusalem," not to Jericho, but to John the Baptist in the river Jordan,
and thought they had made their corner there; but were mistaken, as they made it at the wrong time and place—in modern times and in Germany, as Menno was the locator; and ran out one tract at first, and afterwards several from this key corner; as the "Seventh Day Baptists" the "Tunkers," the "Regular Baptists," the "Missionary Baptists" the "Two Seed Baptists," etc. etc.

And thus on with all the other sects or denominations.—But none of these began at the right corner, or made their corner at the right place.

The beginning corner of Roman Catholicism was made at Rome; the beginning corner of Episcopalianism was made at London; that of Methodism, at Oxford, England; that of Presbyterianism, in Scotland; that of Baptistism, in Germany; of Lutheranism, at Wittenberg; of Calvinism, at Geneva; and so on, through the long catalogue of sects and parties in Christendom: none of them began at the right place. But the beginning corner of the Gospel of Christ—of pure, apostolic, primitive Christianity—was made at Jerusalem: "Beginning at Jerusalem."

Not only were the beginning corners of all these sectarian parties, made at the wrong places, but also by the wrong men. The beginning corner of Romanism, was made by the emperor Justinian; that of Episcopalianism, by Henry VIII; that of Methodism, by John Wesley; of Presbyterianism, by John Knox, of Scotland; of Baptistism, by Menno, of Germany; of Lutheranism, by Martin Luther; and thus on to the end of the long catalogue of these sectarian denominations.—But the apostle Peter made the "beginning corner" of the Christian Dispensation—of pure, original, uncorrupted Christianity—as we have shown, by a special commission from the Lord Jesus Christ himself, as we have seen in the promise of the "keys of the kingdom of heaven" made to him by the Savior while on earth.—None of these sects began at the right time or place, as we have shown, nor were commenced by the right men.

The apostle Peter, and not Alexander Campbell, made the
beginning corner of the Church of Christ. A. Campbell only acted the part of the man, in the illustration, who showed the beginning corner of the old survey, and brought the original marks to light. A. Campbell exposed and tore away the human additions and appendages, the traditions, mysticism and error, with which the marks on the Jerusalem trunk, the corner of primitive Christianity, had become covered over, obscured, and hidden from the view of men; and identified it by the original marks as the true one, the same one made by Peter. And this is the reason why there is such an outcry against Alexander Campbell; and why he is so much opposed, abused, misrepresented and villified, by the various religious parties, who have made their corners, and run out their tracts on the old survey! They well know that the identification of the old corner for which he is contending, will be fatal to all their claims!—that if that should stand, (and it will stand,) they will have to give them all up, and “abandon the ground” they have thus unlawfully taken—(like the men in the illustration, who had to give up the land)—the men-made, fallible, contradictory, inconsistent, corrupt systems they have espoused! Hence the great excitement and contention throughout the length and breadth of the land, consequent upon this Reformation!—the great opposition to this identifier of the old corner, and those associated with him!—the debating, declamation, and discussion, every where over the country!

Had Alexander Campbell made a new corner, like the rest, and run out a new tract on the old survey, according to the compass and the chart of “orthodoxy,” (as self-styled by them,) so as not to have interfered with the claims of others, he would have been hailed as a good orthodox neighbor, and welcomed into the sectarian community! But he was guilty of identifying the old corner; and in this consists the great “head and front of his offence,” for which he and his brethren have been so much proscribed; for, as we have remarked, if this old corner shall stand—and stand it will, as the evidence is all in its favor, and against the other claims—they must all be abandoned! And if the occupants of them refuse to abide
by the **decision** of the court of the apostles, in this world, with the Living Oracles of Divine truth as **evidence**, the Apostles as the Court of Judges, and the **Lord Jesus Christ** as the great **Chief Justice**—and the Judge of all the earth will do right;" there is a **bar** before which they will have to appear in another world from which there will be no appeal, and the decision of which will remain unreversed throughout eternity, where they will be non-suited forever!

And, as finding and identifying the original and beginning corner of the old survey, did not constitute the man who found it the **locator** of the land; so the **identification** of the primitive Gospel and the true Church of Christ, does not make Alexander Campbell the **inventor** of a **new system**, or the **founder** of a **new party**, in religion. This he has always disclaimed and disavowed, in the strongest terms and the most emphatic language. He has been only the humble, but the great **instrument**, in the hands of God, in **restoring** primitive Christianity to the world, as it was left pure and uncorrupted by the apostles, and as it came completed and perfected from their hands.

The sectarian occupants of the new tracts on the old Gospel survey, have tried in various ways, to show that these marks made by Peter, are not the **true** marks of the old corner, and accuse Alexander Campbell of making them; but it has been proven by testimony the most indubitable, that they are the identical ones made by Peter. Some have endeavored to prove that there was but **one** mark made on it by him, and that was **faith alone**; and they accordingly made but **one chop** on their tree; but this would not do, and was not sufficient to constitute a **legal** corner. Others again contended that Peter made only **two marks**, **faith** and **repentance**; which were all that were necessary; and they made but **two chops** on theirs. But neither of these corners will do; as the **law** requires **three chops** in all cases, the country over, to constitute a legal and genuine corner; and to be a **lawful** and **acceptable** one, and stand the test in the court of the apostles and the supreme court of Heaven, it **must have these three**. Hence **one** chop will not do; and **two** are no better than one; and accordingly
Peter made three, faith, reformation, and baptism for the remission of sins.

And as every corner must have its pointers, to point to it and show where it stands and is to be found, and that it is the true corner, so this has its pointers. It has thirteen, corresponding with the thirteen apostles, (including Paul, who was "the apostle to the Gentiles,"') who always point to it as the true and genuine corner; and never to any other.—Every corner that lacks these three marks, or any one or two of them, or has more, or others than these, is not the right corner. To begin at such a one is to begin wrong; and consequently there is great danger, in such a case, of running wrong and in ending wrong. "Take heed." "Be not deceived." "So run that ye may obtain."

The Church now that can show this first mark of identification, origin, is the true Church of Christ, all things else being equal, or having all the other marks necessary to establish her claims to that character.

(TO BE CONTINUED.)

CANT GET ALONG WITHOUT A HUMAN CREED.

Because we discard all human creeds, and refuse to have any thing but the Bible for our creed, our sectarian opponents who adopt human creeds, tell us that the Bible alone won't do—that there are so many different opinions about what it contains, and such a diversity of sentiment in reference to its teaching, that we can't make it apply—and that it is impossible for a church to get along, carry out its principles, and make an application of discipline to its members, without written rules and regulations of some kind in addition to the Bible. Now it may be necessary for a sect to have such a creed, and they cannot get along without one; for the obvious reason, that all sects contain much that is not in the Bible, which is of human origin, and for which there is no Divine authority; and leave out of their systems a good deal that is therein contained. Such being the case they are compelled to have creeds, and can't get along without them. For instance, the doctrine
MUST HAVE A HUMAN CREED.

of justification by faith alone is not in the Bible; but being in the Methodist system, they would have no authority for it, if it was not embraced in the Discipline. And so as to their ministry, their Circuit Riders, Presiding Elders, diocesan Bishops, General and Annual Conferences, etc. which, as they are not to be found in the Bible, must be embraced in the Discipline; or they would have no authority for them! The same is the case as to things found in the Bible, which they have discarded, as baptism for remission of sins, for which they have substituted the mourning-bench system; for which omission and substitution they would have no authority, if they did not have it in the Discipline! So also as to several other things there which they have discarded. We could take up the Presbyterian system and Confession of Faith; and show that they cannot get along without a human creed.

But it is not thus with the Church of Christ. As we have all that is contained in the Bible, to be guided and governed by, and as we reject from our religious faith and practice every thing for which we have not an explicit command, a clear precept, or a plain example, we have no need of a human creed. As the Bible contains all the authority for what we believe and practice in religion, it is our "only and sufficient rule of faith and practice." And this being the case, we have no use for human authority in the shape of creeds, in religious matters; and no need of appealing to them, either as to what we practice, or what we do not practice; for whatever we have no authority for in the Bible, we have no use for in religion.

But, say the advocates of creeds to us, how is it possible for you to get along in your religious matters, without having written or published rules and regulations to be governed by? What have you got to hold yourselves together; and how can you arraign and try members for sinful and disorderly conduct? All very easily answered. We have the word of God, the best of all bonds of union, to hold us together—one far superior to all your creeds—and if it held the primitive Christians together, without any human creeds, for three hundred years after
the days of the apostles, certainly it ought to be able to hold us together now; since it is the same word as it was then, and has lost none of its power. As to the discipline of the Church, trying members, etc: we never have any difficulty. Our Elders or Bishops—of which there was a plurality in each one of the ancient congregations—have the ruling, or government of the Church; and when members are guilty of sinning in any way, or disorderly conduct, it is their business to attend to the case, and report to the congregation. For instance, if a member has been guilty of getting drunk, we are commanded to withdraw from, or exclude him, which done, his case is disposed of, and he falls back into the kingdom of Satan, where his conduct places him. But should he, on being seen about it, evince sincere penitence, and reform, we are commanded to bear with him, or restore him to our confidence. Should a member be guilty of dancing, it is revelry, or “such like,” and disorderly conduct; and we are commanded to “withdraw from every brother (or sister either), that walketh disorderly.” So as to swearing, defrauding, gambling, etc., whether specified particularly or not, in the word of God, we know how and where to class all such offences; and never have the least difficulty, about the treatment or discipline of members for them. Suppose one member offends against another? Our Savior has laid down the rule, and we go by it. (Matt. xviii. 15-18.) And if the brother offended against, has the right kind of spirit, he will forgive the other; as the apostle says: “Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye;” and: “if ye forgive not men their their trespasses, neither will your Father forgive your trespasses.” Such is the law. So we never have any difficulty in the government of the Church, and the discipline of members.

But, say the advocates of creeds, “our creeds are according to the Bible, and contain what is in it.” If they contain what is in the Bible, where is the use for them?—since we have it all in the Bible? There is none, and we might as well
take the Bible at once, and better let the creeds go "to the moles and bats," along with the human traditions and false doctrines they contain! If they are all according to the Bible, then that must be one of the most contradictory volumes in the world—a complete bundle of contradictions and a perfect mass of absurdities—as these creeds vary from each other as wide as the antipodes! For instance, the Presbyterian creed teaches the eternal and unconditional election of the saint and reprobation of the sinner!—the Methodist creed teaches point blank the reverse, free grace to all, and the possibility of apostasy!—the Universalist creed teaches the final salvation of all mankind, irrespective of condition or character!—and the other creeds teach the reprobation and eternal punishment of the wicked and finally impendent, in hell! If, therefore, the Bible is consistent with itself, all these creeds can't be according to it; and we think it very doubtful whether any of them are—at least in all respects, or all their features. Another thing in reference to these creeds, and one of the most important and objectionable, is, that they virtually supplant the authority of the Bible, by requiring a compliance with their own requisitions, to the exclusion of its teaching, where it happens to conflict with them; and in this way, exalt the wisdom of man above that of God!—a characteristic of the "man of sin," or Pope of Rome, "who opposes and exalts himself above God"—being the father, the Pope or papa, as the Roman Catholic Church is "the mother and mistress" of all apostate "churches."

We are informed, in the New Testament, that God "has given us," in his word, "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue;" and that "all Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Now, according to the first of these quotations, we have no use for creeds, since we have every thing necessary for us in the Bible; and, according to the second, they must contain.
everything in the Bible, and neither more nor less, or they will not do! This gives us a dilemma for creeds, with two horns, one of which they must take—so that there is no place or use for them!

In fact, they are an insult upon the wisdom of Heaven, since they virtually cast an imputation upon it, by making the Bible ineffective and insufficient for the faith and practice of the Christian! So far from uniting Christians together,—which is one of the pleas urged in their defence—they only tend to separate them, and keep them apart! So far from keeping heresy out of the church—another plea urged in their behalf—they introduce, and perpetuate it! So far from furnishing rules of discipline, drawn from the Bible, for the government of the Church, they discard them, and introduce in their place the inventions and traditions of men! They are like the iron bedstead of the tyrant Procrustes—those that are too long, or large, for them, in mind, must be lopped off and trimmed down to make them fit; and those that are too short, must be stretched to make them come up to the measure! The Bible, the principles of the Christian religion, are adapted to the unlimited progress of the human mind—to its constant growth in the favor and knowledge of the Lord Jesus Christ—but these creeds restrict and hamper it, and say to it: "Thus far shalt thou go, and no farther;" and are calculated to make men rest satisfied with such formal service to God, and superficial attainments in religion, as will make them fall short of heaven and eternal life! They are systems of tyranny over the human mind; and the man who subscribes to them, surrenders up all his independence of mind in religion, and becomes the worst of all slaves, a slave to ecclesiastical and spiritual despotism! The only real free and independent man in religion, is he who, discarding their authority, and throwing off their shackles, surrenders himself up, body, soul and spirit to the Bible, and takes that as his only rule of faith and peace, in all matters pertaining to religion.

"He whom the TRUTH makes free is only free,
And all are SLAVES beside."

J. R. H.
We have a written and a published Creed-Book!

While in Harrison County, last year, we heard, on some two or three occasions, that our brethren had been charged with having a written Creed, and a published Creed-Book. The charge was made by a Methodist preacher, away down yonder below where we were; and we were strongly solicited by some good brethren in that county to write a notice of the charge for some of our papers. The "Rev." Mr.—said that Mr—told him, that he heard Mr—say, that he had it from Mr—, who heard it from Mr—, who got it—the Lord knows where!—that "the Campbellites had a creed;" but only a few of them had it, and it was kept very close and secret! And again, recently, we have heard the same charge re-iterated in somewhat the same way. Somebody heard somebody say, that somebody else had it from somebody who had seen it; and that it had the words "Christian System" on the outside, but the word, our "Creed," on the inside! Now that book very probably has the word "creed" or "creeds," somewhere on its pages, but used in condemnation of human creeds; and we have seen, in the preface or introduction, where bro. Campbell utterly discards and repudiates all human creeds, and distinctly discards all intention of writing the Christian System for that purpose; and we know that there is nothing on the inside, on the title-page, or any where else, indicating, in the most remote manner, that it is our creed-book! Now I here propose to give any one my note for a thousand dollars, payable one day after date, with as good security as any in the country, for one copy of the Christian System, or any other book that is published by the authority of the Church of Christ, that religious body to which we belong, professing on the title-page to be our Creed, and as accepted and adopted by us, as a religious body—we mean the title-page published along with the book when it was printed, and not printed afterwards and foisted in, in
place of the real title-page. It was also reported, in the last case to which we have referred, that the book was very costly, but few had it, and they kept it very secretely. If the Christian System, it is not costly by any means; but few may have it, it is true; but we know they dont keep it secreted, for they would like for as many to read it as possible. (We will tell our readers here, that they need not believe every thing they hear Mr. Somebody, or Mrs. Nobody say about us; as they too often tell what they hear, and not what they know and have themselves seen.) Certainly these sectarian opponents do not know what it takes to make a creed for a religious denomination; and that it must have the sanction of, and be adopted by, the whole denomination; as the Methodist Discipline, and the Presbyterian Confession of Faith.

But be it known unto you, ye sectarian readers, that we have a creed, and the best in the world, for it is an infallible one. It came directly from heaven, from God himself; and is one acknowledged and adopted by all of us. It is one with which all your creeds—your little calves that you worship so much—your idols of paper and ink—cannot begin to compare! They are no more in comparison with it, than a feeble rush-light, or a twinkling taper, is, compared with the sun! We have some of them right before our eyes now, as we write. The title-page on three of them reads: "The Holy Bible, containing the Old and New Testaments;" and on three more, it reads: "The New Testament of our Lord and Savior Jesus Christ." These are our creed-books, and all that we acknowledge. You may go now, and proclaim all over the land, that we have a creed; but be certain to tell what it is; and dont go, and make a mistake, and say that it is the Christian System of A. Campbell! We have no objection, if you will only tell the truth, and not misrepresent us, as you are so much in the habit of doing; and we think too that, if you will consult your own real and eternal interests, you will adopt the same creed, and go along with us, and "we will do you good."

J. R. H.
"Thou art the Christ, the Son of the living God."—Matt. 16:16.

We have seen that the great central truth in Christianity, is the Messiahship of Jesus; that it is a truth which vitalizes and stamps divinity upon the entire system; that he is the Alpha and Omega of our holy religion. This truth men must believe in order to remission of sins—"he that believeth not shall be condemned." If such momentous issues are involved upon the condition of believing, it is of the utmost importance that we know what it is God commands us to believe.

We may get some clue to lead us through the labyrinth, by consulting the commission of our Savior: "Go ye into all the world, and preach the Gospel to every creature; he that believeth [the Gospel] and is baptized shall be saved. But what is the gospel? Paul gives the information, in 1 Cor. 15th chap. that the death of Christ for our sins, his burial and resurrection, constitute the Gospel, or facts of the Gospel. But the question arises, Do we believe that Jesus Christ is the Son of God, as when we believe the Gospel? Is the belief of one the belief of the other? We refer to the last and 2nd verses of John, 22nd chap. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Again, 1 John 5:1-4: "Whoever believeth that Jesus is the Christ is born [begotten] of God—who is he that overcometh the world, but he that believeth that Jesus is the Son of God." It will be conceded that the phrases, "shall be saved," "have life," and, "overcometh the world," are equivalent, having one and the same meaning. We then have, He that believeth the Gospel, and is baptized, shall "have life"—These are written, that ye might believe the Gospel, and believing ye might "overcome
the world"—Who is he that shall "be saved," but he that believeth that Jesus is the Christ? If these premises be true, it follows conclusively that the belief of one is the belief of the other. The propositions, then, are identical; for things which are equal to the same thing, are equal to each other.

Our position is, that whatever God commands us to believe, we must confess, in order to salvation. In proof of this affirmation, we quote Rom. 10:10: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." It will not do to say, that all that is necessary, is to confess, or profess, Christ in our lives or actions—all this is necessary—but the confession of which the apostle speaks, is to be made with the mouth. It is an open, public confession in words. In further confirmation of the importance of this confession, we refer to the language of our Savior, Matt. 10:32: "Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven." How different is this from the theological gauntlet, through which "candidates for baptism" are compelled to run, by some, or all of the so-called Orthodoxy! Jesus says, Whosoever shall confess ME. Yet strange to tell, the "candidate" employs from five minutes to half an hour in confessing himself: in entertaining the congregation with a recital of the heavy clouds of darkness which loomed in his horizon for days past, and the time, place and circumstances, when his vision was bright, and his thrallom from sin secured; concluding with an expression of hope, that he has a hope! Thus the moment a person has a "hope," he has a Christian experience—the former is the cause, while the latter is the effect! This is reversing the order of the apostle, who says, "tribulation worketh patience, and patience experience, and experience [worketh] hope."—How inconsistent are the popular teachings of the day, of those who, though they deny that the Church of Christ is reared upon Peter, never require of one who wishes to add himself as material to this great spiritual building, to build upon the only foundation of the structure—that Jesus Christ is the Son of God. We would wish that the
Protestant world would raise higher the wall of partition, or dig deeper and wider the ditch, separating them from the man of sin, the Pope of Rome. We wish that those professing Christianity, would cease to build upon humanisms, for by so doing they are affiliating more with Rome than Jerusalem—more with the Pope than with the Christ. If we would but unite upon the Bible alone, believing that it thoroughly furnishes us unto every good word and work, and is a sufficient rule for our faith and practice; if we would but unite upon the confession made by the Ethiopian nobleman, and required by Christ; if we would but unite on the only foundation; if we denounce Roman Catholicism; then would Christians meet and mingle their voices in sweet melody and harmony; then would Christianity accomplish a triumph over all false religions; then would usher in the Millennium of peace, which the Gospel contemplates, and which Christianity inspires.

But, says one, this confession is too simple! That it is simple, we grant; but oh, how comprehensive! The simplicity of the plan of redemption commends the religion of Jesus to the weak, obtuse mind of man! The slow and jeering finger of scorn, is often pointed at this confession. "Simply believe and confess that Jesus Christ is the Son of God," says the sneering semi-infidel! They little think that they are aiming a blow, which, if their bitterness with precision of aim, could give it sufficient force, would empty into the hearts blood of our Religion! They little think that they are grasping the pillar which supports the temple of our God; and with herculean strength, Sampson-like, they would tear away its only prop, burying in the ruins the hopes and heaven-born aspirations of our race; and rearing in its place a towering column, upon which would be inscribed, "Infidelity Triumphant!—Christ an Imposter!—Heaven a Cheat!—Christianity a Fiction!" Like the silly bird, that cleaves the air with almost lightning speed, is supposed to soliloquize: "I would go faster; and were it not for that air which impedes my progress, at what a rapid rate would I travel!" Little dreaming that the very thing he condemns, is that which sustains and gives him motion! Take
away the belief and confession of Christ, and tell me what remains! Do you wish evidence of its power? It was the belief and confession of this great truth, that distinguished the friends and foes of Christ, in the days of old. It was this that caused the cruel death of apostles! Aye, it was this confession that nailed our Savior to the cross. Do you want evidence of the grandeur and comprehensiveness of the truth, which we must believe and confess? Jesus the Anointed, the Son of God! Take each word, and place it in the scale of human thought, and tell me what it means—what it comprehends? This Jesus, if the Son of God, this God must be the God of the Bible; the Creator of all the unnumbered worlds, that whirl and blaze in all their glory around his throne; the star-decked canopy of heaven; the erratic comet; the meteor's glare, as it leaves its burning track across the arch that spans our world; are but the symbols of his greatness, the workmanship of his hands; while the lurid lightning's flash, that stripes with golden tint the angry cloud, is but a faint expression of his vengeance, and the awful tones of thunder that follow, are but a prelude to that voice, that ere long shall echo and re-echo, from land to land, and from sea to sea, declaring that "time shall be no more!" Do you say it is an unmeaning confession? Oh, what a mistake! Jesus has declared, that it is upon the truth confessed the Church is reared.—Do you say that this confession does not embrace enough? How much more would you have it embrace? It is the point upon which all things else revolve. It is the highest key-note in every anthem sung by angels or men. It is the dazzling star, that guides us to his divinity. It is the consummation of types, the goal of the prophets, and the full fruition of our hopes. It is the sum of our existence, and the sure guarantee of future glory. It stands in the midst of God's innumerable truths, shining in peerless attraction as the great light whence emanate the beams of divine love to a lost and guilty world. The objection that this truth and its confession do not embrace enough, must fall, when we take into our vision the vast field which they survey. Indeed, our finite minds and faint visions, cannot fully explore the boundless area contem-
plated. It will only be when eternity dawns, that we can grasp the magnitude, and conceive of the incident grandeur and glory. Talk about their not being enough in this confession! Oh, how insignificant are the formalities commonly employed! The questions asked, the answers, whether voluntary or extorted, are too narrow, too contemptible, to place side by side with this truth which alone we confess. We want them to publicly acknowledge, that Jesus is the Messiah, their Prophet, Priest and King; with the divine assurance, that he will own and confess us, before his Father and the holy angels.

For the Christian Pioneer.

VOLUNTEER PREACHERS.

Bro. Howard,—I lately received a letter from one of our preachers—I will not say in what State or region of country, whether North or South, as it makes no difference—in which he says that he “very much believes that the interests of our common humanity would be served by upholding” the side on which he was, “at all hazards; and I doubt not,” he continues, “but what I would have been a volunteer, if I had been unmarried.”

Response.

Now my dear brother, will you inform me how “the interests of our common humanity” are served, in brother’s staining his hands in a brother’s blood? There is a difference of opinion existing between the people of the North and South. But why quarrel about it!—why murder one another about it? The true Christian spirit, and the only right spirit, is expressed in the language of Abraham to Lot. To paraphrase it, and change the parties, I would say; Let there be no strife, I pray, between the North and the South, for we are brethren. Is not the whole land before us? If there can’t be harmony, let the one take the left, the other the right. Gen. 13:8, 9.

But again. You say: “I would have been a volunteer if I had been unmarried.” Volunteer to do what? You, a minister of the Gospel of Peace, volunteer to shoot down and bay-
onet your fellow-men, your brethren, your kindred! Shame upon you, brother! If I did not know you so well I would not write thus; but, my dear fellow-laborer in the vineyard of the Lord, would you descend from the pulpit and shoulder the murderous weapon? Now brother, suppose I were to "volunteer" on one side, and you were to volunteer on the other side, and we were to meet upon the battle-field! You might fire upon me; but, Oh, could I imbrue my hands in your blood? Could I send the leaden messenger of death through the heart of him whom I love as a brother; with which I have labored in the promulgation of the Gospel; with whom I have spent many hours as a friend and class-mate; and between whom no hatred ever existed! No! God is my Judge, I would not, could not do it; the musket would fall from my hands; and if you did not kill me before I could reach you, I would throw my arms around your neck, and embrace you as a dear friend and brother. My God! has it come to this? That men of the world should thus talk and act, is no wonder; but, Oh! to hear a Christian, and especially a minister of the meek and lowly Jesus talk thus, unmans me. Tears now blind me as I write, when I think of the cause of our blessed Savior! Do not desert the Savior, brother; but while the country is mad, let us talk with reason to the people, and endeavor to diffuse a spirit of love, harmony and forbearance. While there is so much talk about rebellion against the Government, let us show the consequences of a rebellion against the Government of the Great God; while others are enlisting volunteers, at the South and at the North, for this unnatural, fratricidal war, let us enlist volunteers to serve under the great Captain of our Salvation; while others are talking about their banners, under which to rally, let us unfurl the the banner of King Immanuel, and invite all to rally beneath its folds! Never was there a time when such an opportunity presented for the Church of Christ to cover herself with glory! Sectarian preachers are taking an active part in these demonstrations; their tramp is heard in the regular "drill," while upon their shoulder is borne the instrument of death! What a sad commentary upon the Gospel
of the Son of God! His mission is thus repudiated—a mission that gave glory to God in the highest heaven, peace on earth, and good will to men. To what an "open shame" is the Savior placed, when we see those who profess to be under the benign influence of that Spirit which is the bond of peace, leave their position in the pulpit for the ranks of the soldier; and lay aside the "sword of the Spirit," and take up the carnal weapon of death!

We go where the greatest excitement prevails, and commence a protracted meeting: and not unfrequently great good is done. The course of our preachers and brethren is beginning to attract the attention of the world; and when the smoke of battle clears away, and reason assumes its sway, the people will bring in the verdict, as to what people possess the Spirit of the Lord Jesus Christ. May the Lord keep all his people secure from harm, and give them courage to withstand the temptations of Satan.

BIBLICAL CRITICISM.

"There shall be time no longer."

This expression occurs in Rev. x. 6; and is one of those awkward renderings of King James' translators, which so often occur in the common Version of the Bible; and has given rise to an erroneous interpretation of the passage.

The angel, with one foot upon the land and the other on the sea swears that there shall be no longer delay," in reference to the finishing of the mystery of God, (in the next verse,) and the infliction of his judgments upon the wicked inhabitants of earth.

J. R. H.

THE CHRISTIAN CHURCH.

This denomination of Protestant Christians sometimes called the Reformers, whose founder and chief defender of their theology and church policy, was Rev. Alexander Campbell, of Bethany Virginia, has never allowed political dogmas to be taught either in the pulpit or by their religious press, so far as known throughout their entire connection.
There is in that Church, we are informed, no sectional strife. Each congregation constitutes an independent Christian association. And they have no common ecclesiastical judicatory, to which individual congregations are amenable, or by whose laws they are controlled. Their only creed is the Bible as expounded by the ministry, and understood by the laity. It is certainly a matter of note-worthy commendation that this denomination of Protestant Christians has to this time escaped those conflicts of opinion upon political subjects, which have disturbed and divided most other denominations.

We imagine that the peculiar government and organization of that church may, to some extent, have contributed to this result. But the great cause of such unity must be found in the fact, that, by common consent, the pulpit have wisely and steadily ignored all topics of a merely civil or political character.—Mo. State Journal.

Remarks on the above.

We give the above a place in our columns, as showing the advantages of our position in religion, and the vantage ground we occupy as the Church of Christ, by acknowledging no creed but the Bible, and by a strict adherence to its teaching in all things pertaining to religion. But we must beg leave to correct a few inaccuracies of the writer. We do not profess to be Protestant Christians, but those of the primitive order, and our Reformation is one from Protestantism to Christianity; and while we acknowledge Alexander Campbell as a co-laborer, and as one of our greatest men, we discard the idea of his being our “founder,” as we acknowledge none but the Lord Jesus Christ as being the Founder of the Church to which we belong, or rather his inspired apostles. It is not so much our “peculiar government and organization” that have contributed so much to our unity as our adherence to the teaching of the Bible, in its “letter and spirit,” which leads us to ignore all speculative questions and political dogmas, as contrary to it, schismatic and disorganizing in their tendency, and calculated to create discord, and toment divisions among brethren.
SHALL CHRISTIANS GO TO WAR?

We are truly glad to see that our position is beginning to be so generally appreciated, and to attract such general attention; as it shows the wisdom and policy of it. Let the brethren, generally, and our editors and preachers in particular, continue to adhere to it as they have been doing, and we have nothing to fear; as they can see from the article above its wisdom and propriety, and the advantages we are reaping from it. Let the brethren continue to discountenance every preacher who is guilty of introducing the subject of politics in the pulpit, and withdraw their patronage from every periodical among us, in the columns of which politics are permitted to be discussed; and every thing will continue to go on right. As we have said, so we say again, that we will refuse to acknowledge every such preacher and paper as a co-laborer and co-worker in the cause.

J. R. H.

SHALL CHRISTIANS GO TO WAR?

A talented, zealous and devoted brother of Missouri, whose reputation as an intelligent, able and efficient soldier of Jesus Christ is known extensively among the brethren, has been enlightening and admonishing the brotherhood on the subject of Christians going to war, in the Evangelist and the American Christian Review. Had we the room to spare, we would like to give the whole of his article to our readers; as his position is certainly the correct one. As it is, we will have to content ourselves with a few extracts. He lays down the following interrogatory propositions, and replies to them:

"Shall Christians take part in this war that is now raging? Will we be justifiable in so doing by that Book which is to judge us in the day of eternity?"

"One thing is absolutely certain, and that is that nothing short of a precept or precedent from Christ, or the apostles can give us the warrant which the case demands. If we go into this war, contrary to the will and word of Christ, the blood of the slain will cry out against us, and the curse of heaven will fall upon us. Do the will and word of Christ then justify it? I presume that there is no more decisive method of determining;
what Christ would have us do, under given circumstances, than to enquire what he himself would do if he occupied our place. If he were alive among us now, as he was in Judea, and teaching in either section of the country, what would be his conduct and his advice? To ask this question is to answer it. No man who knows his history; who knows that at his birth exulting angels shouted, "Peace on earth, and good will among men;" that his name is the Prince of Peace; that "when he was reviled, he reviled not again; when he suffered, he threatened not," can for one moment doubt that, if he were alive among us now, he would once more say, "Put up thy sword; for they that take the sword shall perish with the sword." It were not less than blasphemous to suppose that he who taught us to love our enemies, and to forgive as we would hope to be forgiven, would now tell us to butcher our kindred, or urge us to battle with his prayers. But he is our Example, and if we take not up our cross and follow him, we cannot be his disciples.

"But the inspired Apostles are also our example, for they followed the footsteps of their Master. Suppose, then, that the twelve were all alive to-day, and here in our country—six of them in the South, and six in the North. Would they, like the hosts of sectarian preachers on both sides, be urging on their brethren to the war? How degrading is the thought! And yet the men who claim to be successors of the Apostles are openly, before heaven and earth, exulting in this impiety!

The soul of one who has been taught by Paul and Peter, sickens at such a scene, and well does he know, that he who wrote to the Christians in the city of Rome, who were groaning under the cruelty of Nero, "Dearly beloved, avenge not yourselves, but rather give place to wrath. If thine enemy hunger, feed him; if he thirst, give him drink," would now say to us, "Be not overcome by evil, but overcome evil with good." He knows that, unless Peter has greatly changed for the worse since he left the body, he would still urge us to "be pitiful, be courteous—not rendering railing for railing, but contrariwise blessing, knowing that you might inherit a blessing. For he that would love life, and see good days, let him refrain his tongue
from evil, and his lips that they speak no guile. Let him es-
chew evil, and do good; let him seek peace and pursue it. For
the eyes of the Lord are over the righteous, and his ears are
open to their cries; but the face of the Lord is against them
that do evil."

We had prepared an article on "the crisis" embodying
substantially these sentiments; but this is so much better than
any thing we can write on the subject, it will supersede the
necessity of publishing it; particularly as this brother has
such weight of character, where he is known.—We cannot,
however, forebear adding some editorial remarks in the Evang-
elist on the subject:

"I delight to contemplate something cheering amidst all
this gloom; and I find it in this: The spirit of our Broth-
erhood in different parts of the country, is assurance that we
shall be less injured by this fiery ordeal than other religious
communities. War sermons abound in the pulpits of the denom-
inations North and South; with us it is different. I have not
yet heard of any war preachers among us. There may be, but
their number must be small. In this, it is true, we are liable
to censure. We are liable to the accusation of not being true
to our country, or the State in which we live. Be it so; but
at last, what can save a nation from ruin? Let Christians
know that God reigns, and does his will among the inhabitants
of earth; that he punishes, and, sometimes destroys nations
for their sins. The salvation of a nation is suspended on the
righteous people that are in it, more than upon all the imple-
ments of war and unterrified soldiery which it can command.
Sodom would have been spared for five righteous persons:
—Are there not enough of this class to save our nation?

Brethren, let us be patriots by being Christians. Saints are
the salt of the land; let not the salt lose its savor. Let us
look to the Church for hope. God has destroyed nations, but
he never forsook his people. He destroyed Jerusalem, but he
saved alive the Christians of that city; and, he made them
ministers of blessedness to the world. There is yet to be a
great time of overturning. The faith of Christians before
the dawn of a brighter day will be sorely tried. Happy will they be who will consider themselves not of this world, even as their Lord was not of this world. When this storm shall have passed, I hope for a grand harvest of souls into the Church. I think the people will be humbled, and better prepared to reclaim the gospel than now; and if we remain faithful in the humble Christian calling, we may see abundant reason to praise Him who has ever made the wrath of man to praise him."

By giving these extracts, we not only show our own position in these matters, but our readers can see how the brethren elsewhere stand upon them; organizations of the country, North and South, are torn to pieces by them, and in hostile and deadly array against each other—the members of the same sect in each section—we are still a unit. Brethren, let us continue to pursue the same Scriptural and wise course, keeping "the unity of the Spirit in the bond of peace," and all will keep well. May the Lord preserve all the holy brethren from the evils of temptation, unto his Heavenly Kingdom!

J. R. H.

From the N. Y. Chronicle:

MESSRS EDITORS:—In your last, you published the advice of Squire Grab-well to any persons anxious of getting rid of a minister. And as it has been our province in one or two instances to see said advice adopted, and to witness its practical working, we feel called upon to add our testimony to its excellence, and can assure our friends who have got a good minister that they do not want to keep, that Squire Grab-well's advice is infallible.

As an offset to it, however, we feel disposed to offer to them Rev. Joseph Broad-hints' farewell sermon to Hard-case Church, Poor-prospect Parish, Know-nothing Co. Text—"From which if ye keep yourselves, ye shall do well. Fare ye well." Acts xv: 29.

My friends and brethren, there is no necessity for many introductory remarks to my present discourse. I have lived and labored among you, as you know one whole year which seems to me to have been almost a quarter of a century. I am now about leaving you, the reasons for which are known to most of you, but not needful here to be mentioned. I have done what I could under the circumstances for your welfare, and
now' I rejoice that I see it my duty to go elsewhere. I will leave you, still wishing your welfare, and noticing a few things from which if ye keep yourselves, ye shall do well.” Of course in the first place you need another minister; and I hope you will soon have one: a pious, honest, faithful, humble, earnest, “good minister.” But I beg you will not have special prayer-meetings to ask God to “send you a man after his own heart,” and then reject him if he does not happen to be good looking, learned and eloquent as you personally wish. From this impiety you must keep yourselves; it is tempting God.

II.—When God gives you another minister be determined not to have any quarreling with him. You know your influence in this community has long been on the wane, until now it is almost lost entirely, and all on account of your frequent quarrels among yourselves, and with your ministers.—

You know you had several, and strange to say they were all "first-rate" for a little while, and then one thought them to be too much this, and others too much that, until you had to apply to Jacob Grab-well, Esq., for advice, to get rid of him when, of course, one after another, off they went.

III.—Keep your minister in debt; not to the butcher or grocer, or tailor, however, but keep him in your debt, and never allow yourselves to get into his. Sell your grain, pawn your horses, live on one meal a day, and that corn bread and potatoes, rather than consent to be in your minister’s debt. Pay him all you promise and always as soon as due. Some churches assume too much; they become the minister’s bankers, and often put him to a great deal of trouble and inconvenience and even cost, with plenty of humiliation, by not allowing him to be his own executive. I once knew a minister who had to pay a serious interest on a necessary debt, for more than one year, because the church “kept back his hire.” This was shameful robbery—cheating Jesus Christ!

IV—Never be guilty of treating him meanly. Despise a mean action any how, but especially, and under any circumstance, towards a minister, who you believe to be a good man. It may be his misfortune not to suit you exactly, but he may al-
so be the very one to suit others. There are some persons who ought not to be suited, their ill-will is a better recommendation to any minister than their praise.

V.—If he should even give any of you serious offense, do not begin right off to speak disparagingly of him, and to insinuate: "He is a good preacher, if he was only as good out of the pulpit as in it—only a little more sociable—if you knew him as well as I do," &c. Instead of this, go to him and talk the matter over in a Christian spirit, and pray together, and you will settle the whole thing. Let it result as it may, be sure to treat him with due respect, as "your servant, for Christ's sake." Ministers are under no obligation at all to be your servants, and be cuffed about by you any more than other men except, as they submit to it, "for Christ's sake."

There is a strong propensity in church members, whenever any misunderstanding arises between their minister and them to take for granted that the poor minister is the only man among them that is capable of a misunderstanding.

VI.—He may possibly be from another State or country, where he may have been used to somewhat different habits and manners than are common among ourselves. Then do not everlastingly keep telling such differences, and implying that his ways and manners are so much inferior to yours, for this is very galling. Moreover, he may as sincerely think that your ways and manners are about half a century behind the times. Such things are too common in country situations where the people seldom, if ever, journey abroad beyond sight of their own chimneys.

VII.—Remember his wife and children, if he should have such. "A good wife is half the pastor." I knew a church once which, for a time, lavished their favor upon the minister, but always forgot he had a good wife and some children. Ministers always take pains cheerfully to excuse apparent neglect of themselves; if their wives and children are treated kindly.

VIII.—If you can give him anything beyond what you agreed, do not make public talk of it; it is very humiliating to any one who has got a due amount of self-respect, and especially
to hear that you have given him more than he knows he has really received. This is glorifying your benevolence at his expense. Sometimes it may happen also, that he has losses, and you may aid to refund them; then do not try to make the impression that you have done more than you really have. That you should refund the whole fully, is no doubt, your just and religious duty, because all he is and has is for your service; his very salary is the same, it is merely his bare living to serve you. Whilst you are making money he is not saving a cent a year. Why not? Because he is “your servant for Christ’s sake.” If his own, he could make money as fast as you. Besides, in this respect, he gives more to the cause every year than any half dozen among you. Suppose he is by profession a lawyer, or doctor, or many other things that might be mentioned and at which he could realize, perhaps, twice as much yearly as you give him, see then what by way of self-denial he contributes annually to your cause in serving you. Say you give him $600 or $700 a year, and at his own calling he could make twice that amount, then he gives annually twice as much as the whole of you. Then never tell what you do for him boastingly. It is yourselves that are under obligation, not he.

IX.—Know him every where, and know where he lives. Do not be everlastinglly finding fault that he does not know his members, and does not shake hands with them wherever he meets them and inquire after the health of all the little ones at home,” if you take no pains to make him acquainted with you. Many other important things I might caution you against “from which if you keep yourselves, ye shall do well.” But I have said enough for you to think about all at once, especially with a view to put my suggestions into practice.—If any other thing need to be said in conclusion, it might be thus: “Pray for him,” Pray for him.” I do not mean the mere verbal matter of course, about “thy ministering servant,” but pray for him always; if you do not, you ought not to be profited by his labors, and will not. I now say, “Fare ye well.”
For the the sublimity of its style, the grandeur of its subjects, and the tremendous issues involved in its predictions, the book of Revelation cannot be surpassed, among all the books written by the pen of man, whether inspired or uninspired. It bears the most unmistakable marks of inspiration—of being the production of the Spirit of God;—as no uninspired man could be the author of such a work, particularly at the age of the world when it was written; as it is, as a mere composition, so far in advance of that age, and in its views of the future, adapted to the greatest progress the world can make in letters, refinement and civilization; and as so many of its predictions have been so exactly fulfilled, and that hundreds of years after they were made, according to history, as we shall endeavor to show, in the course of this interpretation.

The first Vision, that of the Asiatic persecution, contained in the first three chapters, we shall pass over without many remarks. The apostle John, the beloved disciple of Christ and last survivor of the apostles, is condemned to death at Rome, and, thrown into a caldron of boiling oil, comes out unhurt, his life being miraculously preserved, perhaps, partly at least, for the very purpose of writing this book—being put to death figuratively, as was Isaac, when offered by Abraham. His enemies, finding that they could not destroy him, banished him to the barren and inhospitable isle of Patmos, in the eastern part of the Mediterranean sea. Seven Churches of Asia Minor, made acquainted with his banishment, having a great affection for the beloved old apostle, cooperate together, and each one sends a messenger, a delegation of seven altogether, termed in the common Version the "angels" of these churches, as the original of the term "angel," (Greek angelos,) means a messenger, to minister to his wants there, and to receive such instructions as the Spirit of God may see fit to communicate to these congregations. This persecution we have predicted, (Rev. ii. 10) as the "tribulation for ten days," a day in prophecy standing for a year; and the prediction is confirmed by
history, in which it is called "the ten years persecution," being the first great persecution of the Church of Christ. To prepare these churches for this persecution, seems to be the object of the address to each; and the whole prophecy is addressed indirectly to the seven, which, as no doubt each was furnished with a copy, would ensure its preservation for the Church, in after ages, while each would receive what was addressed to the others. And there are two things worthy of our attention here; not only have we an illustration of the fact and principle of co-operation among the ancient congregations of Christ but we find that the apostle had his visions on the Lord's day, showing the sanctity of that day—as we find that it was generally on that day that the Savior appeared to his disciples after his resurrection, and on that day the Holy Spirit descended from heaven, on Pentecost; and, second, the injunctions to perseverance, at the close of each address to the seven congregations, showing its great importance in order to inherit immortality and eternal life.—But to proceed with our interpretation.

INTRODUCTION TO THE VISION OF THE SEALS.

But we must first notice the vision of the apostle, introductory to that of the Seals, as necessary to understand them well. He sees heaven opened, and hears a voice, as of a trumpet, speaking to him, and saying: "Come up hither, and I will show thee the things that must be hereafter." He says that he was "immediately in the Spirit," and "saw a throne in heaven," and One sitting in it. After describing this august Being, the Lord God, who had taken his seat upon his throne, that his servant John, who on earth was the "beloved disciple" of his Son, might have an audience with him, after the custom of the monarchs of the East, he says:

"Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: there were seven lamps of fire burning before the throne which are the seven spirits of God."

Here we have twenty-four elders, "the elders of Israel," corresponding to the twelve patriarchs and twelve apostles;
while they are also equal in number with the twenty-four priests of the courses appointed in the Temple service, two for each tribe, to offer up the sacrifices and supplications of the Jewish people, (1 Chron. xxiv,) while the God of Israel, as he appeared to Isaiah, (chap. vi,) and Ezekiel, (chap. i,) is upon the throne, "in the development of the Seals, a course of Providence relative to the Christian Church." We are not to suppose from the mention here of "the seven Spirits of God," which, in another place, are said to be "sent forth into all the earth," that God really has that many Spirits, as Paul says "there is one Spirit," but seven being a Scriptural number used to denote completeness or perfection, it means the Spirit in its perfection and omnipresence. We see here the splendor of God on his throne "imaged by precious stones, a habitual emblem of all that is most magnificent and luminous." The "rainbow is probably expressive of the Divine mercy, exercised in the act of covenant and protection."—The apostle then proceeds again:

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honor and thanks to him that sat on the throne, and worship him that liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever an ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things and for thy pleasure they are and were created.

The throne appears to have had the "sea of glass" as the floor of heaven beneath it, and to have been supported by the "four living beings" or existences, which is the proper rendering of the original, zoees, instead of "beasts;" which, with their bodies under it and supporting it, and their faces outward, are said to have been in the midst, and round about it. The expression, "sea of glass clear as crystal" is emblematical of the purity and holiness of heaven and the throne of God. The "glassy sea," says Croly, "is a natural and usual image of tranquility, signifying the perfect peace of the Church, when
it shall stand in the presence of God.” Perhaps it may imply all these. He says of the beasts,” that, “from the frequent Scriptural contrast between animal life and life of the soul (psuchée and zoonë) the latter should be rendered “Immortality.” The Cherubim, the Elders, the Sea of Glass, etc. used in Revelation, are emblems taken from the Temple, which shows the typical character of that and its appurtenances. These four living beings are all emblematical of things pertaining to God, his throne and worship, in connection with human affairs; and as they are all used in the Seals, it will be well here to notice their meaning; as it was by one of these “beings” that the apostle was summoned to come and see the opening of each of the first four Seals. The lion, then, as monarch of the woods and the king of beasts, is emblematical of dominion, authority, and government in general. Hence Jesus is called “the lion of the tribe of Judah,” and, “the King of kings, and Lord of Lords.” The calf, or more correctly the “ox,” standing under a throne as one of its supports, symbolizes firmness, endurance, strength. (See Prov. xiv. 4.) The “face of the man,” is emblematical of intelligence, wisdom, mind. And the “flying eagle,” symbolizes power, force and rapidity of execution; the term “flying” being added to give intensity to the meaning of the emblem. As emblematic of the Divine government and administration, the lion would signify that He who sits on the throne is the Ruler over all, and that his dominion is absolute and entire; the calf or ox, would denote stability, firmness, perseverance; the face of the man, that the operations of the government of God are conducted with intelligence and wisdom; and the “flying eagle,” the rapidity, celerity and promptness, with which the commands of God are executed; the vigorous, powerful and rapid accomplishment of His designs; and the protecting care which, by his providence, He extends over those who put their trust in him—the whole denoting dominion, stability, wisdom and action, as the four great pillars of the government of God.

The “six wings,” which each of these “beings” had—twenty four in all, corresponding to the number of the elders
—denote, that in heaven there is the utmost promptness in executing the Divine commands: like the Seraphim, (Isa. vi. 2,) two covering the face, to denote profound reverence; two, the lower part of the body and feet, to denote modesty; and two to fly with, denoting the rapidity with which the Divine commands are executed. The "eyes," of which they were full around and within, denote the universal vigilance and unremitting watchfulness, of the providence of God.

As these emblems occupy such a conspicuous place in the Vision of the Seals, we have deemed it best to give an explanation of them, by way of introduction to our interpretation, and the things connected herewith, particularly of those relating to the throne of God, before we take up the Seals, which we expect to do in our next.

J. R. H.

THE CHRISTIAN PIONEER.

Bro. Howard:—The Pioneer, no. 1, has come to hand; and truly a respectable paper it is. It will compare favorably, in size, price, contents, and mechanical execution, with any monthly of our brotherhood, so far as known to me.

As I had promised to give you an occasional article for its pages, (in case the publication went on,) I find myself under obligation to get up something of the kind now. And I can think of nothing just now more suitable as the theme of a little article, than the title you have given your paper—The Christian Pioneer.

Names were originally bestowed as indicative of some leading characteristic of the thing named. If this was the intention in the naming of your paper, we may look for it, out some distance in advance of the main body; for I believe the word Pioneer was originally used—almost, if not altogether—as a military term, to designate that portion of an advancing army, whose duty it was, to open and level the road, throw up breastworks, sink mines, etc. This is an honorable, and at the same time a responsible, part of the service. Much depends upon the faithful, judicious service of the pioneer corps, in a military movement, especially in an enemy's land. May we
ever find the "Christian Pioneer" true to its self-assumed responsibility, in the van of the Christian Army! May all its operations be under the immediate eye, and according to the orders, of the Great King, whose name and service it has assumed. But the success and value of pioneer operations, are greatly dependent upon the promptness and efficiency, with which they are supported by the main body in the rear. And here I would turn my address to the brotherhood—of Missouri especially—who certainly will not fail to supply the "material aid," necessary to its successfully accomplishing the object of its mission. Surely the forty thousand brethren, estimated as the strength of the Missouri brotherhood, will not let such an effort fall to the ground. Where are the Allens, the Creaths, the Palmers, together with the mighty host of younger men, whose efforts in the evangelical field have made Missouri vocal with the shouts of triumph for the truth, in many a well contested battle field, and have swelled the ranks of the brethren from hundreds to thousands, within comparatively a short time? If each evangelist in the State would make one public appeal for the paper, I have no doubt a sufficient subscription could be thus obtained, to put the question of existence—or rather subsistence—out of dispute. Try it brethren, and see how good it will make you feel.

B. K. SMITH.

Near INDIANAPOLIS, Ind., June 26th 1861.

Note.—While we thank our bro. Smith for this article, and the compliment he pays our paper, we do not lay claim to superior intelligence, ability and influence to our brethren of the Reformation press, or assume a position above them; but only to being an humble co-laborer with them, in the great cause, in which we are all mutually engaged. We hope that our Evangelists and leading brethren in Missouri, may take the hint he gives them, in exerting themselves for the Pioneer; and not wait to see how it will take among the brethren, or if it will succeed, before they take hold, and lend a helping hand to it; or our scribes wait for it to obtain a good circulation.
before they will write for it. The way to make it succeed and obtain a good circulation, is for them to go to work right away for it, and do all they can. Then it will be sure to succeed.

In an effort of this kind, too many act in this way. But we have the consolation to know that the brethren are well pleased with it every where it has gone, and that there is one here and there at work for it in earnest, which we hope will incite others to "go and do likewise."

J. R. H.

NOTICE IN THE EVANGELIST.

The June number of this excellent periodical, which we have before noticed, published at Davenport, Iowa, and edited by Eld. A. Chatterton, with Dr. J. W. Cox, of Glasgow, Mo., assistant editor, has come to hand, as elegantly printed as usual, and filled with an edifying and interesting variety of matter. We most sincerely thank Bro. Chatterton for his kindly and favorable notice of the Pioneer, and can reciprocate it with all our heart as to the Evangelist, which we regard as one of our soundest and ablest papers. Bro. Chatterton says that, as the Evangelist circulates in those parts of the country, where the Pioneer will obtain the largest circulation: "we advise all those persons who take the Evangelist, and do not pay for it, to cut our acquaintance, take the Pioneer, and pay for it like Christians. Those read-what-they-pay-for ones may take both papers. Bro. Howard will see that we are slightly selfish." So say we, as to the paying ones; and as to the non-paying ones, just let bro. Chatterton turn them over to us, to collect what they owe him, to help us along; as we are "new beginners," and needful of all the funds we can get. So he will see that we are a little selfish too.

—But, pleasantry aside, we think it shameful for them to take and read the Evangelist without paying for it, these hard times, when both the editor and publisher of a paper need all that is due them, to enable them to meet current expenses, and keep their paper going. Such dues are generally small, and almost any person can raise them; and we say, let them "fork over" at
COUNSEL TO CHRISTIANS.

ence what they owe. Hence the improtance of payment in advance for a paper, even if it narrows down its circulation; as a few paying subscribers are better than a long list of non-paying; and it is a saving of all losses on that score.

J. R. H.

A FEW WORDS OF IMPORTANT COUNSEL TO CHRISTIANS.

"He that hath ears to hear, let him hear."

Christians are the divinely constituted instrumentality for the conversion of the world. The Church of Christ is charged with that important office; and her members are the salt of the earth and the light of the world; and should so act, under all the diverse and varied circumstances of life, where they are, wherever they may be, and in whatever situation placed, that the world by them may both see and be saved; otherwise the light which they are commanded to let shine before men, is darkened, and the savor which they are commanded to possess, is lost; and they are then fit only to "be cast out and trodden under foot of men." They should not engage in the fratricidal war in our land, on either side, either by using their influence to persuade others to enlist, or by enlisting themselves; for they will thus extinguish their light, and destroy all the saving influence they ever had, so far as the other side from themselves is concerned; and not a single conversion among those of that side, whichever it is, can be effected by them, or their coinciding brethren, during the continuance of this war; and their influence among them for all after time, will be greatly crippled, or destroyed. "We speak as unto wise men, judge ye what we say," and, "think us not your enemy because we tell you the truth." War is murder, wholesale murder, it cannot be made out anything else; and he that slayeth his brother is a murderer like Cain; and you know that "no murderer hath eternal life abiding in him." It matters not whether he slays the brother with his own hands, or persuades some one else to do it, the act is the same. Listen to what the apostel James says about the origin of war: "From whence come
wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not because ye ask amiss, that ye may consume it upon your lusts." Such is the character of war given by an inspired apostle; and we ask how can a Christian take part in, or encourage it, consistently with his profession, and without sinning? We answer, he cannot do so.—We most heartily adopt the language of our very estimable brother, Eld. J. W. McGarvey:

"Brethren at the North and at the South what say you? Shall we be able, when this war is over, to meet each other in council again, and be able to say that not one Christian has enlisted in the armies, or fallen in the field, by the consent of any one of us? That we have warned and entreated all to pursue the things that make for peace, and are free from the blood of all men? God grant that this may be our privilege. It will be glory enough for one generation to transmit to posterity. For one, I pledge myself to this work and shall redeem that pledge to the last."

In conclusion, we have taken the stand we have on this war question, in our paper, after due deliberation and thorough investigation of the word of God on the subject. Every day of experience convinces us more and more of its correctness and propriety.

D. T. W.        J. R. H.

BAPTIZING OUT OF CHRIST!

Because we contend that according to the teaching of the New Testament, persons on becoming Christians must be baptized into Christ, into his body the Church, and that baptism is the door by which persons enter the Church, we are told by some of our opponents, that when our members apostatize, to be consistent we must baptize them out of Christ to get them out of the Church, and back into the world!—that they must go out by the same door they come in at. Very well. "A good rule must work both ways." They contend that persons get into
Christ by faith, "faith alone"—that they must believe into Christ. Now according to the theory they have made out for us, when their members apostatize, to get them out of the Church and back into the world, they must believe out of Christ, as they must go out by the same door by which they come in! And as they have to lose their faith in order to apostatize, how are they to get them out, since when their faith is gone they cannot believe out!—and must go out by the same door! Verily, they will have to let them stay in, for on their theory for us they cannot get them out! So they will have their church full of apostates and sinners, mixed up along with the good; and it will be like the heaven of the Universalists—indeed it will be a Universalist church! They should be willing to take a theory which they make for us, and to acknowledge a rule of their own manufacture. If they refuse its application to themselves, they will be compelled to drop it in reference to us. If they refuse to measure their own corn by their own bushel, they should not expect to measure ours by it!

J. R. H.

SHORT ARTICLES.

Multum in parvo, "which being interpreted," is much in little—much matter in short space.—Our Text.

A prominent and beloved brother of this State writes us a letter in reference to the Pioneer, containing some excellent advice, for which we most sincerely thank him, and shall endeavor to profit by it, hoping our correspondents may do the same. He says: "Comprise your thoughts in a small compass. Let us have short pieces and hard arguments—what the Romans call multum in parvo. Long-winded pieces will break down any paper. They are not read—they are hated. I have seen some pieces nearly as long as a President's message, and nothing in them but wind." We shall most certainly endeavor to profit by our brother's advice. We must confess to having "sinned" against it, as the expression is; but we intend, after one or two pieces more, which required treating at some length, to have our articles short; and hope our correspondents will do the same.

J. R. H.
We call attention to the following letter of James Challen & Son, which announces the publication of "the Lectures, Addresses," etc., of President A. Campbell, of Bethany. We understand that the entire work has been carefully revised and will soon appear. It will be one of the most popular and powerful productions of the giant intellect which has given it birth, as it embodies the finest thought and grandest themes upon which he has pondered during life. Many calls have been made upon Bro. Campbell to bring out in book from his popular lectures, and we are assured that the volume will not only be produced in the careful and elegant style which distinguish the publications of James Challen & Son, but will become a standard and permanent work in the literature of our country.

Orders with the cash will be received at this office, or at the house of publication in Philadelphia.

D. T. Wright.

PHILADELPHIA, MAY 21, 1861.

BRO. WRIGHT: We have in course of publication the Lectures, Addresses, etc., of Eld. A. Campbell, delivered before popular assemblies, during the last thirty years of his life, on subjects of vital importance and great value, and which at the time met with extraordinary favor from those who heard them. They embraced a wide field of subject, matter and argument, embodying the mature thoughts, solid reasonings and reflection of one of the great original thinkers of the last half century, whose influence has been so extensively felt both in this country, and in Europe.

This work is regarded as the chef-d'oeuvre of all his numerous works; and to show the author's estimate of its value, he has delayed its publication to this late period of his life, and has dedicated it to his dearest earthly object of affection—his truly Christian wife. The work will contain the following lectures, etc.: The Anglo-Saxon Language; Amelioration of the Social State; Responsibilities of Men of Genius; Supernatural Facts; Destiny of our Country; Woman and her Mission; Capital Punishment; Address on War, on Life and Death; Moral and Intellectual Culture; Baccalaureate and Missionary Addresses, etc., etc.

The volume is a large super royal octavo, containing 640 pages, printed on super-calendered paper, from perfectly new type prepared expressly for this work.

It will have, besides a list of topics, a full and copious index of the subject matter found in the entire book, for the benefit of the student and the general reader. It will also be embellished with a superb and original portrait of the author just finished, and engraved by Buttre, of New York, from recent and approved photographs by Hill and others—worth the price of the book. It will be sent by mail, postpaid, at $2.00 per copy. Orders, with the cash will be received by James Challen & Son, Philadelphia; or D. T. Wright, Lindley, Grundy County, Missouri.
We learn from Paul, who has been very appropriately termed "the inspired commentator of the Old Testament," that the whole Jewish religion was a system of types and shadows, adumbrating the Christian institution; and was incapable therefore of perfecting the consciences of those who complied with its service and requisitions, as to the remissions of sins and the removal of their guilt; there being no real remission under it, but only a prospective pardon of sin. Paul says: "For the law having a shadow of good things to come, and not the very image [or substance] of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." But the apostle is more definite than this, in another place, where, in speaking of the "first tabernacle," he says: "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them [the Jews] until the time of reformation;" or, the introduction of the Christian system of religion, here called the "reformation," as it is elsewhere termed "the faith." Again; "For the law
made nothing perfect, but the bringing in of a better hope did" — the hope of eternal life in heaven, of which the country of Canaan, the promised land of the Jews, was a type, and the Jews themselves a typical people; and hence called the "Israel of God."

Such being the typical character of the Jewish religion, we find in it types of the most important things pertaining to the Christian religion, and particularly of its characters and ordinances. We find this correspondence between the Jewish type and the Christian antitype to be as close as that between the glove and the hand, the mould and the "casting," the printer's type and the letter made by it. The Jewish institution is the shell, and the Christian the kernel or fruit. Such is the closeness of the correspondence between the two. With this analogy before the mind, we will now proceed to an examination of the Tabernacle. This, with its surroundings and internal arrangements, consisted of the enclosure of the Outer Court, in which and surrounded by it, was the Tabernacle, which was divided into the Holy Place and the Most Holy Place or Holy of Holies; each one of which had its appropriate furniture, each piece of which was typical of something belonging to the Christian institution; as we shall see in making the application. We would also do well to notice here, that not only did the Lord show Moses, in the mount, the pattern by which to make every thing, but was so very particular about it as to charge him, in reference to every thing: "See that thou make it according to the pattern shewn thee in the mount." When we look at the typical character of the different parts and articles of the Tabernacle, we can see the reason of this particularity. Now as these things only "served unto the example and shadow of heavenly things" — the things of the Church of Christ and of Heaven, both represented, as we shall see, in the Tabernacle — as Paul says in the same connection — if God was so particular, we say, in reference to the mere pattern or shadow, are we to suppose that He would be less so as to the substance itself, represented by this, and that he would leave the things concerning it to the whims and caprices of un-
inspired, corrupt, fallible men, to be changed, observed, let alone, or varied, to suit their own fancies, notions, or interests? By no means. Such a supposition would be a fatal delusion, and lead to ruinous consequences in reference to man's spiritual welfare here, and his eternal destiny hereafter! When God gives commands and instructions about any thing, He must be obeyed according to the command or injunction; else there is no promise, or it will be forfeited! The principle holds throughout the Universe of mind and morals: That to change, modify or abrogate any law, rule, institution or command, requires an authority as high as that which instituted it; and, in the case of God, as to any thing He has instituted, the same authority.

—But to proceed.

THE TABERNACLE.

This was an oblong structure, the whole length of which, as made by Moses according to the pattern of the Lord, as shown him in the mount, was about fifty five feet, and the breadth and height of it, about eighteen feet. The length extended from east to west, with the entrance or door to it at the middle of the east end as delineated in the accompanying representation, which the reader can see. It was constructed of pillars and boards of chittim wood—the Lord prescribing the very material of all, and leaving nothing to the wisdom of Moses—as he did in the case of Noah and the ark—overlaid with gold, with curtains or hangings of fine material, and elegantly wrought needlework—"the first, or inner covering of fine linen, splendidly embroidered with figures of cherubim, and fancy-work, in scarlet, purple and light blue"—comprising also the vail, which will be described after awhile. Over this inner covering was another made of goat's hair which was spun by the women of the camp; and over this covering was still another one, of rams' skins dyed red; and over that, yet another one, the fourth or outermost covering of tabash skins. These curtains, after covering, or rather forming the roof, hung down by the sides and west end of the Tabernacle—those outside being calculated to protect the more costly one within; while the whole combined to render the Tabernacle impervious to rain, and safe
JEWISH TABERNACLE.

from the injuries of the weather. The whole was so constructed and fitted together, with sockets for the pillars and taches or loup for the hangings, as to be taken apart and put together again; and thus made portable, and capable of being removed from place to place, as the Israelites had to change their camp, in their sojournings in the wilderness of Arabia. For the form or pattern of the Tabernacle, as shown by the Lord to Moses in the mount, the directions for its construction, its divisions, furniture, etc. and the arrangement of all, the reader will consult Exodus xxv and xxvi chapters, where he will find a narration of all the particulars in detail; and for the making or construction of it, with the particulars, according to the pattern, see chaps. xxxvi to xxxix of Exodus. The Tabernacle was divided into two rooms, or divisions, one called the Holy Place, and the other, the Most Holy Place or Holy of Holies; which we shall now proceed to describe; remarking first, however, that in the Temple of Solomon, the two rooms, though of the same relative proportions, were of course much larger; as the arrangement in that was stationary, and as the number of priests to officiate in it had become much greater; and as also the size of the Temple building required larger rooms to correspond with the size of the Outer Court and balance of it.

THE HOLY PLACE.

This was situated in the front part of the Tabernacle, next the door or entrance, and occupied about two thirds of the whole space inside, being about thirty seven feet in length. It contained three important articles of furniture: the golden candlestick, with its seven branches and seven knobs or lamps, one on the top of each, on the left side of the room from the entrance; the table of shew bread, with its twelve loaves, six at each end, on the right; and the golden altar of incense, fronting the entrance, and immediately before the vail, separating the Holy, from the Most Holy Place; at which place no doubt the vail was rent from top to bottom, at the death of our Savior. Let the reader see our representation of the Tabernacle for that structure and all these; the use and typical character of all which, we shall give, when we complete the description of
all. For a description of the pattern of this part of the Tabernacle, its furniture, and the arrangement of it, see Ex. xxx. 23—39; for the table and candlestick, xxvi. 35—37, and for their position, and the hanging for the door, called by Paul the first vail; and for the golden altar of incense, and its position, chap. xxx. 1—6; and for the making of all, according to the pattern, chap xxxii. 10—29.

**Most Holy Place**

This occupied the back part of the Tabernacle, from the door or entrance to it, comprising about one third of it, and was about eighteen feet long. It was separated from the Holy Place by the second vail, a hanging which, according to Josephus, was “embroidered by needle work, with all sorts of flowers, and interwoven with various ornamented figures, excepting the forms of animals.” It contained, according to Paul, “the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the churubims of glory shadowing the mercy-seat.”

As both the Holy, and Most Holy Places are included within the Tabernacle, we have no separate description of each given in Exodus. For the patterns of the vail and furniture of the Most Holy Place, and the position of these, see Ex. xxv. 10—22, and xxvi. 31—34; and for the making of all these, according to these patterns, see Ex. xxxvi. 35, 36, and xxxvii. 1—9.

**The Outer Court.**

This was a large open enclosure, (open on top,) inside of which the Tabernacle was situated, consisting of an area or court, about one hundred and fifty feet long, by about seventy-five feet in breadth; and the height of the enclosing hanging or curtain was about nine feet, (three yards,) half the height of the Tabernacle. The enclosure was formed by a plain hanging of fine twined linen yarn (or thread,), which seems to have been of an open or network texture, so that the people without might freely see the interior. The door curtain was however of a different texture from the general hanging, as it was a great curtain of “fine twined linen, embroidered with
blue, purple and scarlet; and is described in precisely the same terms as the door-curtain of the Tabernacle itself. The door curtain of the court was furnished with cords, by which it could be drawn up or aside, when there was occasion for the priests to enter; and the curtains of enclosure were hung upon sixty pillars of brass, standing on bases of brass, but with capitals and fillets of silver, with hooks also of silver, to which the curtains were attached. The entrance to the court was also at the east end, opposite to that of the Tabernacle. This court had two important articles of furniture, the brazen altar of burnt offerings, and the laver, which two stood between the door of the Court and the door of the Tabernacle, as the reader can see by referring to our representation, the laver standing between the latter and the altar, and near the door of the Tabernacle. For a description of the pattern of the Court, see Ex. xxvii. 9—19, and for the making, xxviii. 9—20; for the pattern of the brazen altar, xxvii. 1—8, and the making, xxxviii. 1—7; for the pattern of the laver, xxx. 18—21, and the making, xxxviii. 8. For the position of these, see also these descriptions, and our representation.

**SERVICES OF THE COURT AND TABERNACLE.**

The Jewish high priest and the common priests were the officiaters in the services of the Tabernacle. Paul has well described this, in his account of the typical character of the Tabernacle and its services, in his epistle to the Hebrews, (ix. 6, 7,) : "Now when these things were thus ordained, the priests went always into the first tabernacle, [the Holy Place,] accomplishing the service of God. But into the second [the Most Holy Place] went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people." We have not the room here to describe the preparation of the priests, their dress, enrobing, anointing, etc. which, however, is not important to our purpose, which is the same as that of Paul, to show the typical character of all.

**SERVICES OF THE BRAZEN ALTAR AND THE LAVEN.**

Before the priests could officiate in the Tabernacle, or "accomplish the service of God," they had first to make an offer-
ing of a certain, prescribed character and in a certain manner, upon the brazen altar, and then wash in the laver. This was indispensably necessary, as we learn from the following after the account of the laver: “And when they go into the tabernacle of the congregation, they shall wash with water that they die not.”

This offering and washing belonged to the services of the court, before going in to officiate.

**Services in the Tabernacle.**

The services in the Holy Place consisted in those pertaining to the table of shew-bread, the candlestick and the golden altar of incense. Morning and evening the seven lamps of the candlestick had to be lit and dressed by the priests, (Ex. xxx. 7, 8,) and their light kept perpetually burning, as no light from without was admitted; and morning and evening they had to burn incense upon the golden altar, before the vail. On every Sabbath the twelve loaves on the table of shew-bread had to be eaten by them, accompanied with the drinking of wine, and replaced by other fresh loaves.

The service of the Most Holy Place was performed by the high priest, who alone, as we have seen, entered it once a year, with blood to offer for his own sins and those of the people.

**Typical Character of the Tabernacle, Its Court and Service.**

We come now to the typical application of all these, to persons and things under the Christian dispensation. And first, as to that of these different places. We find that the Outer Court represents the world, the state of the alien or sinner; the Holy Place of the Tabernacle, the Church of Christ; and the Most Holy Place, Heaven itself: thus representing man as first in a state of nature; then in a state of grace or favor; and lastly in a state of glory; or, as in the three kingdoms of nature, grace and glory.

**Typical Character of the Priests and High Priest.**

The priests under the Jewish law were typical of Christians, who, in consequence, are called, “kings and priests unto God,” and, “a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” The high priest was typ-
ical of Christ, who is called "our great High Priest," and, "the High Priest of our profession.

The brazen altar, in the Outer Court, or rather the sacrifice offered upon it, was typical of the offering or sacrifice of the body of Jesus Christ, on the Roman cross, for the sins of the world.

The laver, which was placed between the brazen altar and the door of the Tabernacle, or rather the washing of the priests in it, was typical of Christian Baptism, which, in consequence is called the washing [loutron, bath] of regeneration."

**THE OFFICIATING OF THE PRIESTS AT BOTH—ITS TYPICAL CHARACTER.**

As the priests, before they could enter the Tabernacle and officiate acceptably to God in that, had first to offer a sacrifice on the brazen altar, and then wash in the laver; so those who become Christians must first have Faith in the sacrifice of Christ as the great sin-offering for the world, and then be Washed from their sins by the blood of Christ, in the waters of Baptism, the laver of regeneration, before they can enter the Church, typified by the Holy Place of the Tabernacle, and officiate acceptably in that. In the Temple of Solomon, the laver was called the brazen sea; and was so large and contained so much water, that, like a baptistery, the priests could get into it, and wash all over—being thus more completely typical of Christian baptism, which is an immersion of the whole body in water.

**TYPICAL CHARACTER OF THE FURNITURE OF THE HOLY PLACE.**

The golden candlestick, with its seven bowls or lamps, was a type of the perfect light of the revelations of God, contained in the Bible; and of the illuminating and sanctifying influences of the Holy Spirit, in the Church; of which the "pure olive oil," by which these lamps were supplied, was a fitting emblem. Seven is a sacred number, much used in the Bible, denoting perfection; and it shows here a perfect light and complete illumination. We have a beautiful allusion to the candlestick and olive, in the prophecy of Zechariah; "behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which
are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof” —the Word and Spirit of God—the two anointed ones that stand by the Lord of the whole earth. Again, in Revelation, (xi. 3, 4,) where they are called “the two witnesses,” and “the two candlesticks.” It is a fact worthy to be noticed here that all the light the Tabernacle received inside of it, was from the golden candlestick, as it could receive none from without; showing that all the divine light in the Church is received from the Bible, and that it received none from nature, or the world; and what is called “the light of nature,” in reference to the being, attributes, etc. of God, and his will and character, is no light at all; nothing but darkness; and that which is claimed for it, is not inherent, but only reflected from the Bible.

The table of shew bread was a type of the LORD’S TABLE, which belongs to the Church and is in that; and the bread and wine upon it were typical of the bread and wine of the LORD’S SUPPER, emblematical of his wounded body and shed blood.

And the golden altar of incense, before the vail, or rather the incense burnt upon it, was typical of the PRAYERS of Christians, or the saints of God. Hence the references to this prototype in Revelation, (v. 8,) : “golden vials [censers] full of odors, which are the PRAYERS of saints”—as the censer was the instrument for burning incense. Again, [viii. 3.] in which there is direct reference to this golden altar and its typical application: “And another angel came, and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the PRAYERS of all saints upon the golden altar which was before the throne.”

Typical Application of all these Articles.

As the priests had to dress and light the lamps of the candlestick morning and evening, and keep the light always burning: so should Christians, their antitypes, read and study the scriptures morning and evening, especially the heads of families, and keep their light always burning and shining. As without this dressing of the lamps and supplying with oil, morning and evening, they would soon have gone out, and left the Tab-
ernacle in darkness, so without this constant, regular, diligent study of the word of God, the light of Christians, and light of the Church, will soon go out! Oh, what neglect is there here among Christians, how culpable, and how cold and dead do they become—too often only "having a name to live while they are dead!"

And as when the priests dressed and lighted the lamps of the candlestick, they offered incense upon the golden altar, that its smoke and odors might ascend up before God, as most agreeable and acceptable to him; so when Christians thus read the word of God, replenish their minds with it, and receive the spiritual influence it imparts, they should let the incense of their prayers arise to God, from the altar of a pure and sanctified heart. And what a mournful neglect is there here too! Let them be assured, that if they wish to stand accepted before God, and be always ready for death and the second coming of Christ, their prayers must thus regularly and habitually arise before him; or they will become cold and lifeless!

And as the priests on every Sabbath eat the loaves, that were upon the table of shew-bread, called sometimes "the loaves of the presence," along with wine which they drank; so must Christians, on every Lord's day meet together in the Church, the antitype of the Holy Place of the Tabernacle, and eat of the bread and wine of the Lord's Supper, upon the Lord's Table—to carry out the prototype. This is just as necessary and obligatory upon us as any thing else enjoined; and a neglect of it as culpable, and as certain, if persisted in, to result in spiritual coldness and death! Says Jesus, in reference to the sacrifice of his body: Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life; and so we would say of partaking of the Lord's Supper: that except you eat in faith and regularly the emblems of his broken body and shed blood, you cannot maintain your spiritual life, but must ultimately lose it! It is a positive institution, and its observance is enforced by a positive command of the Savior, of the most endearing and tender character: "This do in remembrance of me; for as oft as ye at this bread, and drink this cup, ye do show forth the Lord's
death till he come'—the second time, when his presence, and the banishment of sin from the earth, will render its further observance unnecessary. As its observance is positively commanded, it is necessary to inherit the blessing promised: "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter through the gates into the city," of the New Jerusalem.

We wish it to be noticed as a matter of great importance here, that as the table of shew-bread, the golden altar of incense, and the golden candlestick, were all in the Tabernacle, and belonged to that, and were participated in, by none but the priests; so the Lord's Supper, Prayer, and the Reception of the Spirit, are all in the Church of Christ and belong to that, and those in it. Baptism is an ordinance outside of the Church, in the Outer Court, and by which the kingdom of Christ and the Church general, or "militant," is entered; but both prayer and the Lord's Supper are ordinances belonging to the Church and in that. And as after washing in the laver, the priests had to put on the priestly robes or garments and be anointed with olive oil, before ministering in the sanctuary, or Holy Place; so must those who become Christians, after being washed in the water of baptism, put on the robes of holiness and righteousness, and be anointed with the "olive oil" of the Holy Spirit.

Typical Character of the Most Holy Place.

We have shown that the design of this was to represent Heaven. As the high priest entered this once a year with the blood of animals to offer for the sins of the people and himself; so, as we have quoted, Jesus, our High Priest, entered Heaven with his own blood, to appear in the presence of God for us. The mercy-seat and the cherubim overshadowing it with their wings, indicated the immediate presence of God, the place where he had recorded his name, and where he was to be met, and interceded with. The Most Holy Place was also typical of Christ, in whose body God dwelt, and manifested himself, and who, or in whom, is our mercy seat. Hence, with this in his mind, Paul says to the Hebrews, who were
Jews and accustomed to the temple and these things: "Having therefore, brethren, boldness to enter into the holiest [the Most Holy Place] by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God [the Church, as the Jewish high priest was over the Tabernacle;] let us draw near [the Holiest and God's throne] in full assurance of faith, having our hearts sprinkled from an evil conscience, [by the blood of Christ,] and our bodies washed with pure water, [in baptism, the water of purification;] or, in other words, having our consciences purged from the guilt of sin, by the blood of Christ in baptism.

CONCLUSION.

Such is the typical character of this arrangement of God, in which we have adumbrated by the most beautiful and appropriate types or symbols, the world, the Church, and Heaven, with the Christian plan of salvation. Let the reader notice, that in the sacrifice and atonement of Christ, as typified by the brazen altar, and baptism, as typified by the laver, are both necessary in order to enter the Church of Christ; that in the Church there must be the constant and diligent study of the word of God and the imbibing of the mind or soul with the Holy Spirit of God, typified by the golden candle-stick; there must be daily, constant, habitual prayer to God through Christ our Mediator, typified by the golden altar of incense; and that there must be a regular attendance to the Lord's Supper, on every Lord's day, typified by the table of shew-bread: and, lastly, that as the priests had to pass through the Holy Place to reach the Most Holy Place; so persons must pass through the Church of Christ, in order to reach Heaven. This is the way of Christ; and, "Christ is the only way to God, None other can be found."

J. R. H.

It speaks badly for either personal or family religion, when you can write your name in the dust on the old family Bible!

H.
LETTER FROM REV. GEO. L. LINDER.
Ringo's Point, Mo. July 9th. 1861.

Brother Howard: During my last transient visit to your town, Bro. Wright, a highly respected friend of mine, very kindly tendered me the perusal of the Christian Pioneer, for the term of twelve months. I, of course, accepted. He also favored me with the back numbers, which I carefully rolled up, gave a place in my side pocket, and carried home. I have since carefully noted their contents; and am much pleased with the Christian charity, (i. e. love,) which is manifested in quite a number of the articles therein contained. In perusing your Salutatory Address, I was much pleased at finding the following language: "We shall not reject any thing from our columns, because against our views; if not abusive, and written in good style and respectful manner." As to our being able to get up an article in good style and a respectful manner, you shall have to be the judge; as we are not competent, having never before intruded upon the reading public, with an article from our pen. But if, upon examination, you find that the merits of this article are not sufficient to warrant its publication, just give it a place in the refuse drawer; and oblige yours, etc.

BROTHER LINDER TO BROTHER PETERSON.
[His Reply to Bro. Peterson's Article.]

On page 90, of number two, we find an article introduced as follows: "A Sectarian Quibble Exposed;" and signed, Martin Peterson. Now bro. Howard, it has so turned out, that we have been permitted to form a slight acquaintance with that brother, having met him twice at Wintersville, Mo. And we think enough of his temper, to presume he will not think hard, if we should give his article a passing notice. He starts off by admitting that we "sectarians," (as he is pleased to call us,) are sometimes stranding a few of your—he had better said, brethren, without making any distinction between young and old—young brethren, with the following question: "If baptism is for the remission of sins, as you say, (or contend,) and you
thus get into Christ; how do you obtain pardon, and get back into him, when you have committed sin afterwards?" He then proposes to offer a few thoughts on the subject; and starts off by intimating, that the doctrine which we "quibblers," as he styles us, have imbibed, concerning the effect which sin produces upon those who have been inducted into Christ, when they fall into it, is untrue. We are led to infer, from his language, that a man may sin against God, and yet be, and remain, "in Christ Jesus." How utterly repugnant to the whole tenor of Scripture! And, in sight of reason, how absurd! What! a man be of the Devil, and yet in Christ? Shame itself would hide its face from such a position! My Bible tells me, (Prov. 14: 34,) that "sin is a reproach to any man." And again, Jesus said to the impotent man, (John 5: 14,) "Sin no more, lest a worse thing come unto thee." From which it is evident that there is, at least, some danger attending this thing of sinning against God, no matter by whom, or under what circumstances, the sin, or sins, may be committed. Again, sin is the primary cause of a great many dire effects; the first, or primary one of which is, spiritual death. Hence says the apostle: "You hath he quickened, who were dead," etc. Now, bro. Howard, it is a demonstrated fact, that the same cause, willl invariably produce the same effect. If then it be true, that sin is the cause of all the spiritual death, which has been effected, since the day of its inauguration by Adam; it is also unquestionably true, that the same cause, when brought to bear upon those who have been inducted into Christ, will produce the same effect, i. e. spiritual death. What relative position do those, whom you are pleased to style foreigners, sustin to God? Answer: They are out of Christ. What state are they in? Ans: They are dead in trespasses and sins. What state are those in, who, after having been introduced into Christ, sin against God? Ans: Inasmuch as they are laboring under the effect of the same cause, they are undoubly in the same state. If then they are in the same state, what relation do they sustain to God? Ans: Unquestionably the same relation.

But perhaps he may take the position, which one of his breht-
The writer went back not long since, when pursued closely by the writer, upon this same issue. He stated that the effect of sin was invariably the same, i.e. death. And that the man who sinned, after having been made partaker of the divine nature, became dead, but not quite so dead as he was, prior to his transition. We say, he may take this position—we know not. It is for him to elect his own course. But there are a great many passages of Scripture, which may be brought to bear favorably upon this issue; among which are the following: (Rom. 8; 1.) There is therefore now no condemnation to them which are in Christ Jesus.” What! no condemnation to them, and yet they sinners in the sight of God? What profound logic. What cogent reasoning. There is a rule in all languages, that where there is an affirmative, there is a negative implied. And hence we may understand the apostle Paul, as saying, that those who are out of Christ are condemned. Here Paul says, there is “no condemnation to them which are in Christ Jesus.” In Exodus 20: 7, we read: “For the Lord will not hold him guiltless, who taketh his name in vain: from which it follows, that the man who is in Christ, and not condemned, is no swearer; or, if he was, he would be guilty, and his conscience or heart would condemn him; and God, who is greater than his conscience, would also condemn him. But we are also taught in the Bible, that he who is guilty of one offence, is guilty of all: from which we would infer, that he who, after having passed from death unto life, sins against God, by violating any of his precepts, meets the same fate that he does, who is guilty of all.

But I must bring my article to a close. I will cite a few more passages of Scripture, and then I am done for the present: (1 John 3: 5, 6.) “And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not,” etc. John is here teaching us, that the nature of Christ is so holy, as not to admit of any thing sinful or unholy, being brought into, or in contact with it. He further shows, that if we wish to remain in Christ, we must refrain from sin. He does not say, as would bro. Peterson: “Whosoever sinneth not two, three or four times, abideth in him;”
far from it; but he declares emphatically, that whosoever abideth in him, (Christ,) sinneth not. Again, he adds, (verse 8,) "He that committh sin is of the devil." We will now ask a question, and leave the brother to answer it. Will he do it? I wot not. Question; If one sin does not place a man out of Christ, about how many does it take?—and of what character must they be, to put him out?—I have now written all that I deemed necessary for the present. My object in writing is to elicit truth, banish error, and meliorate the condition of mankind generally. May God speed the time, when the scales of ignorance and superstition shall fall from every eye; when error shall become ashamed of its deformity, as exhibited in the light of truth, and hide behind an impenetrable veil; when truth the lovely Goddess, shall sit enthroned on every heart, and shed her fragrance there; and when those tempted hearts shall send, in aspirations, up to God, on wings of love and praise, the fragrance on them shed by truth, and earth become a counterpart of heaven.

More anon.

GEORGE L. LINDER.

Remarks.

As the remarks in the preceding communication, are directed to bro. Peterson, and it consists of a criticism upon, and reply to his article, alluded to in it, we shall leave him to reply to it in our next number, giving him the same number of pages, in reply as bro. Linder has occupied here, if he desires that many.

But we must here admonish our controversial correspondents, to condense their thoughts as much as possible, as we shall be compelled to limit them to about two pages of our paper, which will be equal to about the same number of foolscap paper closely written. Were our paper a weekly sheet, we would have more space at our command; but being a monthly, and limited to a certain number of pages, only 48 at most, we cannot spare more than about two for controversial articles, publish necessary matter, and give a sufficient variety; and will have to restrict such articles to about that number. Indeed, we shall be under the necessity of cutting our own articles
down, to shorter length, for that purpose.—We will add for the information of distant readers, that bro. Linder is a young minister of the Methodist Protestant Church—hardly twenty one years of age—of quite promising abilities. We like the mild, kindly and Christian spirit in which he writes; which is the only kind of spirit to effect good in controversy.

The object too which he avows, is a good one—that of eliciting truth, eradicating error, and thus ameliorating the condition of mankind, which, and not victory over an opponent, should be the object of all controversy, as error is always hurtful, but truth beneficial—"great, mighty above all things, and will prevail."

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THE UNIVERSAL WAR, ITS DESTRUCTION—
AND THE REPEOPLING OF THE EARTH.

It is now, we believe, becoming generally admitted, that, according to predictions in the book of Revelation, there is to be a universal war, at the close of the Christian Dispensation, and just before the Millennium; and that, in its destruction of human life, it is to far surpass any destruction that has ever taken place in the world; as it is to result in the utter extermination of all the wicked and corrupt, all but the righteous, from the face of the earth! It is to be accompanied, says Croly, "with a civil ruin, of which the subversion of Jerusalem was but a type; and with a physical destruction, [of human life,] that can find no parallel but in the inevitable fury of the Deluge!"

Each of the two great Dispensations of religion, given by God to man, which have passed away, have come to a close in violence, in the destruction of the wicked and opposing—and have terminated in their destruction, on the one hand, and the salvation, or preservation of the righteous, on the other! Before we notice this, however, let us take a glance at the antediluvian age, which appears to have been introductory to the Patriarchal Dispensation,—a sort of prelude to it—and not a part of it, as too generally supposed. In that age, all the offerings of sacrifice to God seem to have been made at the entrance to the Garden of Eden, on the East, where God had
stationed living angelic beings, called Cherubim, one on each side, with six wings each—as, represented by golden figures, at each end of the ark of the covenant, in the Most Holy Place of the Tabernacle—two of the wings covering the face to denote reverence; two covering the lower parts of the body and feet, to denote modesty; and two to fly with, to denote promptness and celerity in executing the commands of God. These Cherubim at the east of Eden, with the "flaming sword," or an infolding flame of fire, always playing there, were, it seems not only to guard the way to the tree of life, but to denote the place where God would meet with man, called "the presence of the Lord," and accept his sacrifices, by the Cherubim's consuming them with this fire, if of the right kind and offered in faith by the right kind of character, as was the case with Abel's; while Cain's was refused, and left unconsumed, because of the wrong kind, and of his infidel, self-willed and wicked character. Here the "Sons of God" no doubt brought theirs, until led away from God, by intermarrying with wicked females! And here no doubt, after all of them had deserted God, pious old Noah and his sons continued to bring theirs, until they entered the ark. Hence we read of no building of altars by man before the Deluge.—We see from the Bible that this antediluvian age terminated in violence—in the destruction of all the wicked by the waters of the Deluge; and the salvation of the righteous Noah and his family!

God commanded Noah to take into the ark clean beasts by pairs of seven, six more than the others and than were necessary to perpetuate the species; for two wise purposes: first, for sacrifice; and, second, for food, when he should give him permission to eat animal food, after the Deluge. Noah then built an altar, and offered sacrifice upon it; and was the first man, of whom we have any account that built one. He then and there inaugurated the Patriarchal Dispensation, and with him it began. And by placing the bow in the cloud, God gave him a token, not only of his mercy in sparing the world from another Deluge by water, but also of his seal and sanction of that dispensation. As wine was also necessary in the worship of
God, in typifying the blood of Christ, to whom, as the promised seed, “all sacrifice pointed, Noah planted a vineyard, but unfortunately in using it, perhaps for the first time in his life, deceived probably in its strength, he drank too much, and was made drunk!—This Dispensation of religion continued on through Melchizedek, king of Salem, (where Jerusalem seems to have afterwards been built,) “priest of the Most High God.” Abraham, Isaac and Jacob, the three conspicuous and chief patriarchs, the twelve sons of Jacob, called the fathers and patriarchs, and on down to the time of Moses; when it ended in violence—in the destruction of the wicked Pharaoh and his host, in the Red sea, after a series of the most terrible judgments of God, upon the Egyptians; and the salvation, the safe deliverance, of the Israelites from them all!

Here ended the Patriarchal Dispensation, after an interregnum, from the time the children of Israel left the land of Goshen, in Egypt, until the giving of the law. At mount Sinai, amidst one of the grandest and most terrible displays of the lightnings and thunders of God, the Mosaic or Jewish Dispensation of religion was inaugurated, and began. It continued on with the Tabernacle worship to the time of Solomon, when it arrived at its greatest splendor, in the worship of the Temple; which was continued, with a seventy years interruption, during the Babylonish captivity, until the coming of the Kingdom of Christ. It terminated in violence, and the destruction of Jerusalem and the wicked Jews; while the disciples of Christ, admonished by his warning, were saved, by making their escape to the mountains of Judea. There was an interregnum of fifty days, between the death of the Jewish Dispensation, with that of Jesus Christ himself, on the cross; and the day of Pentecost, when the Christian Dispensation was inaugurated—not with the lightning, and thunder, and terrors of mount Sinai—but the descent of the Holy Spirit from Heaven on mount Zion, in Jerusalem, with the sound of a mighty storm or “rushing wind,” cloven tongues as of fire on the heads of the apostles,
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and their being empowered to speak in all the languages of the earth. That Dispensation, through the pre-determination and providence of God, has been continued on, through all the vicissitudes of time and the changes of the world, for eighteen centuries, until the present time; when the Gospel of Christ is going forth again in its primitive purity and power, and the Church is preparing for the time of trial and "the day of battle," for the last great conflict, and the mighty ordeal through which she will have to pass, to purify her from the dross of unworthy members, the "wood, hay and stubble" which have been built into the "house" of Christ, which will be consumed by the fires of persecution, and "the Spirit of" God's "mouth!"

The Christian Dispensation is to terminate in violence too, and a destruction of the wicked, far more extensive and terrible than any that has preceded it! History has given accounts of the destruction of human life and the shedding of human blood in wars; of its destruction by famines, and pestilences and earthquakes; the recital of which fills the imagination with horror, and absorbs the mind with terror; but all these accounts dwindle into insignificance, when compared with the destruction of the universal war! The most terrific agonies of nature; earthquakes, volcanic fires, ponderous and fatal hail; have been summoned by the pen of inspiration, to deepen the prediction and impress it upon the mind; but all, at last, can give but faint conceptions of it!

In order to have any thing like a correct impression, let the reader take a view of the number of inhabitants now in the world. According to a recent computation, there are about twelve hundred millions! Now of these there will be, at the highest calculation, not more than one hundred millions that will be Christians, with their families—perhaps not more than fifty millions, if that many—as the number of the righteous, at all these great destructions of the human race, has always been comparatively small. At the Deluge, it was only eight!—and at the destruction of Jerusalem, probably but a few hundred, while about a million of Jews were destroyed! These destructions of past times are terrible enough; but nothing to compare with
that of this universal war, to which from the expressions in the 19th chap. of Revelation, in reference to the Lord Jesus Christ, that he " treadeth the winepress of the fierceness and wrath of Almighty God," "out of his mouth goeth a sharp sword that with it he should smite the nations," "he was clothed with a vesture dipped in blood," etc.—will be added, the severest judgments of God, that have even been inflicted upon the world! For the causes will be sufficient to call them down, when, after ages of forbearance and long suffering, the triple influences of Infidelity, Romanism and Jesuitism, shall inflame the word into this universal war, with the political and military powers of the world, against the Church of Christ, and endeavor to exterminate it, when the Lord shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

For the horrors and the terrible destruction of this great war, let the reader imagine, if he can, the slaughter of at least eleven hundred millions of human beings!!—for all are to be destroyed but the true Christians and their families—those in possession of the spirit of the martyrs, for such will be the character of the Church, when she will go into the Millennium! We can also form some idea of the destruction that will take place, from the account of it, in the 39th chapter of Ezekiel, in the figurative language used there; in which it is stated, that the implements of warfare left, after the destruction, will be sufficient to last those remaining alive for fuel, seven years, without cutting any from the forest; and that it will take seven months to bury the dead!! And John (Rev. xiv. 20) says that the blood shed will be up to the horses bridles, "for the space of a thousand and six hundred furlongs!" Now as eight furlongs make a mile, this will be a space of two hundred miles in extent, that the blood of the slain will be deep enough to come up to the bridle of a horse!! This would require the deaths of at least a thousand or eleven hundred millions of people! The destruction at the battle of Waterloo, great as that was, would be but a mere trifle, the blood shed there but a drop compared with this! And yet, if there is truth in the word of God, the
reality will be equal to this, if not surpass it!!

We have shown elsewhere, (in another article) that the earth will be restored back to its primeval state at the Millennium; and that there will be no death during Millennial period. As the population of the earth at its close, will be so great that it is compared to “the sand of the sea for multitude,” it will take the thousand years to re-peopled the earth, from the comparatively small number of people left alive, after the war is over—without the occurrence of any death during the Millennial period; as, with the usual occurrence of death at the present period of the world, it would be impossible for the earth to become re-peopled to such an extent—so as to have a greater population than it has ever contained—one probably of four or five, or it may be even seven thousand millions!—which last would not be more than about seven to where there is one now; which population the world can easily contain; particularly as the earth will be restored back to its primitive condition; and as, too, in the comparatively small country of China, there is a population now of about four hundred millions!

As to a literal resurrection of the martyrs, at the beginning of the Millennium, there is no such thing taught in the word of God. The idea has arisen from a misunderstanding of the figurative language in Revelation, the taking of that literally, when it is figurative. John says, he “beheld the souls [not the bodies] of them that were beheaded for the witness of Jesus, and for the word of God,” etc, and “they lived and reigned with Christ a thousand years.” He is speaking of the revival of the martyr spirit, which has been lost to the Church, and is to be revived when she passes through the ordeal of persecution and trial, through which she will have to go, to purify her before being prepared to enter on the Millennium; and it is this that is to “live and reign” in the saints “with Christ a thousand years.” This is is evident from his immediately adding: “And the rest of the dead lived not again until the thousand years were expired—there should be no revival of the wicked spirit, which will be, as it were “dead,” Satan being bound and powerless, until the expiration of the thousand years, when, as the account
continues, he is to "be loosed out of his prison, and go out to deceive the the nations," etc. After the resurrection of our Savior, as we are informed (Matt. xxvii. 51-53,) there was a resurrection of body, as "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." There was a resurrection, of body then, and there will be one of soul at the Millennium: of body first, and soul afterwards; as "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." A literal resurrection of the martyrs then would be inconsistent with what Paul says, who represents all the dead saints as rising at one and the same time (see 1 Cor. xv. 52, and 1 Thess. iv. 16;) and also with the idea of the general resurrection, represented by John, (Rev. xx. 12, 13,) as to take place afterwards. Besides all this, and which is not the least consideration, the saints are to be raised with spiritual bodies (1 Cor. xx. 44,) and there will be an utter want of homogeneousness, or fitness, between their bodies and the world, which will not be adapted to them, in any way; and will not until renovated by fire, and made a "new earth."

We cannot close this, without remarking, that in this universal war and the infliction of the terrible judgments of God upon a wicked and disobedient world, the Church of Christ, from all that we can learn in Revelation, will come off safely, protected by the providence, and perhaps special interposition of God, terrible as may be the ordeal through which she will have to go, which will be necessary to purify her from impure, unworthy, unfaithful, and disobedient members—to purge her from this dross—while every sectarian organization will share the fate of the beast and false prophet!—but the true Church, victorious over all her enemies, will go into the Millennium with CHRIST at her head, clothed in righteousness, "fair as the sun, clear as the moon, and terrible as an army with banners!"

J. R. H.
A VINDICATION OF OURSELVES AND THE CHRISTIAN PIONEER.

As we have of late been the subjects of much misrepresentation and censure, on account of some things published in the Pioneer, we deem it necessary to make this vindication of ourselves and our course.

And what has been the cause of all of it? Merely because we happened to differ from some others, on the subject of Christians going to war, and took the liberty of expressing that difference; which we did in an earnest, but mild and Christian spirit, without in the least attempting to dogmatize over our brethren on the subject, or to censure and condemn them—a right connected with the freedom of the press, which, as religious journalists, is guarantied to us, as well as to all other citizens of our common country, by the Constitution of our common Union, which we all so highly regard, and by the laws of that Union, a right duplicated to us also by the Constitution and laws of Missouri. Hence while we yield to none as good and obedient citizens of our Union and State, we claim the same privileges as others.

In fact we have never pretended to exercise any authority or control over our own members on the subject, as they themselves well know, and can bear us witness. We merely gave them the teaching of the Scriptures, and our own advice on the subject, which we had the right to do, and conceived to be our duty; and then, as we said in our first number, left them to act as they please, and the matter between them and their God, to whom they, as well as we, will have to render an account of all our actions and conduct, in this as in all other matters, at His judgment bar. If any of our brethren think that they can enlist as soldiers, or volunteer, and fight in war, stand acquitted before that bar, and receive the plaudit, "Well done, good and faithful servants," of course they are at perfect liberty to do so, or not, as they may choose. But as for ourselves and those agreeing with us on this subject, as we wish to clear ourselves of the blood of all men, and to follow the precepts and example of the Savior
and his apostles, as revealed to us in the word of God, we cannot conscientiously do so. That is the difference between them and us. It will be revealed at the judgment bar of God, who is right and who is wrong in this matter; and we have no fears when we come to stand before that, none whatever, as we shall have a conscious rectitude to bear us up, and sustain us. We would also here state what is perhaps known to but few of our readers; that there is a clause in our State Constitution, which exempts us as ministers of the Gospel, and all our brethren who have conscientious scruples on the subject, from bearing arms and performing military duty. And surely this clause gives us as brethren the privilege of counseling together on the matter.

The Millennial Harbinger, edited by A. Campbell, Bethany, Western Virginia; the American Christian Review, by Benjamin Franklin, Cincinnati, Ohio; the Evangelist, Davenport, Iowa, by A. Chatterton; the Bible Advocate, Carrolton, Illinois; by E. L. Craig; in short, every paper published and recognized by our brethren, both North and South, have come out, and are now coming out, in even stronger terms than we have, against Christians going to war. Nor is this all; but nearly every prominent preacher and writer we have in this current Reformation: A. Campbell, W. K. Pendleton, Dr. R. Richardson, R. Milligan, Benj. Franklin, A. Raines, T. M. Allen, P. S. Fall, T. Fanning, B. K. Smith, B. H. Smith, Dr. J. W. Cox, the two Haleys, M. E. Lard, J. W. McGarvey, D. S. Burnett, I. Erret, S. E. Sheppard, Dr. W. H. Hopson, A. Proctor, F. R. Palmer, J. Creath, and others, a complete host, including almost every preacher we have of any note, in every State of the Union, from A. Campbell down, are with us and a unit on this question.

We are asked, If Christians must not fight, who will be left to defend the country—a question founded in infidelity! It is a virtual renunciation of confidence in the protection of God! It is the righteous in it that preserve any nation. Five righteous persons would have saved Sodom, Had not Nineveh speedily become righteous, it would have been destroyed.
After the Christians left Jerusalem it was soon destroyed by the Romans! And it is the righteous now, the true and genuine Christians, that are saving this country, and in fact every country, from that destruction, by the Lord, which will any how, at no distant day, perhaps in a few years, if not sooner than that, take place according to prophecy; and that, as we are assured again and again, will find the world unprepared, and take it by surprise, "as a thief in the night," even when they are crying out, "Peace and safety"—then, says the apostle, "sudden destruction cometh upon them, and they shall not escape!" But the truly righteous, the real Christians, have ever been protected and preserved by the Lord; and will be again.

Brethren, we speak to you who are trying to hold out faithful to his cause,—there is a period of persecution predicted as yet to come, and it may now be near, if not almost upon us! Oh, then, let us try to live faithful to the Lord, and to be found of him "walking in all his commandments and ordinances blamelessly."

But to return to our subject. We find that whenever the Jews went to war without consulting the Lord, they were always defeated; which shows to us the great importance of always obeying Him, and never going into any thing without we have His positive authority, in command, precept or example. And we find that David was severely punished for numbering the people, without consulting the Lord! Hence we are commanded: "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, [by his authority] giving thanks to God and the Father by him."

A few more words as to the great bugbear question, If Christians must not fight, who will be left to defend the country? Judging from the manner in which men are every where volunteering, there would never be the least lack of men, to do the fighting, as there are always many more volunteers than any need or call for. So the question is easily answered. Nor is this all, nor the half. There is something of far greater importance than this. Were all, or even a great majority, of the
people, real, genuine Christians, of the primitive order, such as they were in the days of the apostles, and for two or three centuries afterwards, there would be no occasion for war, no difficulties between people and nations, and consequently no war—as will be the case during the Millennium, when, as we learn from prophecy, “they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

Oh, what a glorious period will that be, when there shall be a universal peace, and all men shall be brethren, and love as brethren!

“When love in one delightful stream
Through ev’ry bosom flows,
When union sweet and dear esteem
In ev’ry action glows.

Love is the golden chain that binds
The happy souls above,
And he’s an heir of heav’n that finds
His bosom glow with love.”

Oh, how should every true Christian long and pray for such a period!—and what a glorious change would it be for it to come now! Lord, hasten the day—“even so come Lord Jesus, come quickly!” Beloved brethren and sisters, who are willing to stand up and be faithful to the Lord, let us watch and pray, and continue to meet together to observe the ordinances of the Lord’s house, on every Lord’s day. Let us persevere and hold out faithful to the Lord; and a glorious reward will be ours! one infinitely above all the rewards of earth.

“Riches above what earth can grant,
And lasting as the mind!”

As to our paper, its design is religious—we have kept it clear of political and secular subjects, and intend doing so.—The professedly religious papers of the land may fill their pages and columns as much as they please with political, secular and war articles; but, God being our helper, we do not intend that ours shall be devoted, in any way, to the discussion of such questions as these, which belong entirely to the secular and political press of the country; but to the objects for
which it was started, and to which it is devoted. We are not politicians in any sense, nor do we ever intend to be, nor do we wish to be represented as such. We are determined to steer clear of all political subjects and controversies; and leave them to those to whom they legitimately belong.

We profess to be ministers of the "gospel of peace," and we conceive our mission, as well as that of every true minister of Jesus Christ, to be one of peace, as our Savior was "the Prince of peace," and his gospel was announced by angels from heaven to be "peace on earth and good will toward men;" and we believe that, according to his teaching and that of the apostles, the mission of every true Christian is one of peace. We may have to suffer for these things at the hands of wicked men, and may even have to lose our lives; but we are told to "fear not them who can kill the body, and then have done all they can do; but rather fear him who can cast both soul body into hell; yea, fear him."

We are told in the last days perilous times should come; and indeed they seem now to be full of peril to both Christian and sinner. How important then to be prepared both to live and to die! These are trying times both to Christians and the Church of Christ!

We learn that on one occasion, our Savior said something offensive to his disciples—though it was truth, as was every thing he said—and that many of them walked no more with him! So it seems to be the case now. Many, every where seem to be turning back from walking any more with him!—from walking in his commandments and ordinances.” Oh, how painful to see them forsaking the Lord’s house and the Lord’s table; and going back, as it were, into the weak and beggarly elements of the world!” Now is the time of all others, that Christians should be faithful to the Lord, and stand up to him in the performance of their duties. They should not let persecution, and what the world and men may say, drive them away from Him and his house and table—else they are not worthy of him! Whosoever, says Jesus, loves any thing of the world, even life it self more than him, is not worthy of him! Desert-
ing the Lord's house and his table, has been truly said to be one of the first steps towards apostasy; and where persisted in, hardly ever fails of ending in that, spiritual death, and at last to everlasting banishment to hell!

Perhaps this ordeal may be for the good of the Church, as it will show who are for the Lord and who are not; and will purge and sift her of dross and tares; so that when we come to reorganize, which we will have to do at some time, we will have a purified Church. We are truly sorry to see brethren let political and secular matters have more influence over them, than the religion of Christ, which should have precedence of everything else! From all that we can see and hear, the brethren on both sides, in this political and military controversy, are to blame, for taking the active part they do—using language and pursuing a course offensive to each other; and thus alienating their feelings from each other, and destroying that union and harmony which should ever exist among the disciples of Christ.

Brethren, for God's sake, and in the name of all that is good and sacred, do forbear with one another, drop all these things and cease from them, if you will save the Church of Christ, and be saved yourselves! We have a right to our private opinions on all subjects, it is true, but let us try and not give offence to each other in expressing them. Better never say a word about them than do this. Let us remember what the Savior says as to whomsoever shall offend one of the least of his disciples, that "it were better for him that a millstone were hanged about his neck, and he were drowned in the middle of the sea!"

Do let us lay all our political, secular and military differences aside, for at least one day in the week, the Lord's Day; and let us devote that to Him, meet around His table as brethren should, in love and harmony, and bury all ill feeling and all animosity; and then try and keep them buried forever! The brethren suffer themselves to be influenced too much by men of the world, and carnally-minded professors, who are constantly trying to drag them into one side or the other of this exciting controversy! They will have to resist this worldly, outside pressure, which is being constantly brought to bear upon
VINDICATION OF THE PIONEER

them; and as freemen of the Lord, be independent of it all, and stand up bravely for Him and his cause, like true soldiers of the cross, and quit ourselves like men. "Of whom a man is overcome," says the apostle, "of the same is he brought in bondage." And so of any worldly, carnal principle or influence.

We are rejoiced to know, that in the midst of this desertion of the Lord’s house and table, there are some, there are a few, who seem resolved to hold out faithful; and how bright will the characters of all such shine in the future, when this trying state of things shall have passed away! How consoling will it be to them to know that they held out faithful through this fiery ordeal! The Lord said that he had a "few names in Sardis"—so has he here and elsewhere! We would say to them, let us continue to meet together every Lord’s day around His table, let what will take place, and whatever may be the consequences. Now is the time, of all others, that we should try to live closer to God, and nearer to the word of his grace. We should preach more, and exhort more, and sing more, and pray more. Brethren, we are afraid, that we do not pray enough. "Watch and pray," says the Savior, "lest ye enter into temptation." We know not at what hour the Savior may come—the time may be very near, and it cannot be far off—we know not when death may come; and, Oh, if either should find us unprepared, it will be better for us had we never been born! We are told that his coming shall be as a snare to all who dwell upon the earth! Let it not come upon us unawares. If we should be found engaged in what he has not authorized, or living in neglect of his ordinances and commandments, there will be no hope and no mercy for us! And should death overtake us, in that condition, it will be the same! We are commanded, that "whatsoever we say or do, let it be in the name," or by the authority, "of the Lord Jesus Christ, giving thanks unto God and the Father by him." Should the Lord come now, at any hour, how many of the congregation at Lindley—how many of the congregations elsewhere—would be ready for him? Ah, it is awful, it is painful, to think how few there might be—if we are left to judge by the
fruits we see them bearing, which are too often any thing but the "fruit of the Spirit!"—We are afraid that we do not pray as we should "for our rulers and those in authority," as we are commanded, that "we may lead peaceable and quiet lives in all godliness and honesty"—in short, that there are too many who do not pray at all!—but let day after day, and night after night, pass over their heads, without ever letting a single giving of thanks, a single petition, ascend up to God! Can they thus expect to get to heaven? No, never! A prayerless Christian is an anomaly, that can never enter heaven! If we would wear the crown, we must bear the cross. "No cross, no crown;" and the more and greater the crosses that are borne faithfully and patiently, the brighter and more glorious will be the crown! If the Christian religion is worth any thing, it is worth every thing, and deserves every sacrifice we can make for it!—We have now performed what we conceived to be a serious and solemn duty; and we have done it sincerely and fearlessly.

Brethren, let us all be able to say with pious old Joshua: "Let others do as they may, as for me and my house we will serve the Lord." The favor of our Lord Jesus Christ be with all those who love him in sincerity and truth!

J. R. H.
D. T. W.

CORRESPONDENCE FROM BRETHREN.

ENCOURAGING LETTER FROM BRO. JOHN F. M. PARKER, SNACHWIN, ILL, JULY 22 1861.

DEAR BRO. HOWARD: I have seen the July No. of the "Pioneer," and am well pleased with it. "The Deluge and its Antitype" is undoubtedly one of the deepest, and closest reasoning things, it has been my pleasure to peruse for a long time. The Pioneer is just such a periodical as the cause needs at present, in this Western country. And when we see the storm gathering, and that the signs of the times are so ominous, we ought not to leave any thing undone, that it is possible for us to do, to secure the salvation of those, who are yet in a state of rebellion and transgression against God. Though the world is
in darkness, and many in the Church are asleep, and have no oil in their lamps, and have failed to put on the wedding garment, yet we are assured that Jesus moves on, and that ere long He will appear the second time without a sin-offering, unto the salvation of those who look for Him, and are watching, praying, and preparing for his coming.

Oh! what an important theme is this to all the world! What a wonderful, grand and terrific scene is soon to be ushered in upon a surprised, wicked and guilty world! How cheering is the thought, that amidst this universal conflagration, the humble child of God can rest secure!

Go on then, bro. Howard, with the Pioneer. Agitate these important topics; and may you have abundant success! —I am with much respect yours, in the assurance of immortality.

J. F. M. PARKER.

We are much obliged to Bro. Parker for the preceding Letter, and his subscription to the Pioneer. Postage stamps will suit us as well as any thing else, where small notes of good, current money cannot be obtained. Gold is the best of any other currency, in small pieces, where it is secured well in a letter. We can furnish plenty of back numbers. We hope that bro. Parker, and all our other subscribers, and particularly those prominent brethren, to whom we are sending the Pioneer without their ordering it, will use their efforts in procuring us subscribers, and extending our circulation; as they can see the importance of circulating our periodicals, in order to keep our brethren from the evil influences that are being constantly brought to bear upon them, by sectarians, by wicked and designing men, and by "false brethren," who are proving recreant to the cause of Christ.

J. R. H.

It was a beautiful thought of the Psalmist, and an inspired one, that he would hide the word of God in his heart, lest he should sin against him.

H.
THAT COUNSEL TO CHRISTIANS.

As we penned the article which has created so much sensation in this immediate community—Bro. Howard adding only a few sentences—we feel the force of the opposition to it, more directly upon ourself. And truly may we say, that never in our life have we felt ourselves so fully identified with the Savior as in this instance. In the article referred to, and which was published in our last number, we advised Christians not to go to war; that war was murder, wholesale murder, and that "no murderer hath eternal life abiding in him." Since which we have been the subject of much abuse and many threats. It is said that the course we advised would leave the country defenseless, none to protect it; and therefore we ought to be stopped. And some have even gone so far as to threaten our office if we issue such advice again. Now to all such we say, in the language of an apostle: "We ought to obey God rather than men." We have taken upon ourself to speak in the name of the Savior, and cannot now, in this hour of trial, prove recreant to our undertaking.

There is no truth more plainly established in the teachings of the Savior, than that he himself taught before us, with his own lips, while here on earth, the very same that we have taught upon this subject. When he came, the Jews were subjugated by the Romans, who were then their great enemies, and galling under this yoke of a foreign power, they were impatiently awaiting the day, when their military strength should be sufficient to throw it off, and again assume their independence. Such was the condition of the Jewish nation, when the Savior began his ministry; and if he taught as we have affirmed, non-resistance, that his followers should not fight, not even in defense of their own country, to save it from a foreign foe, we should naturally expect, to find the whole nation rising up against him. For from the beginning, nations had gone to war, and the Jews had done their part in this bloody work; and surely the Savior would not have been suffered to teach a doctrine, so diametrically opposite to the sense of all nations, without a rebuke, without arousing the most powerful feelings—
of the nation. Now such is the fact of the case; he taught it, and
did arouse the nation to its very center, and a great council
was called to put a stop to it. Yes, it must be stopped! just
as is now said of us, it must be stopped. See John xi. 47–48:
"Then gathered the chief priests and Pharisees a council, and
said, What do we? for this man doeth many miracles. If we
let him thus alone, all men will believe on him; and the Ro-
mans will come and take away both our place and nation." Let
our young men of war believe this "man," and this they
will do, if we let him thus alone, and "our country will be de-
fenceless, none to protect it," and the Romans will come
and take it. Such was the reasoning then, such is the reason-
ing now, and such will always be the reasoning of those who
do not properly understand the Savior's mission to this world.
The miracles the Savior did, gave credit to his teaching and
were the means of many believing on him, and in proportion
to the number that believed, was the military strength of the
nation weakened. Hence this move, this council called to stop
it. Never were there two cases more similar, than that of the
Savior and our own; and strange to say, among those oppo-
sing us, are some of the brethren! But we are encouraged by
the example of the Savior when they pressed upon him to take
him, he was true to his doctrine, what he had taught with his
lips, he acted out in his life; he offered no resistance—indeed
he forbade it; telling his disciples that his kingdom was not
of this world, else then would his subjects fight, but his king-
dom is not from thence, therefore "put up thy sword," said
he, "for they that take the sword shall perish by the sword."
What a lesson! and what an example! When he suffered he
threatened not; when he was reviled, he reviled not again,
but committed himself to him who judgeth righteously. And
how faithfully did his holy apostles follow his example. In all
their persecutions, afflictions and sufferings, they threatened not,
but true to the spirit of their Master, they calmly submitted to
their fate. Being reviled, they blessed; being persecuted,
they suffered it; being defamed, they entreated. Not a single
resistance, save that of the apostle Peter, at the betrayal of his
Master, was ever made by any one of them. Not a hand was moved; not a word was spoken; but, as sheep, dumb before the shearer, they opened not their mouths, but committed themselves unto Him in whose cause they were called to suffer; and rejoiced that they were counted worthy to suffer such afflictions for his sake: "For," says one, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" "the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." The same apostle gives us a long list of worthies, to encourage us, who "had trials of cruel mockings yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered in sheepekins and goatskins, being destitute, afflicted and tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth." Not a single intimation of resistance; but to the contrary in another place he says; "Dear- ly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

The Christian's mission is a mission of Peace, not of carnage and death. Their Lord is called the Prince of Peace. At his birth, Angels shouted Peace. And his followers, from their character—Peacemakers—are called the children of God. But their faith is now being sorely tried, and many we fear, will fall through unbelief. Oh, how sad the thought, that any of the dear brethren should leave the Savior! What are all are the pleasures of this life, compared to the joys of the life which is to come? What are all the honors of this world, compared to the honors that God will give to them who honor his Son? Trust in God; follow the example of the Savior; and he never will leave thee, nor forsake thee. You are rapid-
CIRCULAR FROM PREACHERS IN MO.

To all the holy brethren in every State, grace and peace from God, our Father, and the Lord Jesus Christ. The undersigned, your brethren in the Lord residing in the State of Missouri, in view of the present distress which is wringing all our hearts, and the danger which threatens the Churches of Christ, would submit to your prayerful consideration the following suggestions:

1. Whatever we may think of the propriety of bearing arms in extreme emergencies, we certainly cannot, by the New Testament, which is our only rule of discipline, justify ourselves in engaging in the fraternal strife now raging in our beloved country. To do so, therefore, would be to incur the displeasure of our blessed Lord and Savior.

2. It is our duty, in obedience to many injunctions of Christ and the Apostles, and in compliance with the last prayer of our Savior for us, to remain, as we have thus far so happily continued, a united body. But this cannot be, if, in accordance with our prejudices and political opinions, we join in this deadly strife. Is not the “unity of the Spirit in the bond of peace” more to be desired than all that could possibly be gained by such a strife, attended, as it must be, by the loss of this unity, and the reign of passion in our hearts?

3. Knowing, as all history teaches, and as the experience of many of us can testify, that active military service almost invariably destroys the religious character of Christians who are drawn into it, we cannot discharge our duty to Christ, if we see our young brethren rushing into this vortex of almost certain ruin, without an earnest and affectionate remonstrance.

4. If we remain true to this line of duty, not allowing the temptations of the times, however enticing or however threatening they may be, to turn us aside, we shall be able greatly to glorify the name of our Lord who is the Prince of Peace. For we may present to our countrymen, when restored to their right mind by the return of Peace, a body of Disciples so closely bound by the word of God alone that not even the shock of civil war, nor the alarm produced by religious systems crumbling around, could divide us. How rapid and glorious, in that event would be the subsequent triumph of truth throughout the whole land.
This heavenly triumph is clearly within our reach. If we fail to grasp it, how unworthy we shall prove of the holy cause we plead!

5. We are striving to restore to an unhappy and sectarianized world the primitive doctrine and discipline. Then, let us pursue that peaceful course to which we know that Jesus and the Apostles would advise us, if they were living once more and here among us. Let us, for Jesus' sake, endeavor in this appropriate hour to restore that love of peace which he inculcated; which was practiced by the great body of the Church for the first three hundred years, in an utter refusal to do military service; which continued to be thus practiced by the true church throughout the dark ages, and which has been so strongly plead by many of the purest men of modern times, our own Bro. A. Campbell among the number.

6. We conclude by entreating the brethren everywhere to study exclusively "the things that make for peace, and those by which one may edify another." And "the very God of Peace sanctify you wholly," and "the peace of God which passeth all understanding, keep your minds and hearts through Christ Jesus."

B. H. SMITH,  J W. COX,
T. M. ALLEN,  SAML. JOHNSON,
J. J. ERRET,  R. C. MORTON,
E. V. RICE,  H. H. HALEY,
J. K. ROGERS,  T. P. HALEY,
J. D. DAISYSON,  LEVI VAN CAMP,
J. ATKINSON,  J. W. McGARVEY.

Note: There are several other well known brethren in the State whose sentiments, we have good reason to believe, accord with those expressed above, but whose signatures we have thus far failed to obtain. I subjoin this explanation lest from the absence of particular names, any might infer an opposition to this address.

J. W. M.

Remarks.—We copy the following editorial remarks on the above, from the American Christian Review, in place of our own, as they are so much better expressed than anything we could say: "All conscientious brethren desire to know the will of the Lord, touching their conduct, especially in a matter involving such momentous responsibilities as the one introduced above. Brethren, it is good to listen to the advice of good men at all times, but especially at such a time as the present. We hope the brethren will listen to the advice of these good men, who are making such active and prayerful efforts to save the brethren from ruin, in the midst of the general wreck. If we err at all,
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Let it be on the side of safety. We do not desire to be an ultraist, but we do desire to present sound advice to the brethren and such as shall be acceptable to the Lord, and we do desire above all things that the brethren may not be ruined. It is safe for Christians to avoid the controversy. It is safe for them not to bear arms—not fight—not kill. No one has yet undertaken to prove that it is a sin for Christians to refuse to bear arms. No one has attempted to produce a commandment from our Lord to bear arms—to fight—to kill our enemies. No one has yet attempted to show that the Lord will condemn us, or that we will be lost because we did not volunteer, bear arms, fight—kill our enemies. Be careful my dear brethren; you have but one life to live, but one heaven for which to run, but one soul to be saved or lost. Make sure work for that, and trust to no deceitful, deceptive and sophistical reasoning, nor to mere impulses of excitement, passion or ambition. Be certain that you stand on safe ground. Do not forget to call on the name of the Lord for deliverance, in this awful day of trial."

D. T. W.

CO-OPERATION MEETING, AT LINDLEY.

Minutes of the Fourth Congressional District Co-operation of the State of Missouri.

According to previous announcement in the Christian Pioneer, a number of Disciples from the congregations of Christ in the counties of Grundy, Sullivan, &c. met at the town of Lindley, in the County of Grundy, on Friday, the 2nd day of August 1861.

The following preachers were present: Eld. B. H. Smith, of Brunswick, Mo.; Eld M. Peterson, of Grundy Co.; Mo.; Eld W. M. Downing, of Grundy Co. Mo. Elds D. T. Wright and J. R. Howard, of Lindley, Mo.

The Meeting being opened by prayer, on motion Eld B. H. Smith, was called to the chair, as President of the meeting; and Eld J. R. Howard chosen Secretary.

On motion, the following brethren were chosen as a committee to draw up articles of Co-operation: Elds. B. H. Smith,
D. T. Wright and J. R. Howard; to be submitted to the next meeting of this body.

There not being a full attendance of Delegates, the names were omitted for the present.

On motion, the meeting adjourned until to-morrow morning, 10 O'clock. A. M.

SATURDAY MORNING, 3rd DAY OF AUGUST

Meeting met pursuant to adjournment and opened by prayer. Minutes of the preceding meeting were read and approved, after which the Committee appointed at the previous meeting submitted the following:

**Articles of Co-operation of the Disciples of Christ, within the Bounds of the Fourth Congressional District of the State of Missouri:**

**ARTICLE 1st.** That this Co-operation shall be known by the name of the FOURTH CONGRESSIONAL DISTRICT CO-OPERATION OF THE STATE OF MISSOURI, as represented above.

**ARTICLE 2nd.** That it shall consist of Delegates from the Congregations of Christ in the aforesaid bounds or District, chosen by their several congregations.

**ARTICLE 3rd.** That the officers of this Co-operation shall consist of a President, and Vice-Presidents, one from the Delegation of each congregation represented in the Co-operation, a Secretary, and such other officers as may be deemed necessary by the Co-operation—all of whom shall be chosen by the Co-operation at their Annual Meetings; and the said Co-operation shall also have the power and privilege of choosing such Committees as they may deem necessary to carry out the objects of their meeting.

**ARTICLE 4th.** That it shall be the duty of the said President to preside over the meeting of the said Co-operation, and in his absence one of the Vice-Presidents; and of the Secretary to keep a true and faithful record of the proceedings of the said Co-operation, at each of its Annual Meetings.

**ARTICLE 5th.** That each of said officers shall hold his office from one meeting to another of said Co-operation, and until his successor in office is elected.

**ARTICLE 6th.** That the objects of this Co-operation shall be those of devising ways and means for the advancement of the Redeemer's Kingdom within the bounds of this Congressional District:

First: by the employment of Evangelists or ministers to labor in the cause of Christ within said bounds, particularly in the destitute portions of said District;

Second: to aid in the education of young men for the ministry; and,
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Third: in contributing to the necessities of the poor and destitute saints and for such other objects as they may in their wisdom deem expedient.

Article 7th. That this Co-operation shall meet at such times and places, as may be agreed upon at each meeting.

The President then made some appropriate remarks on these Articles, showing that the design of this meeting was to form a nucleus of Co-operation around which might hereafter be collected the elements of Co-operation on a larger and more extensive scale; when they were presented, one at a time, to the meeting, and unanimously adopted.


The following were then appointed as an executive committee: Brethren Wm. Pearl, Macon City; W. D. Stewart, Trenton; Dr. J. W. Cox, Glasgow; Dr. M. C. Hawkins, Canton; M. A. Thaxton, Chillicothe; to whom was afterwards added on motion, J. R. Howard, Lindley, and B. H. Smith, Brunswick. The duties of this committee were then explained to be those of employing Evangelists to labor, selecting brethren to read addresses and essays at the next meeting of the Co-operation, selecting the place and time of said meeting; and all other business connected with carrying out the objects of the Co-operation. On motion adjourned until 2 o’clock Saturday evening.

Saturday evening, August 3rd.

Met pursuant to adjournment, the President in the chair. Meeting opened by prayer, when, on motion, brethren Stewart and Thomas of Trenton, were invited to take seats with us in the Co-operation, and participate in the proceedings.

On motion, reports were handed and given in as follows:—

Congregation at Trenton: Grundy Co. 3 Elders, J. H. Shanklin, B. England, and W. D. Stewart; 2 Deacons, Ficklin Thomas and Jas. Talbot; no. of members——Ford’s School House, Grundy Co. 3 Elders, Wm. Downng, A. F. McCormick and J. C. Tackett; 2 Deacons, B. M. Ford and A. F. Downing. no. of members, 31 in all, 31
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males, 21 females.  *Union School-House*, Grundy Co. 3 Elders, Wm. Kent, Wm. B. Elledge and J. Fairley; 2 Deacons, M. Ralls and John Wren; Minister, Eld. M. Paterson; no. of members in all 38, males 12, females 26; meet on the 2nd Lord's day in each month: congregation organized on Oct. 9th. 1859, with 12 members.  *Lindley, Grundy Co.* 3 Elders, R. M. Sharp, E. L. Winters and Isaac Elmore; 1 Deacon, J. H. Hill; Ministers, Elds. D. T. Wright, J. R. Howard and Z. S. Hastings; no. of members in all 140, meet every Lord's day.

On motion the following Resolutions was presented by Eld. B. H. Smith:

1. *Resolved*, That in the *Christian Pioneer*, published by Eld D. T. Wright, at Lindley, Grundy Co. Mo. and edited by Eld. J. R. Howard, we recognize a valuable auxiliary to our cause in this State, and the brotherhood at large; and commend it to the patronage of our brethren, and will exert ourselves to extend its circulation.

2. *Resolved*, That the unhappy condition of our country calls for our most profound regret; and that in view of the strife now existing, we will constantly implore God to stay the work of carnage and death; and by our example and influence endeavor to diffuse into the hearts of our fellow men a spirit of kindness, forbearance and love.

The first Resolution was proposed, seconded and carried unanimously; and the second one, after considerable discussion in its favor, was also carried without a dissenting vote, with the heartiest approbation, and the almost entire concurrence of the whole audience.

**MONDAY MORNING, AUGUST. 6th.**

The Co-operation, pursuant to adjournment on Saturday evening, met; and, after being opened by prayer, and, the reading of the Minutes for Saturday by the Secretary, proceeded to business.

On motion of Eld. W. D. Stewart, Elds. B. H. Smith and J. R. Howard were added to the Executive Committee.

On motion of Eld. W. D. Stewart, the following Resolutions were proposed and adopted:

1. *Resolved*, That the proceedings of this meeting be published in the *Christian Pioneer*, published at Lindley, Grundy Co., Mo.; and in the *American Christian Review*, published at Cincinnati, Ohio; and in the *Evangelist*, published at Davenport, Iowa.

*Resolved*, That when this meeting adjourns, it adjourn to meet with the congregation at—— on Friday before the 1st Lord's day in August, 1862, or at such time as may be designated and appointed by the Executive Committee.

On motion the Co-operation then adjourned sine die.

J. R. Howard, Secretary.

B. H. Smith, President.
CO-OPERATION ADDRESS.

DEAR BRETHREN: Having been selected by our recent Co-operation Meeting at Lindley, as alternate of bro. B. H. Smith, to make a short Address to you, through the columns of the Pioneer, I now enter upon the task, with, we trust, a proper sense of the importance of the undertaking. You will see from the publication of the Minutes of our Meeting that we concluded to make our Co-operation a more extensive one than was at first contemplated; and to include the whole Congressional District within its boundaries.

Seeing what has been effected by co-operation in this District, in past years, the great good that has been effected in the conversion of sinners to Christ, the strengthening and confirming of the brethren in the faith, and in the extension of the Redeemer's kingdom; and considering the wants of the Church and cause of Christ, the need of laborers in the field, and the deficiencies in the congregations and among the brethren, in reference to the organization of congregations, teaching, discipline and government of the members, we concluded to enlarge our Co-operation so as to embrace the whole of this Congressional District, and to name it accordingly; which, as you will see, we have done. We concluded to make our meeting the nucleus, around which to gather all the elements of co-operation in the District; so as by a proper concentration of means and effort, to effect what cannot be done singly and by individual congregations, and secure that union of effort, necessary for the success of all great and laudable enterprises.

We hope therefore, to have your aid, your efforts and your prayers, in this matter, to aid us in carrying out the great objects we have before us. As when the Israelites held up the hands of Moses, the armies of Israel prevailed over their enemies; so we hope that you will hold up our hands, while engaged in this business, and the hands of our preachers in proclaiming the word of life and salvation.

Beloved brethren, we have made a good beginning in this matter—one indicative of the great good that may be effected by proper and timely effort—and let us not suffer the great work in which we have engaged to fall through, or be retarded, by want of effort and perseverance on our part. We have put our hands to the plough—let us not look back, or drop them from it, but do all we can for the cultivation of the great field that lies outstretched before us. We have put our shoulders to the wheel—let us roll on the car of Reformation and primitive Christianity over our broad prairies and extended plains, until it shall reach every portion of them! While the different religious organizations of the country, having engaged in the political excitement of the day, which is threatening to absorb every thing, are rapidly becoming secularized, let us share as little
in it as possible, and endeavor to hold on to our ground and maintain our position, until the storm shall have passed away; and then we will be in a better position, than ever to advance the cause; as we shall have been tried and found faithful. We must "let patience have her perfect work, that we may be perfect and entire, wanting nothing." The times are indeed trying to us, both as individuals and congregations—the love of many is waxing cold, many are leaving their first love, and many falling away! Let us like Abdiel endeavor to be

"faithful found
Among the faithless"

But this, so far from dampening our ardor in the cause of Christ, checking our efforts, or relaxing our exertions, should only nerve us the more for exertion and perseverance; as we look for our reward beyond this life, in that world which shall never end, where happiness shall be without alloy, joy unceasing, and bliss perennial!

"All o'er those wide, extended plains,
Shines one eternal day!
For God the Sun forever reigns,
To scatter night away!"

And now, in conclusion, you see the work in which we have engaged, its importance, and what we design to be accomplished by it; and it remains with you whether it shall be prosecuted and persevered in to a successful consummation, or not. Let us firmly resolve upon it, and say it shall be done; engage in it at once and with all our heart and might; and leave the result with God! May the favor, mercy and peace of God the Father; the love of the Lord Jesus Christ; and the communion of the Holy Spirit; be with you all. Amen.

J. R. H.

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ORDINATION.

According to previous arrangement, on Tuesday morning, the 6th day of August, 1861, the last day of our Co-operation meeting, our worthy and promising young brother, Z. S. Hastings, of the congregation at Lindley, having shown himself to be qualified for the office of Evangelist, "a workman approved that needeth not to be ashamed," was duly set apart to the office of the Christian ministry, by fasting, prayer and the laying on of hands, according to the practice of the apostles—Elds D. T. Wright, and R. M. Sharp—of the congregation—and Eld D. W. Stewart, and myself assisting. May he long live to be useful in proclaiming the gospel of Christ!

J. R. H.
At a meeting at this place (Lindley,) by bro. B. H. Smith of Brunswick, Mo. assisted a part of the time by bro. W. D. Stewart of Trenton, commencing with our Co-operation meeting, on Friday before the 1st. Lord's day in this month, and closing on Tuesday night succeeding, there were four additions to the cause of Christ, one of them, W. A. Lane, Esqr. of Milan, one of the most intelligent and worthy citizens of Sullivan Co. The other three were ladies.—We feel that we can hardly speak in too high terms of commendation of bro. Smith, both as a preacher and writer; as he is certainly one of the ablest men we have, for his age and experience; as well as one of the worthiest, both as a man and a Christian. We feel under peculiar obligations to him for his unremitting exertions for the Pioneer, in commending it, and obtaining subscribers for it, wherever he has had the opportunity, as well as furnish us with articles from his able pen. A few more such brethren, among our preachers, and we would soon obtain an extensive circulation. For the last six or seven years, bro. Smith has rarely failed to visit and preach for us here; and the Lord has generally blessed his labors, as well as at almost every place where he has gone. At this his last visit to us, the interest of the people in his preaching increased to the last, as was manifested by the large and attentive audiences that constantly attended. We feel that, in speaking of him in such high terms of commendation, we are not giving him any undue prominence, but only as he deserves; and that it is a debt we owe him for his untiring exertions for the cause and for our paper. May he long live to be a blessing to the cause, in winning souls to Christ! We learned from bro. Stewart, while here, that at a meeting of ten days continuance, held by him at Bethany, Harrison Co. beginning on Friday before the 3rd Lord's day in July, there were some forty four additions to the cause, which may be considered as great success under all the circumstances of the times. Bro. Stewart is a young proclaimer of very promising abilities, rather extraordinary for his age, and quite a Boanerges. The readers of the A. C. Review, will recollect his success at Bethany, the summer of last year, an account of which was given by us in that paper,—as we conceived him deserving of the commendation we then bestowed upon him; and we feel gratified that he is sustaining himself so well, as an able proclaimer of the Gospel.

We feel much obliged to brethren L. T. Morris and W. A. Allen of that county (Harrison) for the interest they are taking for the Pioneer there, and the efforts they are making to obtain us subscribers, and extend our circulation. We would like much for bro. B. H. Smith to make a visit to Bethany, as we feel confident that he would not only effect much good for the cause at that place, but would procure us a handsome list of subscribers. We resided there a good portion of last year; and
we feel an interest in the progress of the cause there, and in the citizens, and believe that a proper effort made there would result in obtaining for us a good list of subscribers.  

J. R. H.

EDITORIAL ACCESSION.

At our urgent and repeated solicitations, Eld D. T. Wright, the publisher of the Christian Pioneer, has consented to become associated with us, in conducting the paper, as joint editor in its management, still retaining his position as publisher. While this will involve no change in it, it will be an accession that will be gratifying to all our readers who are acquainted with him. As the most important part of the duty of an editor, is in making selections of proper matter for the columns of a paper, while bro. Wright cannot be surpassed in this, he also wields as able a pen as almost any of our writers, in the composition of editorial matter. Our respective articles will be over the initials of each one of us, as heretofore. Hereafter all communications for the paper will be addressed to us jointly, to Elds. Howard & Wright, Lindley, Grundy Co. Mo. and to the Publisher as usual.

JNO. R. HOWARD

LINDLEY, Mo. August 16th 1861.

CORRESPONDENCE

DOVER, Mo. July 16th 1861.

Dear Bro. Howard:

* * * * * I rejoice to see you contending for peace. It is the cause of Christ, and he who works for it will not lose his reward. It is, however, a dangerous work. I have been at it with all my might, but not without much abuse from warlike spirits, and the alienation of many friends. Even some of the brethren are turning their backs upon me; and the Lord only knows what the result is to be! I have enlisted, however, under the banner of peace, for the war of life; and I hope to prove a faithful soldier. Remember me to bro. Wright. Your brother as ever,

J. W. McGARVEY,
CORRESPONDENCE

Remarks.

Bro. McGarvey will see, from our "Vindication" in our present (Sept.) no. that we have become placed in the same situation with himself—he for *preaching* his sentiments on the subject, (and perhaps too for publishing them, in the *Evangelist* and the *A. C. Review,* ) and we for publishing them in the *Pioneer,* embracing also some of his writings on it, from these two papers. It has too, to us been a dangerous work, as far as *threats* have been concerned—we have also had much abuse heaped on us from the same kind of spirits—had the alienation of friends—and also even had some of the brethren to turn their backs upon us—but like him, we have enlisted for life, in the army of the great Captain of our salvation, under the banner of peace, for the war of life; and, the Lord being our helper, we hope to prove faithful soldiers. If Cesar's folks would let us alone, and attend to their own business, we should not have so much trouble. As to these deserting brethren, we can only say, as Paul said of Alexander, the coppersmith, "the Lord, reward them according to their works," as we are assured He will all mankind, when they come to stand before His judgment bar. They may yet see the day, when they will come to regret their course! May the Lord be merciful to them!

J. R. III.

LETTER FROM ELD. JOHN C. WALDEN.

LOUISVILLE, Ky. July 22nd. 1861.

DEAR BROTHER HOWARD: * * * * When I think of the long years you have diligently labored, (without remuneration,) as a *pioneer* in the West, battling with tongue and pen, in the down-trodden and much despised cause of our dear Redeemer; when I think of the greatness of the cause, the opposition with which you have met, the sacrifices you have made, the noble battles you have fought, and the brilliant victories you have won, in overcoming the errors of the age, and planting the standard of truth amid the belligerent elements of sectarian strife; ah, my dear brother, when I think of all this, and I might add more; when I think of your perils,
times amongst false brethren; your journeyings on foot, amid heat and cold; suffering, hunger, and thirst, and sickness, and disappointments, often—* * * * your brighter hopes of greater usefulness in the future. * * * *
The self-sacrificing disciples were the ones mostly honored by our Savior and the primitive Christians. Let us not then grow weary in well-doing, for in due time we shall reap, if we faint not. I have written some articles for the Pioneer, which I will review and forward soon. Keep out of the war excitement.

In haste your brother, J. C. WALDEN.

Remarks.

It is truly refreshing and cheering to receive such a letter as the foregoing, from our beloved bro. Walden, and it encourages and stimulates us with renewed zeal and energy to press on in the glorious cause in which we have embarked, the greatest and best cause in the world, and in comparison with which all earthly, secular causes, whether political, civil or military, sink into insignificance and nothingness! We have known bro. Walden long and well; and we know him to be, not only one of our best and ablest preachers, but as one of our best men and Christians. A long and intimate acquaintance with him, cherished by the closest ties of brotherhood and friendship, endeared him to us, more perhaps than almost any man living! And we know well too his many, great and unwearied labors for the cause, and his sufferings and sacrifices for it. We are glad to hear bro. Walden has some articles in preparation for the Pioneer; which we know will be good, and which we shall take great pleasure in publishing. That the good Lord may spare his life for many years to come, and bless him as well as all the holy brethren abundantly with all spiritual and temporal blessings, is our most earnest wish and prayer!

J. R. H.
CHRISTIAN PIONEER.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."—Bible.


THE BEGINNING CORNER.
(Concluded.)

PART II.

Thou art the Christ, the Son of the living God—Peter. Upon this rock I will build my Church, and the gates of hades shall not prevail against it.—Jesus Christ.

II. PERPETUITY.

"On this rock," ("Thou art the Christ, the Son of the living God," said Jesus to Peter, "I will build my Church, and the gates of hades shall never prevail against it.") Nor have they ever prevailed over it, nor will they ever prevail, while time shall last. "The mouth of the Lord, who cannot lie, hath spoken it." The powers of the unseen world, persecution, corruption and division, opposition of every kind and character, have been arrayed against it to put it down, but in vain; as it has continued to exist on, in some form or other, through all the changes and vicissitudes of earth. Infidelity has assailed it in every way it could, to subvert and destroy it, but in vain. From every ordeal to which it has been subjected, it has come forth stronger and brighter than before. Like pure gold which comes forth brighter and purer from the crucible, when tested by fire, so has the pure gold of God's word, come out brighter from every trial; and it is upon this word, with the great truth confessed by Peter, as the corner-stone,
that the Church of Christ is based, as upon an immovable and enduring foundation.

And although it was predicted of it, that it should be a "time, times, and half a time," or 1260 years, in a state of depression, perhaps partial corruption, yet it has never become extinct; but has always continued to exist in some state or condition. At its commencement it was in a state of purity, as represented by the emblem of the "white horse" in the first Seal of the book of Revelation; next, in a state of persecution, as represented in the second Seal, by the "red horse," indicating bloodshed; then for a long time in a state of depression, and perhaps partial corruption, from the Roman Catholic apostasy, represented by the "black horse," the emblem of corruption, in the third Seal; after which came the reign of Atheism and French Infidel Philosophy, growing out of the abuses and corruption of religion caused by Romanism, represented by the "pale horse" with Death upon him,—"pale:" being emblematic of the absence of all religion. Under the influence of the Reformation of Luther, the Church began to emerge from the mists and smoke of Spiritual Babylon; and has now, in this current Reformation, become almost entirely clear of its corruptions; and shall be again in a state of purity, as we find indicated by the emblem of the "white horse," the second time, (in Rev. xix. 11,) and obtain a universal triumph at the Millennium.

We have in all this, the attempts of the Devil to destroy the Church. He first attempted to destroy it by persecution, but was foiled, as "the blood of the martyrs became the seed of the Church," and it increased more rapidly than ever. His next attempt was to destroy it by corruption, and the long, dark night of the Roman Catholic apostasy, "the mystery of iniquity," took place; but finding himself about to be foiled by the Reformation of Luther, he aimed by a grand coup-de-main, a sudden master-stroke of policy, at the French Revolution, to wipe out the knowledge of God from the world. Baffled in this attempt, his last resort has been to the division of the Church, on the principle of the maxim: "divide and con-
quer," and "a house divided against itself cannot stand;" and a multitude of hostile and rival sects have arisen. But he is also destined to be foiled here; as the true standard of Christian union has been reared, the banner of Christ unfurled, and thousands from the world and out of these sects are rallying to it; and the Church, with the primitive Gospel in its faith and practice, and the apostolic order of things restored, is destined to go forth in original purity, and in the irresistible power of the Lord of hosts, to the achievement of a universal triumph, and Satan is to be bound down in the abyss of the bottomless pit for a thousand consecutive, years, and a seal set upon him, so that he "shall not go forth to deceive the nations."

Here, then, we have the second mark of identification of the true Church of Christ, perpetuity; and the Church that can establish a well founded claim to this, in connection with all the other marks, or having every thing else equal, is the true, apostolic Church.

III. Name.

We find that the Church of Christ is known and recognized in the New Testament, by such appellations as these: "Church of God," and "churches of Christ." Jesus calls it "My Church:" and hence we may with propriety call it the Church of Christ. The New Testament does not authorize, recognize, or in any way sanction, party, or sectarian names; as, "Roman Catholic Church," or "Episcopal Church," or "Methodist Church," or "Presbyterian Church," or "Baptist Church," and so on; which are nowhere to be found there or recognized in any way. All such names, as party appellations, or sectarian distinctions, are not only unauthorized, but condemned by the apostles, and ranked by them among the "works of the flesh." (See 1 Cor. i 11—13 iii 1—4.)—And we find the disciples of Christ called Christians as their only denominational name; and that the New Testament does not authorize, recognize or sanction, in any way, such names as "Roman Catholics," or "Episcopalian," or "Methodists," or "Presbyterians," or "Baptists," and so on, as names of his disciples; and, on the same principle, they are equally condemned by
the apostles.

Now the Church is represented as the Bride of Christ; and when he comes to earth the second time, as we learn in the New Testament that he will, (Rev. xix chap.) to be united to his Bride, at the inauguration of the Millennium, will own any of these bodies claiming to be his Bride, which he finds wearing any names but his own, but that of the Husband? Most assuredly he will not: but will reject every one of them! His Bride must have no carnality about her; but must be as a “chaste virgin,” that he may “present her to himself a glorious church, not having spot, or wrinkle, or any such thing; but holy and without blemish.”

The Church now which can lay just claim to this third mark of identification—that wears the name of Christ to the exclusion of all party or sectarian names; and whose members refuse to wear any other names but those of Christian, disciple of Christ, etc. such as are to be found in the New Testament; is the true Church of Christ, if in possession of all the other marks of identification.

IV. CREED.

Such documents as human creeds; as “Disciplines,” “Confessions of Faith,” “Articles of Faith,” “Abstracts of Doctrine,” etc. were totally unknown to the apostles; never permitted by them in any way; are contrary to the “letter and spirit” of the word of God; and have no authority whatever, indeed not the least shadow of authority, from the Bible, but are subversive of its authority, by the influence they exert in opposition to its true principles, over the minds and conduct of men; are full of human traditions, corruptions and evil tendencies; foment discord, disunion and division; and tend to supplant that Divine volume, by their human, uninspired, unauthorized legislation; and usurp and nullify the commandments and ordinances of God, by assuming the authority they exercise over the minds and consciences of men. These written and published creeds virtually “add to,” and “take from,” the Bible; and cause the framers and holders of them to incur the Divine malediction for so doing; pronounced in
that Volume against those who are heaven-daring, and presumptuous enough, to be guilty of it, in the face of high Heaven and God’s inspired word!

The primitive Christians had no other creed than the Bible, nor did those who lived for ages after them; and the affirmation we so often hear, that the Church of Christ cannot get along without such a creed, is not only falsified by this, but is an imputation against the perfection and sufficiency of the Bible, and an impeachment of the wisdom of God! The Bible alone, without the aid of a fallible creed of any kind, kept the first Christians united together for three hundred years; kept out heresy; and was all sufficient in every respect to perfect them in holiness of life and Christian character. And if the Bible alone was sufficient for them then, it is amply sufficient for us now; and we have no need of human creeds.

The Church now, which has no creed but the Bible—whose motto is: "The Bible, the Bible alone, and nothing but the Bible"—is, all things else being equal, the true, primitive, apostolic Church of Christ.

V. Unity.

Another mark of the genuine Church of Christ, is its unity. It was but one, a unit, as to its general body. Jesus calls it "my Church," thus implying that it could be but one, a unit; and not "churches," in the plural. Wherever it is mentioned in the New Testament, whether in the general or abstract it is only as one: "There is one body and one Spirit" that belongs to that body and no other"—the Church which is his body," definitely and but one—"by one Spirit we are all baptized into one body"—"we have many members in one body"—"now there are many members, yet but one body"—"You are the body of Christ, and members in particular," etc. Hence the Church is composed of one general body, and not many "sectarian bodies;" and had no sectarian "branches;" and it is impossible for it to have any of these consistently with the word of God. How would a cedar tree look, with here an apple branch, and there an oak branch, and yonder a peach branch, and there a hickory, and one of cherry, another of maple, and so
How odd, unnatural and grotesque would it appear! And how would the old Jerusalem trunk look, with a Roman Catholic branch, an Episcopalian branch, a Methodist branch forking off into several others, a Presbyterian branch forking off in the same manner, a Baptist branch, and so on! What an odd, heterogeneous appearance would it present! But it never had, never can have, never will have, any of these "branches." Branches they may be, as we have said elsewhere, and doubtless are, but of their parent, the Roman Catholic trunk!

This unity of which we have been speaking is also one of the marks of identification of the true Church of Christ; and the Church that has it, in connection with all the other necessary marks, is that Church, wherever it may be found.

VI. Catholicity.

The Church of Christ is catholic; not Roman Catholic, nor Greek Catholic, but Christian Catholic. The term "catholic" means universal; and the Church of Christ is the only true catholic, or universal Church. All others are sectarian parties; partial, imperfect, and destined to fall, perish, be overthrown, and utterly annihilated; while this is to prevail ultimately over everything, and everywhere, in every clime and land of the world!

This Catholicity, as we have described it, presents another one of the marks of the true Church, which she must possess, along with the other marks of identification; and implies the universal Church of Christ.

VII. Independence.

Another mark of the true Church, was its independence. The different congregations of which the Church general was composed, were entirely independent of each other; as regarded their ecclesiastical polity, or church government, the management of their religious affairs, etc. Sometimes they co-operated with each other; as the congregations of Macedonia, Achaia, Corinth, etc. (Rom. xv. 25—27. 2 Cor. ix chap.) in making a contribution to the poor saints at Jerusalem, and sending by Paul as their messenger; and the seven churches of Asia, in sending to the relief of John on the barren isle of
Patmos by a messenger from each one; but these co-operations were always for definite purposes, and without making any sacrifice of their independence as individual congregations.

They had no such bodies as "General Conferences" and "Annual Conferences"—"General Assemblies," "Synods" and sectarian "Presbyteries"—Episcopal "Conventions"—Baptist "Associations," etc. to lord it over God's heritage. The New Testament is an utter stranger to all such ecclesiastical bodies as these; and there is no authority whatever for them in the Bible, either direct or inferential—nothing higher than that of uninspired man; and they are to be discarded by all true Christians.

A Church to be the true Church of Christ, must also have this mark of identification, as well as all the others necessary to constitute her such; and to the exclusion of every thing inconsistent with any of these marks. Against such a one the gates of hades shall never prevail.

VII. Constitution.

As all associated bodies of persons, religious as well as political; all kingdoms, empires and republics; have a constitution of some kind, in accordance with which the laws are made to govern them; so has the church of Christ its Constitution too, which may be classed with its other marks of identification.

The Mosaic dispensation had its constitution, in the ten commandments of the Decalogue, "written on tables of stone," in accordance with which the Jewish law was made. The kingdom, or Church of Christ, has its constitution, which is not to be found in a "Discipline," "Confession of Faith," or human creed-book of any kind, which, as we have shown, are all unauthorized by the word of God; but in what is termed the commission, as recorded in the four "gospels" or testimonies of Matthew, Mark, Luke and John; all of which it takes, put together, to include all the items of conversion and the authority given by Jesus to his apostles: and which as a whole form the commission and the constitution of the Church of Christ—each one of these four writers recording only so much, and such part, of the commission, and in that language or manner neces-
ry to his design. It was in accordance with this constitution, that the apostles made all the laws of the Church; and it is in accordance with it, and the law of pardon, announced by Peter on Pentecost, that the alien, or foreigner, to the government of Jesus, must become a citizen of his kingdom and a member of his Church.

This constitution forms the eighth mark of identification of the true Church, (according to our arrangement,) which she must possess, as well as all the others requisite, to be such; and it is virtually rejected, as well as the laws, government and authority of the apostles, by all "churches" acknowledging creeds, and that have the heaven-daring presumption to legislate for the Church!

IX. TERMS OF ADMISSION.

The next one of these marks, to which we come, is that of the terms of Admission into the true Church of Christ, with which the alien or sinner has to comply, to become a member of it. These are: faith, repentance, confession, and baptism: in the order here presented, and with their Biblical import, design and application.

1 Faith in the Lord Jesus Christ, as the promised Messiah, Son of God, and Savior of the world: and in his death as the great sin offering for the world.

2 Repentance—a "reformation towards God," the result of this faith and of penitence for sin, evinced by forsaking sin and amendment of life.

3 Confession "with the mouth before men," that "Jesus Christ is the Son of God."

4 Baptism—being an immersion in water, emblematical of the burial and resurrection of Christ—"in the name of Jesus Christ, in order to the remission of sins," and "into the name of the Father, and of the Son, and of the Holy Spirit."

Where any of these terms are not expressed in the word of God they are implied; and aliens were addressed with them, according as they were in possession of, or were lacking in any of them; and commanded to obey such as they had not already complied with. Faith produced a change of heart:
reformation, a change of conduct; and baptism, a change of state.

The Church now which requires all these terms of admission into it, in the order here presented—which is that of the Bible—and with the design here given them, and for the purpose implied by them—is the true Church of Christ, every thing else being equal, or possessing all the other requisite marks.

X. Organization.

Persons admitted into the Church of Christ, according to the preceding terms of admission, were constituted by the apostles into congregations; for the teaching, discipline and government of the members; and for worshipping God, by attending to the ordinances of his house. Thus constituted, these congregations were then “set in order,” or organized, by the appointment and ordination of certain officers; who consisted of three classes only: 1. Bishops or elders; 2. Deacons and Deaconesses; 3. Evangelists, or preachers of the Gospel, as the term in the original (Greek) implies. These three classes are all that are required by the wants of the Church; and all that are recognized by the New Testament.

1. The Bishops or elders were selected by the members of the congregation from among themselves—such as were in the possession of the necessary qualifications—and were then ordained to their office, by the Evangelists, with fasting, prayer and the laying on of hands. Their duty was to teach and oversee the congregation, and administer the discipline required in the New Testament; as they are the executive officers of the Church, to put in force, and execute the laws of the Kingdom of Christ. There was generally a plurality of them in each congregation; and they could exercise no authority over the members of any other congregation than the one to which they belonged. Collectively they formed the Presbytery or Eldership of the Church.

2. The Deacons and Deaconesses were chosen and ordained in the same way by the Evangelists; and their duty was to attend to the secular or temporal affairs of the congregation; as attending to the wants of the poor, the sick and afflicted;
providing for the Lord’s Supper, dispensing it to the members; for the necessities of the house of worship, etc. They were the treasurers and almoners of the Church; and there was generally a plurality of them in each congregation, whose duties were confined to the one to which they belonged. In their collective capacity, they formed the Diaconate of the congregation.

3. The Evangelists were selected by the congregation; and ordained in the same way, by the Bishops or Elders. Their duty is to preach the gospel to the unconverted, take their confessions and baptize them; form congregations and organize them; and set and keep the churches in order. Collectively they form the Ministry of the Church.

The New Testament is not only an utter stranger to Romish Sees and Diocesan Episcopacy, sectarian Presbyteries, Bishops, Deans, etc. but also to Romish and Episcopalian “Bishops” and “Archbishops,” “Priests,” “Rectors,” “Deans” and “Prebendaries;” “Methodist “Bishops,” “Presiding Elders,” “Deacons,” “Local” and “Circuit Preachers;” Baptist “Pastors;” and, in short, to sectarian officers and ministers of every kind and grade.

The Church now which has the New Testament organization we have been describing, is the true Church of Christ, if in possession of all the other marks of identification.

XI. Worship.

According to our arrangement, the worship of the Church is the next mark to which we come. The congregations organized as we have been describing, were in the habit of assembling together on every Lord’s day, according to apostolic practice, as we learn from the New Testament and church history, for the purpose of attending upon the “doctrine” or teaching of the apostles; to the “breaking of bread,” or Lord’s Supper; the “fellowship” or contribution; and “prayers;” and to singing, of course; and, in short, to all public religious exercises pertaining to that day, comprising the instructing and training of the congregation; acts of devotion, praise and thanksgiving; the preaching of the gospel, etc. in all which
they acted in accordance with the teaching and example of the apostles, as revealed in the New Testament; discarding all will-worship and partial obedience as inconsistent with the word of God, and condemned by it.

The Church at the present time, whose worship is in accordance with this ancient order of things, can justly lay claim to the character of the true Church of Christ, if in possession of all the other marks of identification, necessary to constitute her such.

XII. Government and Discipline.

These two are so connected that we include them both together, as the twelfth and last mark of identification, according to our arrangement. They are to be found in the New Testament, which is the creed-book of the Christian, and in language so plain and definite that he need be at no loss on these subjects. This contained all the laws and rules which the primitive Christians had, or that they needed; and by it they were governed in all cases of discipline. To that, and to that alone, was always the appeal. In that volume, particularly in the book of Acts and in the Epistles, we have all the laws, rules and principles for the government and discipline of the Church of Christ, laid down so plainly and definitely, that, if we will notice properly we can make no mistake, and be at no loss in their application; and to that volume we are always to look; and to these we are bound to adhere, to the exclusion of human creeds and authority.

The government of the Church of Christ partakes of the anomalous character of a monarchy and a republic—an absolute monarchy, in which the Lord Jesus Christ is King and his word law; and a republic, as to the administration of its organization, choosing of its officers, discipline, etc. Its institutions are positive in their character; and admit of no change or modification by human authority; while its precepts, examples and principles are perfectly adapted to its subjects; fitted for all cases of discipline that can occur under it, whatever may be their character; and suited to their infinite progression in the divine life, in the knowledge and favor of Christ, and in virtue, ho-
liness and happiness.

The Church which has this government and discipline, to the exclusion of all human creeds and every other kind and form of church government, is the true Church of Christ, all things else being equal; and the church which is deficient in this, as well as any of the other marks of identification we have presented, is not that Church.

The Church in possession of all of them is the true, genuine, apostolic Church, against which Jesus declared "the gates of hades should never prevail;" but, in spite of all opposition, and the efforts of men and devils against it, it shall ultimately come off universally triumphant; while all other organizations of the ecclesiastical character, whatever their name, pretensions or age, are to perish and to be utterly annihilated!" "The mouth of the Lord hath spoken it;" and He has declared by one of the ancient prophets in reference to the Church of Christ, that no weapon formed against Zion shall prosper, and that every tongue that shall rise up in judgment against her, she shall condemn; and we see it verified at the present day.

CONCLUSION

We have now given all the most important marks by which the true Church of Christ may be identified and recognized. Wherever they will apply that is certainly the true Church; the only organization of the kind on earth that has the sanction and approbation of God; that will stand the fiery ordeal that is coming; the only one that will prevail and triumph, when all others shall fall and become extinct; and the only one that the Lord Jesus Christ will own, and receive as his Bride when he shall come again to be united to her, and enter upon his Millennial reign on earth, for a thousand years of sinless happiness and glory.

But it may be said to us—and if not said, will no doubt be thought: "You have unchurched and unchristianized every church in the land but one, but your own, and consigned them all alike and without exception, to the disapprobation of God; disownment by Christ; and to utter extinction and annihilation!" Now, if so, it is not we who have done it; but it has
been done by the word of God, and all that we have done, has been to show it and point it out. If they are in possession of all the marks of identification, necessary to constitute them the true Church, it is out of our power to unchurch or unchristianize them, nor do we wish to do so; but if not, they stand condemned by the word of God. And, as we have shown, if they lack these marks or any of them, they can very easily become the true Church, by acquiring them, and by divesting themselves of every thing inconsistent with them.

The Church in possession of all these marks, to the exclusion of every thing incompatible with them, that claims to be the true primitive, apostolic Church, has taken high ground in religion—the highest on earth: and her character should correspond with her position.

If such a Church is no better than the sects around her—perhaps not as good—in temper, piety, good works, the practice of Christian duties, and keeping the ordinances of the Lord's house; what will be the inducements to unite with her, or the benefits of being one of her members? What advantages will she possess, by having all these marks, if her pretensions amount to no more than a mere profession, a mere external conformity to the Bible? The heart, and life, and character must all correspond. Let it not be said to us: "Wherein do you excel?"—but let us really excel. We should be indeed "a peculiar people, zealous of good works," and punctual in obeying all the commandments of Christ, always endeavoring to have and maintain "a good report of those without," outside of the Church. We should endeavor to avoid every thing inconsistent with our high and holy calling, and calculated to bring reproach upon ourselves and the Church, as her character is dependent upon the conduct of her members; and let us be found living in the daily discharge of every duty required of us. We should be "living epistles read and known of all men;" and be found "walking in all the commandments and ordinances of the Lord blamelessly."—Then will the Church be "clear as the sun, fair as the moon, and as terrible as an army with banners"—"the pillar and ground of the truth."
Such must be the character of the Church of Christ, in order to be prepared for entering on the glorious era of the Millennium. Before entering upon that, she will have to pass through an ordeal, according to prophecy, that will try her as with fire; consume all her dross, and purge her from all that is impure, corrupting and sinful; completely purify her; endue her members with the martyr spirit, which is to "live and reign with Christ a thousand years;" and make her indeed and in truth the Bride, the Lamb's Wife, the Church Triumphant!

Importance of Prayer.

We have been for sometime past intending an article on the subject of prayer, which we are fearful is entirely too much neglected among our brethren, judging from the many evidences we daily see of its neglect by them. Brethren, that will never do. You must rouse yourselves, do better and come up to the full measure of your duty here. A prayerless Christian is an anomaly! If a brother or sister, who has obeyed the gospel and put on Christ, habitually neglects this great duty and exalted privilege to hold converse with God in prayer—they "have a name to live while they are dead," the "form of godliness, but deny its power," by their conduct in this matter.—We have prayer, praise, supplication and thanksgiving, all spoken of in the Bible; and though they are all included in the term "prayer," and come under that head, yet they are not perfect synonyms, and do not mean exactly the same thing; but there is a distinctive difference, with shades of meaning, between them all. We will therefore notice the difference at some future time, and here confine ourself to prayer. Montgomery, in his hymn on prayer, says:

"Prayer is the soul's sincere desire,
Uttered, or unexpressed."

Now while we can subscribe to the first line, and can add to it, that if it is not the sincere desire of the soul it does not deserve the name of prayer; we cannot endorse the sentiment embraced in the last word of the second line, as we cannot conceive of prayer unexpressed. If it is not expressed it is
IMPORTANCE OF PRAYER.

nothing more than a mere wish or thought, according to our conceptions of the character of prayer, as described in the Bible. We never read there of prayer not expressed, nor have an example of it! It may be in a low, inaudible whisper, like that of Sarah, when Abraham "entertained angels unawares," but it is nevertheless expressed, as they discovered by the movement of her lips. Let any one point us to a single example of prayer not expressed, or a semblance of authority for it, and we will give it up.

The very term prayer implies an utterance of the wishes and desires of the heart or soul; and how can we utter any thing by a mere thought, wish or desire? The idea is absurd. Let any one conceive of prayer not expressed, if they can. We might as well talk of seeing a thought with our eyes, or eating a wish!

There are three important conditions of successful prayer, the omission of any one of which will render prayer nugatory.

1. We must ask in faith. "If any man lack wisdom," says James, "let him ask of God who giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing wavering." He must ask in confidence not doubting whether he will get it. "For let not that man think," continues the apostle, "that he shall receive any thing of the Lord."

2. He must ask according to the will of God: "And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us;" that is, we must ask for such things as he has promised, in his word, or we can have no assurance that he will hear us; and our petitions will be in vain. A great deal of useless praying is done in this way.

3. We must be found keeping his commandments: "And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight." It is then in vain to pray to God, while living in rebellion or disobedience to him, though we pray according to his will. The prayers of such a person is breath thrown away, as for any good they will do him!

This involves the character of the person praying. Prayer
IMPORTANCE OF PRAYER

is an ordinance belonging to the Church—to those within it—and was typified under the Jewish dispensation by the golden altar in the tabernacle, before the veil of the most holy place. And as the priests, who served in the tabernacle, typified Christians, they are called “a royal priesthood,” and “kings and priests unto God,” to “offer up spiritual sacrifices, acceptable to God by Jesus Christ.” Hence Paul says to the Hebrews: “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, (in prayer,) giving thanks to his name.” God does not therefore, hear the prayers of the alien, or sinner, and will not hear them until he obeys the gospel, and enters into the Church of Christ. The Jews understood this well—better than our modern sectarians, who direct the sinner, while living in disobedience and rebellion to God, to pray to him! Hence said the blind man: “We know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth.” And what is worse than all, and the greatest absurdity, they instruct him to pray for faith before he has faith to pray with!—like placing a vehicle before a horse, in order to make him pull it!

Let Christians remember, that, according to the Bible, they cannot neglect to pray with impunity—that if they neglect it they will be almost certain to lose the true spirit of the Christian, and become cold, formal and dead to all real religion—or lukewarm, and of such God says that he is ready to spew them out of his mouth! As the priests, in the Tabernacle service, burnt incense on the golden altar, evening and morning, so should the prayers of Christians rise night and morning to God from the altar of their hearts. Prayer must not only be sincere, earnest, fervent, but it must be habitual—there must be stated times for it—or it will be neglected. As the neglect of the Lord’s supper is generally one of the first signs of apostasy, so the neglect of prayer is one of the first evidences of spiritual decline in the life of the Christian: and too often of spiritual death! Let him therefore beware how he suffers its neglect to come upon him, and guard against its approach!
The injunctions to "pray always," to "pray without ceas-
ing," to "abound in prayer," and similar expressions, show
the importance of habitual prayer. We cannot close this bet-
ter than in the language of Paul to the Ephesians, who, after
exhorting them to put on the whole armor of God, concludes
with the following: "Praying always with all prayer and sup-
plication in the Spirit, and watching thereunto with all per-
severance and supplication for all saints."

J. R. H.

THE EVILS OF WAR.

War is an evil, in whatever light we can view it, as must be
and is universally acknowledged, and that by all parties and on
all sides! It is a great evil, a mammoth evil, the evils of evils,
and, "full of evil." We speak of war in the general and in
the abstract—war without particular reference to those engag-
ing in it, on either side of a war. If ever it is a "necessary e-
vil," as sometimes termed—and we doubt the existence of a
necessary evil of any sort—it is still war, and still an evil. You
may modify it as much as you please, and strip it of every ugly
feature you can—still it is war—and its object is to kill, and
slay, and take human life—that which man cannot restore back
again! How true did Byron say, in his reflections on a hu-
man skull:

"Can all that sage or sophist ever writ,
People this lonely tower, this tenement refit?"

Alas! never—none but the Lord Jesus Christ, when he
shall come to wake the sleeping dust of the dead, with "the
archangel's voice and the trump of God," can reanimate it, and
"people the lonely tower" with the departed spirit! All the
implements and trappings and paraphernalia of war, are for the
taking of human life! The sword, the cannon, the musket,
the rifle, the bayonet, the revolver, are all for the work of
death!

Well has war been called "grim-visaged;" for it has no beau-
tiful, no lovely, no attractive features about it! All its glare,
and tinsel, and glory, are meretricious and not real—like a skele-
ton gaudily dressed and painted, but which at last is only a skeleton! Let us look at the evils of war, and review its miseries, and we will find it to cover the darkest pages of a nation's history, red with blood and black with misery, crime and mourning! Robert Hall, the great writer of England, says that the number slain outright in battle, are the least part of the deaths from war—that more die from diseases incident to it, exposure to bad weather and unwholesome air, bad and unwholesome food, and causes of that character, than are killed in battle! Added to this are the miseries and the sufferings of the wounded, besides all that endured from disease and the other causes we have mentioned.

All this is confined to the camp, the army and the soldiers. There is another view of suffering on account of war, which is, if anything, worse than all this, because so much more extensive, and affecting so many others. After a great battle, in which thousands have fallen on both sides, let us visit the homes of the fallen, and behold and hear what we shall meet with there. See depicted in the faces of the widows and the orphans, which have been made, the agonized hearts, and hear their screams and their cries, their sobs and wailings, on receiving the news of the deaths of those near and dear unto them! See the flowing of their tears, and hear their soul-piercing shrieks, caused by the bereavement of husbands and fathers!—enough to melt the stoutest heart, and fill it with melancholy sadness! This is bad enough; but the misery does not end here. There is afterwards the struggle to be undergone and endured in the great battle of life—the privations and suffering in consequence of being deprived of the stay and help and solace of a husband and a father! But this is not all—there is yet more to come. There is the grief and agony of parents, in being deprived of their children, often the stay, support and solace of their declining years!—and that of brothers and sisters, in having the ties of close relationship snapped asunder by violent and untimely death!—It has been very aptly said, that "in peace children bury their parents, but in war" the reverse takes place, and "parents bury
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their children!"

But there are still more evils of war in the perspective—still more suffering behind. Follow along in the track of the combatting armies, and view the country around their encampments, and you see destruction and desolation reigning everywhere! Farms and villages and towns destroyed, and fields and plantations laid waste by the "ravages of war!" It is the path of the hurricane and the fire combined, in their destructive and desolating march! But we are not at the end of its evils yet. See business paralyzed and stagnant; manufactories stopped and their wheels and machinery lying idle; commerce crippled and destroyed; all the material interests of a country prostrated and ruined; the depreciation of the value of property, by millions upon millions of dollars; and the necessaries of life becoming scarce and dear, and the means to obtain them with, as scarce and difficult to be procured! But we must go still further, for we have not come to the end yet. To support the war, and pay its expenses, enormous and burdensome taxes must be levied, and imposed upon the people, to be wrung out of their hard earned labor, which they have to meet and bear, in addition to all the other evils of war, which we have enumerated! Burdened down with as much as they can bear, still other and heavier burdens have to be imposed upon them!!

We might stop here, but there is another view to be taken of the evils of war, which is by no means an unimportant one. It is indeed one of great magnitude, because it shows its evils on a country after a war is over—evils which a generation can hardly efface. It is the demoralization of the soldiers left alive, which they carry with them to their homes and into society, to infect and demoralize that! Accustomed to a camp life, and to the society of their own sex entirely, to the exclusion of that of females, with its refining and softening influences, they throw off these salutary restraints; and too generally become dissipated, profane and immoral. Such is well known to have been the effect on the soldiers of the Revolutionary war; and is too generally that of all wars. This is one among the worst features of the evils of war.
All this is enough. We will not pursue the picture any further. It shows war not only to be an evil itself, in any view that can be taken of it; but full of evil, evil continually and nothing but evil, in short, an almost infinite evil! Before this view of it which we have been taking, all its gildings and trappings vanish away, and leave it exposed in all its horrid deformity! As we remarked in the outset, we are not speaking of any particular war, but of war in general, war everywhere where it exists, and among and between all nations. And as family quarrels are said to be the worst of all quarrels, so civil war is the worst of all wars—when brethren of the same nation go to war, against each other; the tenderest ties that bind men together are rudely snapped asunder; and the hand of brother is raised against brother, son against father, and father against son! As the greatest sweets become changed to the sourest vinegar, so the tenderest and dearest affections of human nature become changed into the deepest rancor, the bitterest enmity and deadliest hatred!

With all these evils of war before our minds, should we not pray for peace and labor for peace? Oh peace, thou sweet, angelic being of the imagination!—thou beautiful and lovely thought of the mind!—with beaming smiles of love and joy, and face radiant with angelic brightness!—how joyfully would we embrace thee, and love to see thee with outstretched pinions, visit our beloved, but now unhappy country, spread thy wings once more over it, breathe upon it thy balmy breath of love and good will, and fan the heated strife and burning rage, with thy cooling and gentle breezes of serenity and repose! With what joy and gladness would all hail thy coming! Let the glad news, that “Peace is made,” be announced; and exclamations of joy would burst forth from ten thousand times ten thousand hearts, all over the land, until the very welkin would ring with the notes of rejoicing, from one end of our nation to the other! Brethren, we feel hopeful of the future. As the darkest time of the night is just before the dawn of day; so now the bright morning of peace may be near. And do we not perceive the first faint streaks of its light, as it is approaching? Let us then
hope for the best, hope on, hope ever, and put our confidence in the great Ruler of nations, and Controller of the destinies of men, knowing that we repose it in an Almighty arm that can shield us from evil and harm—in One who has said, "I will never leave thee nor forsake thee;" and again, "I will be with thee in six troubles, and in the seventh I will forsake thee not"—being assured, that "the Judge of all the earth will do right." We have enlisted in the army of the Prince of Peace, the almighty Captain of our salvation; and confiding in Him, and yielding up ourselves to His guidance and directions, as contained in the New Covenant of His will, let us, as true and valiant soldiers of the cross, like Timothy, "war a good warfare," so that, when He comes, we may be ready to meet Him, and be welcomed by Him, with the plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord." We are assured by the apostle: "For yet a little while, and he that shall come will come, and will not tarry;" and in connection with this, what is of great importance to us: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." But of you, dearly beloved brethren and sisters, who are endeavoring in this trying time to hold out faithful, and who continue to meet with us in the house and around the table of the Lord, while others have deserted, and are deserting Him, leaving the ranks of His army, and turning their backs on Him, in the hour of peril and danger—of you we can say, as the apostle adds: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

And when we come to cross over the dark Jordan of death, with the "promised land" of the heavenly Canaan in prospect on the other side, we can exclaim with Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

J. R. H.
THE BOOK OF REVELATION.

THE BOOK OF REVELATION.

NO. III.

The Vision of the Seals.

The apostle sees in the right hand of Him that sat upon the throne "a book written within and on the back side, sealed with seven seals." This was not a book, in the usual meaning of that term with us, a number of printed leaves bound into a volume, but a roll, or bundle, of parchment written upon, which was the form of the books of the ancients. The term, in the original is biblion, "a written volume or roll," from biblios, "the inner back or rind of the papyrus, which was anciently used instead of paper; hence, a written volume, or roll, book, catalogue, account." Hence the origin of our term paper, from papyrus—papyr, paper; and Bible from biblon, which means the Book, or Book of books; as Jesus is King of kings, and Lord of lords. On its being "written within and on the back side," Barnes says in his note on the passage:

"It was customary to write only on one of the paper or volume, for the sake of convenience in reading the volume as it was unrolled. If, as sometimes was the case, the book was in the same form as books are now—of leaves bound together—then it was usual to write on both sides of the leaf, as both sides of a page are printed now. But in the other form it was a very uncommon thing to write on both sides of the parchment—

* * * It is not necessary to suppose that John saw both sides of the parchment, as it was held in the hand of him that sat on the throne, that it was written on the backside he would infer that it was written in the usual manner on the inside."

As to the sealing, the ancient manner of sealing was by bringing the edges of the book or roll together, uniting them with wax, (sealing-wax,) and impressing the seal on that. Barnes says:

The fact that there were seven seals—an unusual number in fastening a volume—would naturally attract the attention of John—

* * * * * It is not stated in what manner the seals were attached to the volume, but it is clear that they were so attached that each seal closed one part of the volume, and that when one was broken and the portion which that was designed to fasten was unrolled, a second would be come to, which it would be necessary to break in order to read the next portion. The outer seal would indeed bind the whole; but when that was broken it would not give access to the whole volume unless each successive seal was
broken. How these were arranged John does not say. All that is necessary to be supposed is, that the seven seals were put successively upon the margin of the volume as it was rolled up, so that each opening would extend only as far as the next seal, when the unrolling would be arrested.”

John then hears a strong angel proclaiming with a loud voice: "Who is worthy to open the book, and to loose the seals thereof?" And when it was found that no man in heaven, or on earth, or under the earth—no one in the Universe—was able to do it, the apostle wept much; which, with his extreme solicitude, shows the unequalled importance of the prophecy of the seven seals; which embraces the whole course of Christianity, from the time of its first establishment to the end of the world; and which is apparently alluded to by Daniel, who, at the close of his vision, is commanded to "shut up the words and seal the book, even to the time of the end," the close of the Jewish dispensation.

But the apostle is told to weep not, for, "behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof”—the Lord Jesus Christ, who was descended from David unto his flesh and is called the Lion, because the lion is the king of beasts and monarch of the forests; and thus becomes the emblem of his kingly power and authority; as He rules over the Universe, as the lion over the forests, and all events are under his control. He is called the "Lion of the tribe of Juda," because he was of that tribe, and from the prophecy: "Juda is a lion’s whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion;" and the prophecy in turn, might have had reference to the Messiah.

The apostle then says that in the midst of the throne, etc. "stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." The lamb was the prototype of the Savior, as the great sin-offering of the world; "horns" are a customary Scripture expression of majesty and power, and "seven" a number implying perfection; and the "seven spirits" are emblem-
atic or significant of the perfection of the one Holy Spirit of God: the whole implying the Omnipotence and Omniscience of the Savior; and the throne being subsequently called "the throne of God and the Lamb," implies his sharing these, as well as Universal Dominion with God, his being "God manifest in the flesh." The Lamb takes the book, and after ascriptions of praise from the "beasts," and the elders, and thousands of angels, He proceeds to open the Seals.

The First Seal.

And I saw when the Lamb opened one of the Seals; and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and, behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer.—Rev. vi. 1, 2.

The first beast, the lion, the emblem of conquest and dominion, is the one that here summons the apostle to come and see—a most appropriate emblem, as it is the triumphs of the "Lion of the tribe of Juda," contained in the Seal, and which may be one cause of the mutual use of these emblems here. This first Seal contains also an emblem drawn from ancient warfare; the horse being the animal used in war, and the color white an emblem of victory, but also here particularly of purity, victory and purity combined. The "bow," peculiarly an oriental weapon, refers the triumph in this Seal to the East, to Asia, as the country where it is to take place. The "crown" implies general and acknowledged supremacy. While the horse here implies a system of religion, the Rider is the Head of that system, to make a close application of the emblem.

A new system of religion, the Christian, is to take its rise in the East, in Judea in Asia, of which the Lord Jesus Christ is to be the Head. It is to go forth at first in its purity, as indicated by white, the color of the horse; and soon to predominate universally. Accordingly we learn from history that such was the influence of the Gospel of Christ, when first proclaimed, confirmed by miracle and prophecy, that before the superior power and influence of the Gospel, heathen temples went down and heathen altars crumbled to the dust! Such was the complete overthrow of Paganism by it, that Gibbon, the great his-
orian, says that it was "perhaps the only example of the total extirpation of any ancient and popular superstition."

**The Second Seal.**

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

—Rev. vi. 3, 4.

The apostle does not say he saw a horse, as in the first Seal, or a horse went out, which might imply that the first one was entirely superseded by the second; but that "there went out another horse," implying that the first one was still on the scene of action, and to continue there.

The beast which here summons the apostle to the opening of this Seal, is the moschos, which should have been translated the bull, (instead of the "calf,"') the emblem at once of strength and sacrifice. The red or fire color (purros) of the horse, also the color of blood, the falchion or "sword," and the declaration against the peace of the earth, all imply great shedding of blood and destruction of human life! A persecution, or series of persecutions, were to be instituted by the infidel power of Rome against the Christians; and such was to be the slaughter of them that their blood was to be made to flow like water, and in rivers! It was an attempt of the Devil to extirpate the Christian religion by persecution; but the "blood of the martyrs became the seed of the Church," and the more they were persecuted, the more they increased; until it was relaxed, to be revived again, in, if any thing, a worse form, in the next Seal.

**The Third Seal.**

The prophecy of the Popedom, or of Roman Catholicism.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld and lo a black horse: and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and thou hurt not the oil and the wine.—Rev. vi. 5, 6.

The "living creature," that summons the apostle to see this seal, is in "the likeness of a man," the emblem of intelli-
gence and sagacity; and accordingly it announces the rise of a great power or influence, sustained, not by the sword, as in the preceding Seal, but by the instrumentality of the mind. It is a prediction of the rise of the Papal or Roman Catholic power; and this characteristic marked the rise and growth of this power. By the exercise of superior subtlety and knowledge, it rose above the barbarian sovereignties of the time. This distinction had already been predicted by Daniel, where he characterizes the Papal sovereignty as the little horn, that was to rise among the others, and speak great swelling words; "Behold, in this horn were eyes like the eyes of a man."

The color of the horse, black, that of darkness and night, is characteristic of a period of great ignorance and corruption of the true religion, and also in reference to every thing else concerning human morals and intelligence, which characterized what are termed the "Dark Ages" of the world; when Romanism was at its zenith and in its greatest power and prevalence! And it is well known that a favorite maxim of that apostate church has been and still is, that "Ignorance is the mother of devotion." The "pair of balances," in the original zugos "a yoke," implies a system of severe positive ordinances, of oppressive ceremonies and privation and of religious prohibitions and impositions, among which was the yoke of celibacy imposed on their clergy, all of them more severe than that of the Jewish law!

The black horse was therefore aptly emblematical of Romanism, while the rider suits well the Pope of Rome. The voice from the midst of the four beasts, that of God, marks the prediction, not only as intrinsically important but as directly affecting the persecution of the true Church of Christ by that apostate power.

The expression "a measure of wheat for a denarius," the eighth of a bushel for seven pence, while the ordinary value of the whole bushel was that, is a figurative expression implying the great scarcity of the true religion and its advocates, occasioned by the prevalence and persecutions of Romanism. "Wheat," in the New Testament, is an emblem of the red
disciples of Christ, the true people of God; and its great scarcity in this Seal, the fewness of them during this period of corruption, ignorance and persecution.” “Barley,” an inferior grain, implies men of an inferior degree of Christian knowledge, while the injunction to hurt not the oil and the wine, two articles more valuable than either, has reference to the more conspicuous communities or individuals of the faith.—Croly says, in reference to this seal:

“There shall be a period of ignorance. It shall be marked by the imposition of a system of onerous and oppressive observances. It shall be introduced by military means; but shall be sustained and aggrandized by mental. During its influence the holders of the faith in purity shall be few. But there shall be a crowd of seclari-s, approaching in various degrees to the true standard. Of the Church, the most distinguished portions, or individuals, shall be exposed to persecution.”

We have here the second attempt of the Devil to destroy the Church of Christ. Failing to destroy it by persecution, he resorted to corruption; and hence the long, dark night of the Roman Catholic apostasy, as indicated in this Seal!

The Fourth Seal

The prophecy of the (old) French Revolution.

And when he had opened the fourth seal I heard the voice of the fourth beast saying, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hades followed him, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth.—Rev. vi. 7, 8.

The summoner of the apostle to see this seal, is the Eagle, the emblem of rapidity and fierceness of execution; the favorite standard of conquest and rapine, even in our own day; as it was not only that of the Roman Empire, in ancient times, but of the French, in our own times, both of the empire of old Napoleon Buonaparte, and also, we believe, of Louis Napoleon’s. The “pale horse,” (Greek chlooros,) denotes the livid color of corruption, and the absence of all religion. “Death” is used in Scripture, to denote the extinction of moral principle and the absence of spiritual life; as, “dead in trespasses and sins;” and Christ is declared to come as the “day-spring,” to give light to those who sat in “the shadow
of death." “Hell, or hades, means here the grave; and “Death and Hades following” the horse, implies a great de-
struction of human life, accompanying this state of things. Hades may be used here too in reference to the old French
Revolution, that “death is an eternal sleep.” The “fourth
part of the earth,” is an expression that is remarkable as be-
ing the only instance of such a division being used in the book
of Revelation. “Beasts” imply a state of savage barbarity!

We have in this Seal the prediction of the old French Rev-
olution. In reference to it, Croly very justly says:

“There shall be a period of havoc, arising from total moral corrup-
tion. The doctrine of the immortality of the soul, and a God, shall be abrogated; death and hell (hades) shall be the creed and the impulse
of the time. The war shall extend over one quarter of the globe [Eu-
rope.] Great slaughter in the field shall be accompanied by various and
extensive misery and desolation.”

All this is well corroborated by the history of that awful period. In
1789, “the French Revolution began. It was excited and sustained by the singular corruption of church, court and people.” In 1793, “the
Republic began. It declared that death was an eternal sleep; that Chris-
tianity was an imposture; and that there was no God!—In the same year it
came military, raised the nation in arms by the Levy en Masse, [levy of
the mass, of the whole nation, as soldiers,) and declared hostilities against
Europe. Its civil and foreign wars, under both the Republican and Im-
perial governments, were marked by slaughter exceeding all within memory;
and still more marked by the misery which they inflicted on Europe, in
the shape of tyranny and insult, the waste of private happiness, and the
sacrifice of the materials of renovation.”

This was the third attempt of the Devil against the Church
of Christ, in which he tried by a coup-demain, “a master stroke
of policy,” to eradicate the very knowledge of God from the
earth!—but as signally failed! With these four principal Seals,
which reach down to our own times, we stop for the present
number.

J. R. H.

It is a bad sign to hear a person always speaking ill, finding
fault, or talking disparagingly about others! As “from the
abundance of the heart the mouth speaketh,” it shows too
generally what is in the heart; and such persons are apt too
often to judge of others by themselves.
The seal which God placed upon man, when he called him forth to life, was His own bright image. Mysterious and sublime creation! The last and noblest of all God's wonderful works! On the evening of the sixth day, when the radiant sun of heaven was casting his declining rays over a new-born earth, and while all the harmonious strains of nature were blending in one long and sweet chant of praise, the Omnipotent Architect of all these celestial and terrestrial beauties, steps forth to crown his work. And now behold him, as forth from the dust of the earth He calls an image, and breathing into it the breath of life, man stands forth to receive the submission of all inferior animals! While he surveys the gorgeous decoration of his natal home, the aromatic flavor of ten thousand tiny flowers, is wafted around him on the gentle breezes. He lifts his wondering eyes to the heavens above, and feasts his gaze upon the starlit beauties of the upper world.

But amid all these wonders and beauties, man finds no suitable companion, no bosom friend, in whom he can confide. While a deep somnific repose wraps his faculties in sweet forgetfulness, God forms woman as an help-mate for man. What noble intellectual and moral beings are these! Is it possible that man is capable of knowing himself, and realizing that "the greatest study of mankind is man?"

What an inexhaustible store of love bas our Father, who provides for the comfort and happiness of his intelligent creatures? The very garniture of the earth shows with what care and love our heavenly Father attends to the wants of our nature! After man falls from a state of purity and bliss, God forsakes him not, but breathes into his ear a sweet promise, "The seed of the woman shall bruise the serpent's head." This we consider a faint adumbration of a coming Savior. Long centuries after this announcement, we hear the sweet and seraphic bard of Israel break forth in dulcet strains, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders: his name shall be called Wonderful, Counsellor,
the mighty God, the everlasting Father, the Prince of peace.

What appellations are these! They belong to no other than the Son of God, our Savior. Ah, what a gift! Pause! Oh pause! ye nations of earth, and contemplate this celestial visitor. What prompts the Father to give up his only Son? Love to man, poor, fallen man. What an ever memorable night was that in which the Savior was born!

We may go back in our imaginations to the vineclad hills of fair Judea; and while the lovely moon, decked in all her royal splendor, rides in triumph through the skies, ten thousand stars light up the concave heaven. The shepherds reclining beneath yonder clump of trees, behold a star of unusual splendor, not one of nature's constant companions, but called forth for the special occasion. They follow its course until it stands over the place where rests the infant Savior. Man may pause while he gazes upon this child of unearthly beauty, and ask himself, why this humiliation on the part of God's Son? Would not a personage of less dignity answer the purpose? Only he who spake as never man spake would suffice! Love to man prompted our heavenly Father to deprive himself of a beloved Son's society, and send him forth on errands of mercy to His rebellious creatures!

Such men as Aristotle, Bacon, Pascal, Milton, Howard, Washington and Napoleon, always have had a multitude of admirers. It is hardly necessary to add, that the constituent elements of greatness in such extraordinary characters, are capable of being exhibited in a variety of interesting lights. They are like those large bodies, which cannot be seen from one point. The genius of a great poet, philosopher, or statesman, requires much deep and clear inspection to fully comprehend it. Such a master spirit as that of Luther, must be closely studied—in fact, to understand it the soul must be fired by kindred impulses. But compare the most profound and beautiful sayings, that have ever been uttered by man, with the sublime teachings and admonitions of our Savior; and while the latter rise in our estimation at each succeeding investigation, the former finally become stale and insipid! We hear our peer-
lless Master say, "Come unto me, all ye that weary and are heavy laden, and I will give you rest." These words are laden with love, pure celestial love, whose gentle distillations cause the drooping spirits to revive; and, with subdued hearts, we are ready to exclaim, "Was ever love like this?" Whether we closely scan the teaching of our savior, or gaze upon his acts, the same idea impresses itself upon our mind—His mission was one of love. At one time we hear his sweet, but authoritative voice commanding demons to depart from their victims; and turning himself about, he folds in his affectionate embrace the tender child! Again, he converses with a company of heavenly visitants, rehearses to them in glowing terms his mission of love to fallen man; and while their adieus still sound in his ears, he heals a lonely pilgrim of a loathsome leprosy! His pathway is thronged with admirers—the sick, the blind, the deaf, the dumb, and all afflicted persons, gather around him, to receive relief from all their woes! A thousand joyous voices proclaim to the supercilious Pharisees, Jesus of Nazareth passes by! "He who received the homage of angels, and had all their legions at command, sees wealth in the tribute of a sinful woman's tears, and finds the sweetest music in the dying thanks of a guilty malefactor!" Universal philanthropy did not impair his sensibilities to the sweetness of private friendship and social intercourse. Nor did the awful responsibilities of his great mission hinder him from the discharge of filial duty; but with the certain prospect of a cruel death overhanging him, he tenderly provides for a mother's comfort! Without a labored effort, he portrays to our view a character the most magnificent: with unostentatious simplicity he mingles his tears with those of the bereaved Martha; or repels the boasts of the proud Jewish Rabbi. Conscious greatness invests him, not with haughty mien, but with graceful tenderness he turns from the adulations of the throng, to wipe the tear of sorrow from the eye of grief oppressed humanity! "In his character met the whole constellation of virtues:" but overpowering sentiment softened and subjected them all to itself—one all-prevailing law governed and guided his actions—that law was love!

Trenton, Mo. August. 1861.

S.
When at Church on Lord's day, and looking at the comparatively few brethren and sisters who met around the table to commemorate the dying love of the Son of God, to what there used to be when the tide ran smoothly and before this hour of trial came upon us, I was forcibly reminded of the language of the Savior quoted above, "will you also go away?" He had spoken some things hard to be understood then, and many of the disciples turned back and walked no more with him. He turned to the few that remained and said, "will you also go away." They answered and said, "Lord to whom shall we go, for thou hast the words of eternal life?" Ah, to whom shall we go, if we leave the Savior? There is none other upon earth among men, nor in heaven above by whom we can be saved. Away from him, all is darkness and despair. But for the hope he has given, "who could endure to live, or who could bear to die?" It is this hope that "when days and years are past," and our toils anxieties and cares are over, we shall see the Savior, with our Father and God. How ennobling the thought and the truth, that Jehovah, the great I AM, the Almighty, is our Father and our God, and that we are his children; and though we may be obscure and forgotten among men, yet we never will be forgotten by Him. He will never leave us nor forsake us. He watches our outgoings and our incomings; He marks our every step, and even the hairs of our head are all numbered before him. His eyes are always over us, and his ears are ever open to our prayers. He sees every thing we do and hears every word we say; even the very thoughts and purposes of our hearts are open and known unto him. He loves us. He made this world for us, and is now fitting up heaven itself with glorious mansions for our eternal abode, where we may live together in peace, and forever behold the face of our Father and our God. O the glory that shall be revealed in us! when these eyes shall behold our Father in heaven, who will wipe all tears away! and when these feeble voices of ours, though they may be hushed in death before that
WAR—NOT A CHRISTIAN WORK.

Dr. Eliot, editor of the Central Christian Advocate, St. Louis, Mo. in a Discourse on "Loyalty and Religion," published recently, in the Missouri Republican, of that city, says in it: "War is not a Christian work." Never was there a truer sentiment uttered—one more in accordance with the teaching of Jesus and his apostles as recorded in the New Testament! Solomon says that, "A word fitly spoken is like apples of gold in pictures of silver." So we may say of this sentiment. We are told by some poet, to

"Seize upon good where'er tis found;"

and we may say of this sentiment, that it deserves to be printed in letters of gold, put in frames of silver, and hung up all over the land! It deserves to be committed to memory, by, every real Christian, and kept always before his mind!
"War is not a Christian work." We do not want a better uninspired text to preach from! It fully justifies us in every position we have taken, and in every thing we have said, on the subject, whatever else Dr. Eliot may have said and taught upon it. It is very comprehensive, and embraces every thing about, or upon it. It contains just enough, and no more, nor no less, than it ought. If Dr. Eliot has fully comprehended it, in all its length and breadth, in all its height and depth, then he is bound, to be consistent, to oppose Christians going to war. According to it, he cannot justify it in any way, shape or manner.

"War is not a Christian work." Then Christians cannot be justified in engaging in it, under any circumstances whatever. If this is true—and it cannot be disputed—what right can a Christian have in doing so?—where can he get any authority for it from the word of God?

"War is not a Christian work." Then what right has a Christian to encourage others in engaging in it?—or aiding, or abetting in doing so? Is not a Christian just as culpable in doing this, as if he were to engage in it himself? Where is there any difference?

"War is not a Christian work." Where did you learn this, Dr. Eliot? In the New Testament, of course—in the teaching and the example of Jesus and his apostles. There is where we have learned it. But the difference between you and us is, that we practice what we teach, and you do not. You are by this like you are by your Discipline. That teaches baptism for remission of sins, regeneration by a birth of water and the Spirit, etc., what we teach; but while you acknowledge it as your creed, you will not practice these things, while we believe and practice them, because taught in the New Testament.

"War is not a Christian work." Then if the Christian engages in it, does he not engage in that which is un-Christian, and of course sinful; and does he not of course, by so doing, renounce his profession as a disciple of Christ, cut himself off from the Church and body of Christ, and become identified with the world? He certainly does all this, if there is any
meaning in language, in conduct, and in the word of God! "If any man have not the Spirit of Christ he is none of his"—"It is a fearful thing to fall into the hands of the living God."

"War is not a Christian work." Christians, remember this, and beware of engaging in a work that is not Christian, consequently sinful and wicked; and in doing which you renounce your allegiance to Christ! Remember, "you cannot serve two masters" at the same time, "God and mammon;" and Christ and Cesar, as to engaging in war. Look at those professing Christians who have engaged in it, or enlisted as soldiers, or who have imbibed the spirit of war; and see the mournful fruits! See them losing all brotherly love and affection; their minds warped and perverted, and filled with hatred, enmity and misrepresentation; forsaking the assembling of themselves together, and the Lord's house and table, and going back to the world! Such are the legitimate fruits; from which may the Lord save us all, and preserve us to his heavenly kingdom!

Dr. Eliot says moreover, that war is an evil: "War is not a Christian work, and the time will come for its abolition, as for that of all other social wrongs and evils." We would add that it is not only an evil, but it is a monster, a gigantic evil—the evil of evils—the fruitful source of other evils, of attendant evils, almost innumerable. It is evil, all evil, and evil continually. Paul said that "the love of money is the root of all evil;" and we see that mixed up prominently in war.

But has a Christian any business (not any right) in engaging in that which is a wrong and an evil, as Dr. Eliot here says? Where is the authority for so doing in the word of God? If war is a wrong, an evil, and not a Christian work, is not the argument for Christians not engaging in it, increased threefold? Most assuredly. Paul says, "Be not overcome of evil, but overcome evil with good;" and we are commanded to abstain from all appearance of evil. If then war is an evil, Christians are bound to abstain from it; and cannot engage in it, under any circumstances—in any war, or on either side in a war. We might quote Scriptures here almostin-
numerable, to sustain our position. Jesus says, that when he shall raise the dead, they shall come forth, "those who have done good to the resurrection of life; but those who have done evil to the resurrection of damnation," and an awful damnation will it be! Now if war is an evil, those who fall in battle, or die engaged in it, will be resurrected to everlasting damnation in hell! What an awful doom! War as a wrong is equally as bad. Says the apostle again in reference to this, "He that doeth wrong shall receive [punishment] for the wrong he hath done: and there is no respect of persons." So then if "war is not a Christian work," it is condemned by the word of God; if it is an evil, it is equally condemned; and if a wrong, it is no better, and in every view Christians are prohibited by the word of God from engaging in it; and do so at the peril of their souls!

J. R. H.

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REPLY OF ELD. MARTIN PETERSON TO REV. GEORGE L. LINDER.

Dear Sir:---In the September number of the Pioneer, I notice an article from yourself, in which you propose to give my article headed, "A Sectarian Quibble Exposed," a "passing notice." I regret exceedingly that one so conversant with "profound logic," one so very familiar with "cogent reasoning," could not be induced to make a more profound bow, and treat with more courtesy, my exposition! I excuse your passing notice, however, for the time, as I see you close your article with the significant announcement, "more anon." You are right in the idea you tried to convey concerning my "temper;" and in reply, I would say, I "think enough of your temper to presume that you will not think hard if I should give your article"—my serious consideration. I would also state, that I shall not use bro. Howard for a battery, behind which to fire at you.—I am glad to find that you have thrown off the shackles of restraint; and that, unlike your Wintersville experience, you set aside "the advice of older brethren," and come out in an open field for a fair fight. I do not suppose it ever occurred to you that "I have got you just where I want you"—"the
bait took." And now, if the old Jerusalem piece, used by the apostles, charged with "shot and shell" from the magazine of Christ and the apostles, and driven by the Holy Spirit, should do execution, recollect that you volunteered for the war, and must abide the issue.

The position you assign us in the following statement, is by no means the one we occupy: "We are led to infer from his language, that a man may sin against God, and yet be, and remain, in Christ Jesus." With this view you are immediately worked up to a feeling of horror, which finds vent in the expression: "How utterly repugnant to the whole tenor of the Scriptures! And in the sight of reason, how absurd! What! a man be of the Devil, and yet in Christ!" It seems also that your Bible makes this man of straw exceedingly hideous, and its deformity inexpressibly horrible! You say, "My Bible tells me, (Prov. 14: 34,) that sin is a reproach to any man." Now it is within the range of possibility, that you have a book in which is found that sentence. I acknowledge that I am not in possession of such a book—at least I have never before seen the expression. My Bibles! says, (Prov. 14: 34,) "Righteousness exalteth a nation but sin is a reproach to any people." There is a great difference between the expressions "any man" and "any people!" In all charity I will say that I do not believe you misquoted that passage designedly; but there lurks around my mind a painful suspicion that this slip is but a sample of a large amount of slips, which you slip out in your discourses.—But I have said you create for us a position entirely foreign to our view upon this subject. We do not teach that "a man" (that is any man) may sin against God, and yet be, and remain, in Christ Jesus. You seem not to comprehend the distinction between the state of the sinner and that of the Christian; and what John says of habitually sinning, you apply to the single sin of a Christian. No one can possibly mistake your theory. According to your theory, a Christian is perfectly free from sin, and must live so, or he will fail of heaven. With you there is no such thing as Christians being "overtaken in a fault," without being "aliens from the com-
monwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world!"

Such is the legitimate result to which your theory leads you—one which would cause every Christian, unless he can live perfectly free from sin, to fall short of heaven! John is addressing his brethren when he says: "If we say we have no sin, we deceive ourselves, and the truth is not in us," (1 John 1: 8,) and he immediately adds; "If we [Christians] confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9) Again: "If we say [at any time it may mean] that we have not sinned, we make him a liar, and his word is not in us," (1 John 1: 10.) Once more: "In many things we [Christians] offend all," (James 3: 2.) Will you observe that the apostle does not say have offended, but he uses the present tense—do offend.

You are very unfortunate in your attempted quotation of Rom. 8: 1. You quote this much: "There is therefore now no condemnation to them which are in Christ Jesus;" and again wonder seized upon you, and with uplifted hands and amazement depicted in your countenance, you exclaim: "What! no condemnation to them, and yet they sinners in the sight of God! What, profound logic, what cogent reasoning!" I once read of a very distinguished character attempting to quote Scripture to sustain himself. I refer you to the case: Matt. 4: 6. This personage made an attempt to quote Psalms 91: 11, 12, but left out a very important part, the employment of which places a very different construction upon it to that quoted by this personage. By accident you have fallen into the same mistake. Had you given the entire passage, you would have found no comfort for your man of straw: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Is not the opposite of the expression, "walk not after the flesh," etc. an expression of continued sin? We know such a man is in condemnation, and not in Christ Jesus.

But I wish to notice what I conceive the most plausible of your arguments, and upon which you seem to rely with great
confidence. You say; “Sin is the primary cause of a great many dire effects; the first or primary one of which is, Spiritual death,” etc. The first clause here is, to my mind, rather ambiguous; but I shall reply to the entire sentence, under the impression, that you are trying to prove that Adam died a spiritual death which was the effect of a cause, and that cause was his sin. Now, in the entire argument which you make, the conclusion you arrive at must fall to the ground, if your premises are fallacious. You take for granted the very thing which logic requires you to prove! From an expression in your article, we would suppose you were a profound logician, and competent to pass upon the most cogent reasoning. If this be true, you need not be told, that you were required to prove the premises from which you deduced your conclusion. I demand the proof, that sin was the cause of that “dire effect”—Spiritual death; nay, I demand the proof, that Adam died a Spiritual death. Now my dear sir, here is a fair issue, from which I hope you will not shrink.

Did you observe that you fail to tell how a person gets into Christ. Your question asked towards the last of your article, may be, in your estimation, very searching, if not stranding. To my mind, it is exceedingly silly, irreverent and impertinent. But I will answer, by asking another. Tell us, in the language of the New Testament, what it takes to place a person in or into Christ? “I leave the brother to answer it. Will he do it? I wot not.” It is manifest, that according to your theory, a person can neither get into nor out of Christ!

You are very anxious, as you express in the close of your article, that “error shall hide behind an impenetrable veil.” I do not fully endorse the sentiment. I want error to stand forth in its naked deformity, knowing that it “ceases to be dangerous, when reason (and Scripture) are left free to combat it.” Very respectfully, MARTIN PETERSON.

Grundy County, Mo. Sept. 1861.

When the righteous are in authority, the people rejoice: but when the wicked beareth rule the people mourn.—Solomon.
CORRESPONDENCE.

LETTER FROM ALONZO ATKINSON.

The following letter from bro. Alonzo Atkinson of Iowa, will be read with interest, as indicating that Christian love and affection which should exist among the disciples of Christ; and by which, wherever they may be, however widely separated, and by whatever circumstances surrounded, they are bound together in a union closer than any, than all earthly ties can bind them. Bro Atkinson will be remembered by many of the brethren of Missouri, as among us last fall and winter, acting as agent of the Evangelist.

J. R. H.

KNOXVILLE, Iowa, July 25th 1861.

D. T. WRIGHT—Dear brother:—I have seated myself for the purpose of writing you a brief epistle, which I trust will serve to “stir up your pure mind by way of remembrance.” How pleasant it is to exchange thoughts and feelings with those who are near to us, and especially those who are of the same mind and heart, who speak the same things. There is no privilege of the kind that I appreciate more highly than that of communing with my kindred in the Lord. And why not? Our interests, both temporal and spiritual, are one, our faith one, our hope one, our love one. How closely we are knit together by the triune cord of the gospel; entwined so closely around our hearts that no hand but that of death can loose it; and that only for a brief while, for,

“Love is the golden chain that binds
The happy souls above.”

I have thought much of late of my pleasant tour through your state—of the many happy meetings that I attended—the host of kind Christian acquaintances formed—the numerous expressions of friendship received—the many pleasant fire side greetings—the many presents at parting—the “farewell and God bless you,” from noble souls! Yes, I think of all these things, now that I am far removed from those with whom these pleasing scenes were enacted. You were all good and kind to me; and I shall not forget it. My travels through Missouri will constitute a pleasing oasis in life’s desert way, around
CORRESPONDENCE.

which memory will ever delightfully linger. Well do I remember my sojourn beneath your own hospitable roof; and the courtesy shown me by the members of your Christian family; I was wearied of travel; the winds of November blew cold; for many miles my way lay through the unbeaten snow; tired and cold I came to your house—hence I could more fully appreciate your efforts to contribute to my comfort. How pleasant it is to the way-worn traveler, to find at the close of day, some quiet, snug retreat, where he may repose, that new vigor may be imparted to his tired body! I rejoice that such green spots are to be found, strewn along the pathway of life! And if it is so pleasant to find a place of rest from the day, how infinitely more blessed, at the close of life's pilgrimage, as the night of death steals on us, to find a harbor of eternal repose, where we shall rest from our labors forever! Blessed prospect!—how it inspires our hearts!—how it bears us up, amid the conflict of this life of tears and death! "A home in heaven!"—what a joyful thought, as the poor man toils in his weary lot! Blessed home for the Christian! We hope to reach it, when done with time!

But I do not wish to be tedious. Many have been the changes, bro. W., since we parted! Since then the black cloud of civil war has darkened our horizon! Our land is in an uproar! The battle cry is heard in every village, hamlet and city! The roar of artillery, and the clash of steel; the piercing cry of bleeding, breaking hearts; are borne to our ears, on every passing breeze! The very ground that I travelled on but a few months since, is now the scene of bloodshed! How my heart aches, when I contemplate such a scene! Brother against brother, thirsting for each other's blood! Great God, what a calamity has befallen this once happy, peaceful country! And if this is the beginning, what will the end be? It does seem to me, bro. W., that the strong arm of God has been uplifted to smite this nation, on account of its wickedness! In our pride, mad ambition, we have wandered far from God; and now He would teach us a lesson of dependence and humility. Lord, our trust, our hope, our all is in Thee!
Save us, or we perish! Give us wisdom to guide us in the right way!

I have read with pleasure the first No. of the Pioneer. I rejoice that it breathes the spirit of "peace on earth, good will to man." Such are but the breathings of my own heart. Go on, brethren; and may God aid you in the noble undertaking. You have chosen "the good part." Never give up. Come what may, let your voices be heard, speaking peace by Jesus Christ. Our highest interests, the interests of humanity, are bound up in the progress and success of the cause of Christ. Shall we desert our post in time of danger? And shall we, who profess to be a Bible people; who have labored ardently to effect that Union for which Jesus prayed; who have thus far stood shoulder to shoulder; shall we now catch the wild spirit of partizan zeal; and thereby retard the progress of our well-begun work? God forbid! What! Run a geographical line through the kingdom of the Lord Jesus Christ?—and hate, and kill the children of God across the boundary? Divide the Lord's body!—His people arrayed in hostility! Never! I repeat it (and wish that all the earth might hear,) never! no, Never!

Thank God, there is no North, no South, no East, no West, in Christianity! As revealed to us in the Testament of Jesus Christ, we are all members of one family. "United we stand, divided we fall!" Let us be true to our trust. As children of the light, let us aspire to live above the smoke and noise of war. And then, when the conflict is over, we will present the grandest spectacle the world has ever witnessed!—demonstrating the truth, for which we have long contended: that the word of God is able to unite Christians under any and all circumstances. For this let us all labor: and God will bless us. He knoweth the way of the righteous, his ears are open to their cries.

I love my country and all her institutions, love her tricolored flag; but I love the Savior, His cause, His people, infinitely more. I have enlisted under His banner, crimsoned with His blood; and I am determined to die fighting his battles!
care not what others may do or say; as for me, I have chosen my course, and nothing moves me. Our Christianity breathes the spirit of peace; and to disseminate its peaceful principles shall henceforth be my constant employ. I love my brethren North, and South, every where—I love my brethren—every where—I might die for them; but not one of them shall die at my hands. Brethren, as long as you preach Christ, so long as you are engaged in fighting the Lord's battles, here is my heart, my hand, my sympathizing prayers. But when you have turned aside to engage in the work of the Devil and bad men, then our paths lie in opposite directions. As Christians, I will dare speak in your behalf—as politicians I have no defence to make. Oh, may these dark clouds ere long be dissipated, and peace be restored to our borders! Remember me kindly to your wife and daughter—also to other friends, whose names and faces I still remember. I may never see you more; but I will oft be near you in my spirit wanderings. And oft will you all be remembered, in my feeble petitions to our Father in Heaven. May his choicest favors rest upon you all, is the prayer of your bro. in Christ, ALONZO ATKINSON.

LETTER FROM BRO. JOHN McGHEE,

We have recently received a letter from our beloved brother, Eld. John McGhee, of Bourbon Co. Kansas, and formerly of Illinois, which breathes the truly Christian spirit; and which was refreshing to us to read, while it also excited our mind to deep sympathy with him, on account of the trials and sufferings through which he had passed. We make some extracts from it. —He says:

RAYVILLE, KANSAS, July 4th 1861.

"I have been away from this place, Rayville, some considerable time, ever since last fall, and, owing to the political troubles, have not been about much since my return.

* * * * My brethren here are very much in my own situation. They are very much given to the Lord; and endeavor to live to him in this trying time. * * * * I received your Prospectus for your paper; am highly pleased with it,
and will present it to the congregation, and do what I can for it.* * * * I pray the Good Master will shorten the days of our affliction; and restore our country to peace and prosperity once more. I will take the Pioneer with me,[on a trip he expected to take into Missouri and in Kansas,]and use my best endeavors to get subscribers. I wish to see it in every family. I hope that every brother and sister will do what they can for its furtherance. I will try, dear brother; and may the Lord bless your endeavors; and keep you blamelessly until he comes. * * * * My dear brother, I have passed through a trying time, since I last wrote you from this place. I hope you will pray for me, that I may prove faithful to my Master, the few more days allotted to me, by the course of nature, here on earth. I hope I shall see you yet, while we are sojourning here. I should be glad to meet you, and our old brethren that yet remain, who began early in the current Reformation, before we cross the Jordan of death and enter the promised land. I sometimes think, if you old brethren would appoint a place to meet, say in your section, or any other place thought to be most convenient for the greatest number; and before we cross over, pray with and for one another, exhort, and give each other the parting hand, its effect would be salutary. Perhaps it would cheer many a heart; and when the sun of life sets, happen our souls; and might urge us and our younger brethren to greater diligence. I must conclude, by wishing you joy, peace and comfort, while here below and eternal felicity in Heaven above.

JOHN McGHEE.

We are pleased with the suggestion of this meeting; and hope that we may have it at as early a day as the troubles of the country will permit. We are pleased too see that bro. McGhee is determined to take hold of the Pioneer, and do all he can for it; and with what he says about it. Let other preaching brethren do the same; and we will soon have a good circulation, hard as the times are. Now is the very time the brethren ought to take our periodicals the most, and read them
the closest as well as their Bibles (the Bible in particular,) in order to keep their minds fortified against the evil influences of the times, and to sustain the cause of Christ: as their price is generally small, and the money not hard to raise.

J. R. H.

LETTER FROM DR. M. C. HAWKINS.
CANTON, Mo. July 18th 1861.

Eld D. T. WRIGHT, Lindley, Mo.

Dear Brother:—Received several Nos. of the Christian Pioneer, edited by bro. John R. Howard.—I am constrained to say, as a matter of encouragement, that I derived more knowledge of Christianity from the Bible Advocate and writings of bro. Howard, than all other sources combined; and by them was awakened from the dream of Methodism. * * *

* * * Dear brother, I maintain another Union—one not affected by political idiosyncrasies—one not dependent upon geographical lines, or forms of government—but upon faith in Christ, for in Him we are all one. Please accept my thanks for the Pioneer; and warmest assurance of brotherly affection.—

Respectfully and fraternity yours,

M. C. HAWKINS.

Remarks.

Such assurances from such a source as bro. Hawkins, who is well known throughout this Congressional District both as a candidate for Congress last year and as a man of great ability and intelligence, are indeed encouraging, and calculated to stimulate us and urge us on in our labors for the cause: while we have to regret our unworthiness of the encomium he bestows upon us. It is always a matter of consolation to be the subject of approval, by a mind so highly appreciative as his; and the more so, when we reflect that we are laboring for no earthly remuneration or consideration, both editor and publisher, and at a sacrifice of time and money! But we live in hopes of better times and more cheering prospects. Let the friends of our enterprise continue their exertions for us; and enlist all
PROGRESS OF THE GOSPEL.

Chillicothe, Mo. Aug 23, 1861.

Dear Bro. Wright: I have just closed a meeting at Pleasant Grove meeting house, in this county, in the neighborhood of Bro. Jno. W. Boyle, with eight additions, all by confession and baptism. Bro. Wilmot was with me, and assisted in the meeting.

Your Bro. B. H. Smith.

Our thanks to Bro. Smith for the subscribers and money sent us with the above.

D. T. W.

In the absence of reports of the success of the Gospel, to any extent as yet, from our correspondents, we have concluded to give a synopsis of additions to the congregations, compiled from our exchanges. And we would here remark, that we shall be thankful to the brethren for such reports, as well as for letters from them on the condition of the congregations, in their various localities. We had commenced making out a calculation of additions from the American Christian Review, for part of July and August; but the following compilation by a correspondent of that paper, in the issue of August, 20th, will supercede the necessity of it. It is the report for July.

Additions from the world (mostly)

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Number of additions for July, 1861 1667.

" " July, 1860 1648.

Increase over 1860 19.

Thus it will be seen, that not only is "the Bible and the Bible alone," to the exclusion of all creeds, party names, etc. the ground and the only
ground on which all from the sects and from the world can unite in one body in Christ—the only real basis of Christian union—but that the truth of Christ, fairly, fearlessly and earnestly presented, will continue to exert its influence, notwithstanding the war excitement in the country, which seems like it will absorb almost every thing else; for we see in these reports an actual gain over the same time last year, when the country was entirely at peace!—while secularism seems everywhere rapidly on the decline, and being swallowed up by it! While this shows its carnality, and that it is not the religion of the Bible, it shows that we have the true Christian system; “for great is the truth, and mighty above all things, and will prevail.”

The Evangelist, and Bible Advocate for August, and the Millennial Harbinger, for Sept. report all, 252 additions

NOTICE OF PERIODICALS.

Banner of the Faith. This is the name of an old periodical, “designed to plead the religion of Jesus Christ;” devoted to the restoration of primitive Christianity, as to be found on the pages of the New Testament; and published at Brighton, Canada West; the first three nos. of volume 15th. of which we have received, the first no. consisting of 50 pages, and the other two of 32 pages each. It is edited by Eld. D. Oliphant, assisted by H. T. Wood; very well printed, with colored printed cover; and the Nos. before us are filled with a variety of well written interesting and edifying articles. We have long been well acquainted with the name and character of Bro. Oliphant, as an editor and a pioneer in the cause, in Canada and the British Possessions of North America; and can unhesitatingly commend his periodical to brethren and others, who wish to take a good religious paper from Canada, a specimen of which they can see at our room. Indeed the length of time the Banner has been publishing, fifteen years, shows that it must be a good paper, to be sustained that long. Bro. Oliphant has labored long, and done a great deal for the cause, in Canada, New Brunswick and Nova Scotia; and deserves well of the brethren. We shall take a pleasure at any time, in recommending his paper, and forwarding subscriptions for it. We wish him continued success. Terms: One dollar per year. All communications and exchanges to be addressed to the Editor Brighton, C. W.

Christian Citizen. This is the title of a new weekly religious paper the first 4 Nos. of which we have received in exchange; published at Olney, Flora and Bridgeport, Illinois: A. D. Taylor, Editor and Proprietor; A. W. MacE, Conductor; and C. J. Williams, Printer. It is well printed on a medium sized sheet; and as far as we have examined it, appears to be filled with an interesting variety of well written
articles. The terms are $1.50 per year in advance. All communications to be addressed to the Christian Citizen, Olney, Richland Co. Ill.

The Weekly Bible Advocate. We call attention to the Prospectus of this paper, on the 4th. page of our cover. It is to be published, as will be seen from that, by bro. Craig & Boyle, who are at present conducting and publishing the monthly Bible Advocate; and we doubt not be ably conducted. For terms, etc. see the Prospectus.

But there is one feature about the Christian Citizen and the proposed weekly Bible Advocate, to which we do most strenuously object; and, that is the mixing up of secular matter, as war and secular news, Congressional news, agricultural matter, etc. with the religious. It may and no doubt will be a commendation to many, and make a paper more popular with the majority of readers; but it hardly ever fails to injure such a paper and neutralize its religious influence; and no consideration of a pecuniary or aggrandizing character should induce our editorial brethren to thus secularize their papers. If a paper profess to be a religious one, let it be so out and out, in every thing. The brethren are secularized enough already, without making them more so. Let the subject of religion, in our papers, be divorced as much as possible from the things of the world, and kept separated. The course of the American Christian Review is the right one on this subject, and should make it a model for our other weekly papers; which, if they would succeed in doing good, and gaining the favor of the brethren, must pursue the same.

J. R. H.

Note on the War Question.

We have, as we conceive, published enough on the subject of Christians engaging in war; though the question is by no means exhausted, yet we think we have said all that would be profitable to say at the present. We have presented all the necessary arguments, and sufficiently warned the brethren; and any thing more would be unnecessary and superfluous. Our paper being a monthly, new subscribers getting the back numbers, will get all we have said. We reserve to ourselves, however, the privilege of replying to any attacks that may be made upon us, or on our arguments; and, if we think proper, of reviewing and answering the arguments on the other side, if at any time we choose to do so.

J. R. H
SIN AND ITS REMEDY.

A Discourse—by the Editor.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—Matt. ix. 10-13.

The evil and remedy of sin, as connected with man's present well-being and involving his eternal destiny, are among the most important and interesting subjects, that can engage his attention and employ his moral and intellectual powers.

Character of Sin.

We do not allude particularly to the sin of Adam, the temporal punishment of that by physical death, and redemption from it by the resurrection; but to the many personal sins of his descendants, the effects and consequences of these, and the remedy for them: We mean sin, in its broadest sense and most extensive signification—as including not only the overt acts of men, but as extending to their thoughts, motives, words and actions.
SIN AND ITS REMEDY.

IMPORTANCE OF SIN.

To contemplate the importance of sin, and properly appreciate the remedy for it, it is necessary for us to see what was lost to man by its introduction, and the consequences resulting from it and which it has brought upon the human race; as it has.

"Brought death into the world; With all our woes!"

TEMPORAL DEATH.

Had temporal death been the only injury sustained by the human family, in consequence of Adam's sin, awful as that is it would have been light compared to the various, multifold and aggravated evils that have flowed from it!

WHAT ADAM LOST.

Not only did Adam by his offense lose Eden with all its blessings and happiness, and the moral image of God in him become defaced and obliterated; not only did he forfeit to himself and to his posterity all the blessings and privileges of a primeval world; but a long and dark catalogue of sins, crimes and miseries have ensued in consequence!

CONSEQUENCES OF SIN.

Could all the sins of the human family, committed since the introduction of sin, be recorded, the world could hardly contain the volumes! Could utterance be given at once to all the groans and cries occasioned by sin, it would not only make the earth itself almost tremble to the center; but might resound throughout the solar universe, if there were a medium of sound to carry it! Rivers and seas of tears, and oceans of blood, have been made to flow, on account of sin! Earth has been strown with the bones of her children, until she has been a mighty charnel house, a universal grave!

Could all the pain and misery caused by sin, be felt at once by the human family, it would absorb them in such suffering, as can be but faintly conceived by the imagination! Could we assemble in a single group, and bring under our close inspection, all the miserable beings who have suffered on account of sin; could we have proper conceptions of the quantum of
misery endured by the whole group; could we with one glance behold all their writhings and contortions; could we contemplate through their sighs, groans and tears, the keenness of their pains and the bitterness of their sorrows; could we then behold them turning pale in sickness, cold in the icy arms of death, and sinking into the grave; we could then have, in some good degree, a view of the malignity, the enormity, the horrible nature of sin!

Consequences of Sin in a Future State of Existence.

But terrible as all this is, it is nothing compared with the awful consequences which sin will carry into a future state of existence! The misery endured here on account of it, is nothing compared with that interminable pain and woe which the sinner finally impenitent and disobedient will have to endure, when soul and body he shall be cast into hell;—into the lake of fire and brimstone!—the Second Death! All the pain he endures here, in this life, great as that may be, on account of sin, can afford but a faint conception of the misery which he must endure in hell, and that eternally and without end! The tongues of angels must fail in describing it and fall short of the reality while eternity alone can suffice to exhibit its terrible reality!

Enquiry for a Remedy.

But is there no remedy for these awful evils of sin? Is there no way of averting that everlasting pain and misery and death, which await the transgressor, standing in a state of alienation to God and condemnation, which he will incur by his own personal sins and offences? Condemned to everlasting punishment, he would ransack the world to obtain such a remedy!

Pathology of Sin.

But we must understand the pathology of this moral disease—its symptoms and their order of taking place—before we can apply a remedy. This is as necessary to its cure, as the knowledge of the pathology of any physical malady is to the physician, who, to use another medical term, must understand well its diagnosis in order to know how to apply his remedy. This, as to sin, consists of five points:

1. The love of sin;
2. The practice of sin;
3. The state of sin; 4. The guilt of sin; and, 5. The power or dominion of sin.

This is the order of its pathology; as it is the love which leads to the practice; the practice induces the state; the state is one of guilt; and the guilt leads to the power or dominion of it. Before proceeding to the remedy, we shall discuss each one of these points or symptoms, in the order here presented.

1. The Love of Sin.

This originates, not in the total hereditary depravity and corruption of human nature, as the advocates of Calvinism and the abstract operation of the Holy Spirit, (which is essentially the same,) would have us believe, but in the seeds of sin, sown by Satan in the human heart; and which lead to the perversion and corruption of the faculties and powers of man. Adam and Eve were deceived by a lie of the Devil's invention, who suggested to them that God did not mean what he said, in the penalty annexed to the command he gave them, not to eat of the forbidden fruit. Men sin because they love it; which refers the love of sin to the heart. This makes the love of sin the first point in its pathology. Sin is a fearful malady; it gives the passions the control; blinds and and obscures the spirit; imprisons it in the walls of flesh; infests the soul with a moral leprosy; and renders it unfit for heaven and the enjoyment of its happiness and glory.

2. The Practice of Sin.

The practice of sin generally results from its love—from the evil affections of the heart. "When lust is conceived it brings forth sin." The desire to be wise, caused Eve to eat of the forbidden fruit. The Jews rejected the Messiah, with all his mighty evidences, because they loved the honor which comes from men. The practice of sin originating and operating from the love of it, constitutes it properly the second point in its pathology. Like physical maladies, sin becomes more dreadful as its symptoms increase. While the love of it generally affects the subject of it alone, the practice involves him deeper in it, and extends its effects to others. The love too becomes more confirmed by the practice. "Men love darkness rather than
light because their deeds are evil." "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies;" and all such like evil practices, as the plant springs from the seed.

3. THE STATE OF SIN.

The consequence of the love and practice of sin, is its state, which makes this the third point in its pathology. Man becomes a sinner in character and state; an enemy to God by a wicked heart and wicked works; a rebel against him, and an alien to his government. "He that believes not is condemned already." It is a state of alienation and separation from God; of spiritual and moral death; of condemnation to eternal misery; to an everlasting destruction from the presence of the Lord and from the glory of his power! Such is the state of sin, exposure to all these; and from which there can be no escape but in the way pointed out in the gospel of Christ.

4. THE GUILT OF SIN.

It is a state of guilt as well as one of condemnation. Guilt belongs to the state of sin, and is the first thing in it; as the feeling of it springs from a sense of condemnation. Hence it is properly the fourth point in its pathology. It belongs to the fear of punishment; for take that away and guilt ceases. It is a sense of self-disapprobation for doing evil, in consequence of the penalty annexed to crime, and of incurring the displeasure of God and loss of his love and favor. It has a most deleterious and baleful effect on the soul, as it palsies the energies of the human spirit; makes it a victim to the groanings and stings of conscience; destroys its peace and happiness; and creates a hell on earth in the bosom! By it sin acquires a greater and more fearful power over the soul! It produces that fever of the moral system, indicated by the throbings of the pulse of conscience!

5. THE DOMINION OF SIN.

The consequence of the love, practice, state and guilt of sin, is its dominion or power, the fifth point in its pathology. Its approach may be imperceptible—its invasion of the soul soft and noiseless! It may whisper peace and security to its
victim, and may lull the sinner into quietness and repose, but it is not the less to be dreaded; for its ravages are progressive and effects most deleterious! Like the consumption, sin is a flattering disease; and only lulls its victims that it may acquire a greater dominion over them! It is like the vampire bat, which, while it is sucking away the heart’s blood of its sleeping victim, keeps him in repose by the cool and gentle fanning of its wings! The voluntary incurring of guilt, greatly strengthens the desire to repeat the act; and thus it involves its victim again and again!

Sin has a polluting influence. One transgression necessarily leads to another; and the power of sin increases in an exact ratio with the overt acts of the sinner. But half the temptation which induced the first act, will be sufficient to impel to the second; and half the temptation which induced to a second, will lead to a third; and so on, until the man becomes a habitual sinner: and thus the power of sin increases in the same ratio, as the need of temptation diminishes! This dominion of sin acquired by habit, is a most fearful thing; as it destroys all spiritual life, and frequently makes man a demon in carnate! The injury and weakness which man’s animal constitution sustained, in consequence of the fall of Adam, have given sin a dominion over him, which otherwise it never could have acquired. Paul has well described this dominion of sin, in his epistle to the Romans, in the case of a Jew under the law, (chap. vii.):

Having ascertained the pathology of sin, it now remains for us to find a remedy; and where shall we go for one? Let us examine the human systems of theology, and see if we can find one in any of them. And first, let us examine the five points of Calvinism—as there are just five points of sin, as we have seen—and see how they will apply. We give them as we find them in Buck’s Theological Dictionary, one of the most impartial and popular works of the kind.

The Five Points of Calvinism.

"1. They [Calvinists] maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the
world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any condition performed by the creature: and that the rest of mankind he has pleased to pass by, and ordain to dishonor and wrath, for their sins, to the praise of his vindictive justice.

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

3. They maintain that man-kind are totally depraved in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity, and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and in that which is to come.

4. They maintain that all whom God has predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit out of that state of sin and death in which they are by nature.

5. Lastly: They maintain that all those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace.

These are the celebrated five points of Calvinism, which Calvinists would have us believe is the true gospel of Christ! Now, without stopping here to controvert them and show their inconsistency with the word of God, let the reader take them, and compare them, point by point, with the five points of sin as we have given them; and where, we ask, is there any remedy in them? What is there in the doctrine of eternal personal election and reprobation, to destroy the love of sin?—what, in the second point to destroy the practice?—in the third the state?—in the fourth, its guilt?—in the fifth, its power or dominion? If they fail in destroying the first point, the love of sin, they contain no remedy; for here is the very cause, the fountain, of the disease, in which all its other symptoms or points originate; and which, if not destroyed, will keep up all the symptoms. Transpose and arrange them as you may, and still there is no remedy in them!

From this extreme (for extremes beget extremes) let us go to
the other; and try the five **points** of Arminianism for a remedy which we also give from Buck's Dictionary.

**Five Points of Arminianism.**

"1. That God from all eternity, determined to bestow pardon on all those whom he foresaw would persevere unto the end; and to inflict everlasting punishment on those who should continue in their unbelief, and resist his divine succors; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness.

"2. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and every individual in particular; that however, none but those who believe in him can be partakers of divine benefits.

"3. That true faith cannot proceed from the exercise of our natural powers, nor from the operation of the will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated or renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

"4. That the divine grace, or energy of the Holy Ghost, begins and perfects every thing that can be called good in man, and consequently, all good works are to be attributed to God alone: that nevertheless this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual, by the perverse will of the impenitent sinner.

"5. That God gives to the truly faithful who are regenerated by his grace, the means of preserving themselves in this state—that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins."

Not stopping here either, to controvert these points, and show their inconsistency with each other and the Bible; where, we would ask again, is there any remedy in them? Compare them also, point by point with the five points of sin, and see! Transpose and arrange them too, as you may, still there is no remedy in them; for they contain none!

Between these two extremes, of Calvinism and Arminianism, and embraced by them, is every system of human divinity; containing more or less of the points of each, as they may happen to approach, and run into the one or the other. There is therefore no remedy in them! Where then shall we find a remedy for sin? The sinner, condemned to eternal woe and de-
SIN AND ITS REMEDY

struction, would give worlds, if he had them, for one! There is one, thank the Lord; and it can be had “without money and without price.” It is to be found in the gospel of Christ; and no where else.

JESUS CHRIST is the great Physician; and furnished with the whole Materia Medica of Heaven, He has proposed a remedy in the Gospel, sufficient to heal every moral malady of man; and which has never failed, where it has been properly applied, and according to his prescription as given by the apostles. This remedy, like the disease it is fitted to cure, consists of just five points, each one exactly corresponding to one of the five points of sin, and like them, following each other in the proper and natural order.

THE Five Points Of The Remedy

1. FAITH in the Lord Jesus Christ;
2. REFORMATION towards God;
3. BAPTISM for remission of sins;
4. REMISSION of sins; and,
5. The reception of the HOLY SPIRIT.

We will now present the application of these, in a series of propositions; and then proceed to discuss these points and propositions.

THE Propositions.

1. FAITH destroys the love of sin;
2. REFORMATION destroys the practice;
3. BAPTISM destroys the state;
4. REMISSION destroys the guilt; and,
5. The HOLY SPIRIT destroys the dominion or power of sin.

The reader can easily see that this arrangement is not accidental or the result of human design or invention; but that it is the arrangement of Heaven, as revealed in the Living Oracles; and that it fits as completely as the glove to the hand; and is as completely adapted to the cure of the disease of sin. We will now consider these points and propositions, in the order here presented.

Proposition First: FAITH DESTROYS THE LOVE OF SIN.
The faith to which we allude, is the belief, with all the heart, that Jesus Christ is the Son of God, upon the testimony of apostles and prophets, as revealed in the Bible—the promised Messiah and Savior of the world. This testimony was written, and the miracles confirming it recorded, that those to whom it was addressed "might believe that Jesus is the Christ, the Son of God; and that believing, they might have life through his name." This faith has been well defined by Paul: "the confidence of things hoped for, and the conviction of things not seen;" and the person who obtains this faith, receives every thing revealed in the Bible concerning Christ, in reference to his incarnation, offices, character, death for sin, resurrection, etc. It was upon the great cardinal truth, which is the object of this faith, that Jesus declared he would "build his Church; and that the gates of hades should not prevail against it;" and and the public confession of this truth is required of every one having this faith, who would become his disciple; and is all the confession that is required of them.

This faith is to the moral machinery of the soul, what the mainspring is to the watch, in putting and continuing all the other parts in motion, in their connection with that and each other; so this faith, when associated with all the principles and influences, with which the gospel inspires the individual who believes with all his heart unto righteousness, excites his mental faculties, rouses his moral powers, puts them all in motion, and propells him forwarded and onward in the road of obedience to God. Faith is sometimes compared to a telescope, in making visible the invisible; and in placing at a point apparently near the observer, objects that are afar off. Such is the office of faith, in the Spiritual system. As it is "the conviction of things not seen," in reference to the past, and "the confidence of things hoped for," in reference to the future, it enables us with the "eye of the mind," through the medium of the revelation of God's word, to contemplate the things revealed to us in the Bible, by placing them before the mind in such a manner, as if the things believed were actually seen, or the events expected taking place in our view; and causing them to exert
the same influence over us as if actually taking place and beheld! "The Father, the Son, the Spirit,—creation, providence, redemption—heaven, earth, hell—eternal life and eternal death—motives which strike at the foundation of our moral nature—considerations the most weighty of which the human mind can possibly conceive—are not only rendered visible by faith, are not only brought near, but their relation to us is demonstrated."

We view them by the light of eternal truth, reflected from them by the word of God; and they are thus by the telescope of faith, made to approach us, and to pour into our souls a continuous stream of spiritual influence, in proportion to the amount of our religious knowledge, intelligence and faith. Hence it is the office of faith to place before the mind the great facts and truths of the Bible, in such a manner as to cause them to exert the same kind of influence over us, as if God, in all the splendor of his attributes were disclosed to our view, or we were present at the judgment of the great day, and standing before the bar of God!

As when we look through a telescope at the literal heavens, an indescribable influence, of a sublime, elevating and enrapturing character, comes streaming down upon us as from each planet and sun; so, through the telescope of faith, we are enabled to contemplate the far more glorious heavens of religion, as revealed to us in the Bible; and a spiritual influence comes streaming in upon our souls, filling them with holy and ennobling principles and feelings, that stimulate, purify and elevate them—with bliss ineffable, and joy unspeakable and of glory.

This faith is not a mere, inoperative and speculative principle that

"Plays round the head but comes not to the heart."

but works by love and purifies the heart. It is intelligence in the head, and love in the heart—both light and heat—and brings head and heart together, in a state of union and happy harmony. It teaches us, that head religion, without the heart, is cold, barren and dead; while heart religion without the head, is ignorant or blind, fanatical or enthusiastic! This faith is a believing with the whole heart; takes the government
of the whole man; and brings the thoughts, the imagination, the words, and the actions, all into the captivity of the obedience of Jesus Christ. Hence it destroys the love of sin and changes the heart from the love of sin to the love of God and holiness and heaven!

**Proposition Second; Reformaition destroys the Practice of Sin.**

According to the common Version of the Bible, this proposition should read; “Repentance destroys the Practice of Sin,” but as the term repentance has come to mean mere sorrow for sin, in its general acceptation, and the original (Greek) means reformation or amendment of life, we have shaped our proposition in accordance. Hence it does not mean mere penitence or sorrow for sin, which must precede it; but includes the idea of turning away from sin and to the Lord—a “reformation towards God,” preceded by “faith in the Lord Jesus Christ.” Paul has well expressed it: “A godly sorrow works a reformation unto salvation not to be repented of.” We have a good illustration of it too, in the first gospel discourse ever preached—that of Peter on Pentecost. We are told that his audience were cut to the heart by his discourse, which is expressive of their deep sorrow for sin, and enquired what they should do. They are told—not to be penitent, for they are already as deeply sorrow for sin as they can be—but to “Reform,” as they had both believed and repented. This reformation must be one of heart also, as well as of conduct and character; and is well expressed by one of the Jewish prophets; “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Hence, the wicked are commanded to “cease to do evil and learn to do well;” and, to “break off their sins by righteousness; and their transgression, by turning to the Lord.” As this reformation is a ceasing from sin, of course the practice of sin is destroyed by it. We have a striking illustration of it in the case of the Ninevites, when Jonah was sent to announce to them the intended destruction of their city, on account of
their wickedness. We are told that they "believed God," and reformed; and that when he "saw their works, that they turned from the evil of their way, he changed his purpose concerning the punishment he had threatened to inflict upon them, and spared the city.

**Proposition Third:** Baptism, destroys the State of Sin.

By baptism we mean the immersion of a penitent believer on Christ, "in the name of Jesus Christ," and "into the name of the Father, and of the Son, and of the Holy Spirit," emblematical of the burial and resurrection of Christ. As by faith the love of sin is destroyed and the heart changed; so by baptism the state of sin is changed and destroyed. When the believer is baptized he passes out of the unpardoned, into the pardoned state (Acts ii 38. xxii. 16;) out of the unsaved, into the saved state (Mark xvi. 16. 1 Pet. iii 21. Tit. iii. 5;) out of the unjustified and unsanctified, into the justified and sanctified state (1 Cor. vi. 11;) out of the unregenerate, into the regenerate state (John iii. 5. Tit. iii. 5;) in short, from the state of a sinner, an alien to God and a rebel to the government of Christ, to one of acceptance, favor and covenant relation with him. To illustrate: When a foreigner takes the oath of allegiance to our government, he passes from the state of an alien to that of a citizen: when persons are married, they pass out of the single into the married state: and so when they put on Christ in baptism, their state is changed from that of an alien to a citizen of his kingdom; and they are then married to Christ. (2 Cor. xi. 2. Rom. vii. 4.)

**Proposition Fourth:** Remission destroys the Guilt of Sin.

We have said so much in reference to the guilt of sin, in our notice of that point of its pathology, and of its polluting and palsyng effect upon the soul, that it is unnecessary to add much here upon the subject. Not only is the Church as a body, "the body of Christ," represented in the Scriptures as the Temple of the Holy Spirit, but every Christian is; and as the character of this Holy Guest is inconsistent with the guilt of sin, this must be removed from the soul of the penitent believer on Jesus, by the remission of sins, in order to its re-
SIN AMD ITS REMEDY

Reception; in other words, the guilt of sin must be destroyed by remission. This is effected by the blood of Christ; as: “without the shedding of blood there is no remission;” “we have redemption through his blood, the forgiveness of sins;” “are justified by his blood;” and, it “cleanses us from all sin.” But in order for the remission of sins by that blood, it must come in contact with the conscience, which it does when the penitent believer is baptized, as that is the ordinance appointed by God for that purpose; and God can just as easily wash away sins in the waters of baptism, by the blood of Christ, as on “dry land,” at the anxious-seat, or the mourning-bench, or in a pen of straw misscalled an “altar!” Now let us look at the Scriptures on the subject, and we will see that it is in baptism, He thus washes them away with the blood of Christ. Jesus shed his blood for the remission of sins in his death, (as we learn in John xix. 34,;) when “one of the soldiers with a spear pierced his side, and forthwith there came out blood and water;—showing the union of the two, in the remission of the alien’s sins. Now to come in contact with that blood, he must get into Christ’s death: “so many of us as have been baptized into his death;” as also into Christ; “in whom”—not out of him—“we have redemption through his blood, the forgiveness of sins;” and, “by one Spirit we are all baptized into one body,” into Christ; and, “as many as have been baptized into Christ, have put on Christ.”

Proposition Fifth: The Holy Spirit destroys the Domination of Sin.

We have shown that the conscience must be cleansed from the guilt of sin, before the reception of the Holy Spirit. Hence that is never represented as taking place before, but always after baptism: “Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy spirit.”—“By one Spirit we are all baptized into one body, * * * * * and have been all made to drink into one Spirit.” And we see from the Scriptures, that without the reception and indwelling of the Holy Spirit, sin will continue to have dominion over the.
THE GREAT MEN OF THE WORLD

person; and that nothing else—no separate moral or mental power in the Universe—can enable him to resist its power. Paul says to the Roman Christians, who had received the Holy Spirit: "For sin shall not have dominion over you: for ye are not under the law, but under grace"—"the Spirit of grace." Again: "For the law of the Spirit of life in Christ hath made me free from the law of sin and death." And again: "Now if any man have not the Spirit of Christ he is none of his. And if Christ be in you, the body is dead because [as respects] of sin; but the Spirit is life because of righteousness." Thus the Holy Spirit destroys the dominion or power of sin, by dwelling in the Christian; and sin cannot have dominion over him, while that Spirit is in him, and he is under its influence. Hence Christians are called the temple of God; for the dwelling of the Spirit: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." And, again: "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

In the last place, and as subsequent to these points and propositions: The Resurrection will destroy the Punishment of Sin, temporal death, inflicted for the transgression of Adam, by the obedience of Christ, who "vanquished death, and brought life and immortality to light through the gospel." J. R. H.

THE GREAT MEN OF THE WORLD.

Military greatness, on account of its glare, its attractions, its victories, its glory "falsely so called," is too apt to be admired by men more than the real greatness of goodness, and benevolence, and philanthropy. Dr. Channing, in his Essay on the Life and Character of Napoleon Buonaparte, shows that while it by no means requires the highest order of talent to attain the greatest military fame, military greatness is really the lowest of all the orders or forms of greatness. Dr. Humphrey says: "Such men as Aristotle, Bacon, Pascal, Edwards, Milton,
Howard, Washington, and Napoleon, always have had a multitude of admirers, and they always will have."

But the greatness of such men sink into nothing compared with that of the Lord Jesus Christ! After reciting the name of each of these men, we can say of our Savior, with him, when he was speaking of Solomon and others, "Behold a greater than Solomon is here." So we can say, "Behold a greater than Aristotle is here," or a greater than Bacon, Napoleon, Washington, Howard, etc. The greatness of our Savior was the greatness of God himself, for He was "God manifest in the flesh." It was the greatness of infinite love, and goodness and holiness. Behold his character. Harris in his "Great Teacher," says of him:

"Like the Almighty Father, sustaining the worlds, yet stooping to succor the falling bird; he one moment conversed with celestial visitants, and the next he listened to the lisping of infant praise, or meekly bore the obtuseness of his disciples. He who received the homage of angels, and had all their legions at command, sees wealth in the tribute of a sinful woman's tears, and finds the sweetest music in the dying thanks of a guilty malefactor. Having driven demons from his presence with an awful rebuke, he takes up little children to his heart."

Again says Harris;

"In his character met the whole constellation of virtues, each one made brighter by contrast: but one overpowering sentiment softented and subjected them all to itself; one all pervading law gave unity and harmony to his most opposite actions; interpreting all his words and looks; preventing him, even in the most critical situations, from being at variance with himself, or falling below his professed object—and that sentiment, that law, was love."

Such is the character of Jesus, and while we admire it, and "feel our bosoms glow with love," with that divine and heavenly feeling, how consoling, how cheering to us, to be able to call him—our Savior.

J. R. H.
THE COMINGS OF CHRIST.

For the Christian Pioneer.

CHRIST HAS COME AND WILL COME AGAIN.

"I will come again," are words which fell from the lips of our blessed Lord, while he was consoling his disciples with the hope of heaven; and from them we get the idea that our Savior had already come once. And from them we also get the idea that he will come the second time. Now both these ideas are correct as we will find. We learn from the scriptures that a little more than eighteen hundred years ago, on a certain occasion a babe was born of the virgin Mary, in the town of Bethlehem of Judea; and was wrapped in swaddling-clothes and laid in a manger. May we ask who was this babe? We read the narrative a little further and learn that there were shepherds in the fields, in that country, who kept watch over their flocks by night; and while they were watching their flocks, the angel of the Lord descends upon them, with a glory which encompassed the shepherds; and they were very much frightened! But the angel said unto them, "Fear not, for behold, I bring you good tidings, of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." At this point the question arises, how shall we know that this babe in the city of David is the Savior? Read the "sign"—"Ye shall find the babe wrapped in swaddling-clothes lying in a manger." But more—"Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, glory to God in the highest, and on earth peace, good will toward men." Hence this babe in the manger is the Savior of the world, and thus makes his advent into it:—thus the Messiah comes. Thus the King of kings and Lord of lords is born.—A new era in affairs is about to take place! But before this new era takes place, this Savior and king has a work to perform. Hence he said while praying to his Father, just before he was betrayed, "I have finished the work which thou gavest me to do;" and hence it was that John the baptist came, according to prophecy, in the spirit of Elijah, as the herald of this new era, to prepare the Jews for the reception of it. But what
was the work our Savior came to do? He came to teach. From him we receive our knowledge of that part of Christianity, which rests upon his authority; and we accept his teaching as true, and upon his authority alone. Why? Because he is the Son of God, and this being true, his teaching or doctrine is true; for the son of God cannot err. Therefore the Savior stands to us as our great Teacher. Reader, read his sermon on the mount, and see if he is not a great Teacher! And as we read those verses beginning with the word "Blessed," let us ask ourselves, Are we "poor in spirit?" Do we "mourn?" Are we "meek?" Do we "hunger and thirst after righteousness?" Are we "merciful?" Are we "pure in heart?" Are we "Peace makers?" Do we bear persecution; "for righteousness' sake?" Have we that forbearance which characterized our Savior, when "men revile us and persecute us and say all manner of evil against us falsely, for the sake of Christ?" O let us be faithful to our great Teacher! Let us learn of him, "for he taught as one having authority."

Hence we may rejoice and be exceeding glad, for if we are but faithful and true disciples, great will be our reward in heaven! Jesus stands, together with the Father and Holy Spirit, as the architect of the Christian religion; and we hear him say on one occasion, when speaking of the faith, "On this rock I will build my Church." Hence we see he is to be the author of a church—the founder of a kingdom; and this kingdom was to be founded in his own blood! Hence it was written of him, "He was led as a sheep to the slaughter." Consequently he was taken by wicked hands and crucified! Upon the Roman cross he hangs! Reader, behold him there! He is about to finish his work of suffering! Hence he cries "It is finished!" He dies! A soldier pierces his side, whence blood and water immediately issued! Thus the blood is shed in which the glorious kingdom of the Son of God is founded. Our Savior is taken from the cross and buried. He had told his disciples, that on the third day he would rise again; and so it was. On the third day the Savior rises and shows him-
self alive to the apostles, by many infallible proofs, being seen by them forty days, and speaking of the things concerning the kingdom of God. And now we see him for the last time assembled with the apostles. He gives them their commission, to go and teach all nations—yes, go and teach. I have taught you, and now I commission you to go and teach. Go proclaim the gospel. Go make known the laws of the kingdom, which is founded in my own blood, that I shed upon the cross. However, tarry at Jerusalem until you be invested with power from above.

After the Savior had commissioned his apostles, he blessed them and was parted from them, and carried up into heaven. Reader, let us in our imagination accompany the Savior to heaven, and as we pass through the aerial regions and approach the gates of that blessed abode, we hear all the angels who accompany the Savior, break forth in the words of the Psalmist: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the King of glory." Thus the King of glory enters heaven, as Mediator between God and Man—as Mediator of a better covenant than that formed at Mount Sinai: and as the rightful King of a new kingdom. Now let us leave the portals of glory, and descend to earth, and see what has become of those whom the Lord had commissioned.

We find them tarrying at the city of Jerusalem faithful to their charge. And when on the day of Pentecost they were endued with power from on high, we see Peter, who seems to be the spokesman on the occasion, and to whom the Savior had given the keys of the kingdom, standing up with the eleven, making known the laws, the terms of admission into the new kingdom, the Church of Christ. Here we find the beginning of the reign of Christ. Here is the commencement of the new era we have intimated—here the door of the Christian
dispensation was thrown open by the apostle Peter; and it is said that about three thousand souls were added unto them—three thousand join the church! What a meeting! Reader, the door of this dispensation stands open to-day—the Church of Christ is reared—its foundation is the apostles and prophets, Jesus Christ himself being the chief corner-stone. Would you, if you have not, enter this kingdom? Then make a proper beginning—begin at Jerusalem—learn the terms of admission and accept them—take the Bible as your unerring guide, Christ as your great Teacher—be his disciple, and learn of him.

We now come to the second part of our subject, viz: Christ will come again. We have seen that the Savior has come to earth, that he taught, died, was buried; arose from the grave; ascended to heaven, and now rules and reigns as our Lord and King! But he is coming the second time; and it is consoling to know, that he is now in heaven, preparing a place for us; and that he will come again, and receive us unto himself, that where he is we may be also!—We love to read of the second coming of our Savior—we love to meditate upon it. It is a delightful theme to dwell upon; and in these perilous times of wars and rumors of wars, we cannot but cry, Savior, come quickly. Even so, come, Lord Jesus! But we know not the precise time of our Savior's coming. No, no man knows—the angels themselves do not know of that day and hour! But we do know that he will come again, for he has said so, and he cannot lie. We are also taught the manner and purpose of the second coming of our Savior.

The Manner.—The Lord himself shall descend from heaven, with power and great glory, accompanied by angels, and with a shout. The archangel also shall repeat the shout, probably in these words: "Arise ye dead, and come to judgment!" The dead in Christ shall rise first. The trumpet shall sound, and all will come to the throne of Christ—the vile bodies of the dead in Christ being made like unto his glorious body! Then those who are alive, shall be changed in a moment, and made immortal; and all shall be caught up together to meet
the Lord in the air. Next "we may suppose," says Dr. Clark, "that the judgment will be set, and the books opened, and the dead judged out of the things written in those books."—A separation will then take place. Those who have washed their robes, and made them white in the blood of the Lamb, the righteous, he will set a his right hand, and the wicked at his left. The eternal states of all are thus determined. Those upon the right will be accepted by the Lord, and taken to glory, and be forever with him: while those upon the left, will be told to "depart!"—hence banished from the Lord forever! Truly this will be the great day of God Almighty!

The Purposes—The Savior is coming, and he will bring to light the hidden things of darkness, and will make known the counsels of the heart.—All things we do which are not seen by men, and all the desires, intentions and motives of our hearts, will be made known, in the great day of judgement! Reader, remember that, in the great day of judgement, countless millions will appear before the Savior. Those who have served him will be accepted and rewarded. Those who have not will be condemned and punished; yes, "Vengeance will be taken on those who know not God, and who obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power!" While on the other hand, the Savior will be admired by all the saints!—we read his doings and sayings, and admire his perfections. We wonder at his amazing condescension incoming to earth the first time, and dying for the sins of the world! But when he comes the second time in all his glory, our present admiration and wonder will sink into insignificance. In reference to this we might say with John: "Beloved, now are we the sons of God; and it doth not appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." When the Savior comes the second time, he will complete the salvation of the saints! Yes, he will come to those who are looking for him, the second time, without sin unto salvation! O let us look for the Savior!—let us watch and
pray!—let us be ready, for we know not when he may come! But if we are only watchful and ready then,

“When the King of kings comes,
When the Lord of lords comes,
We shall have a joyful day,
When the King of kings comes.”

Yes, our bodies shall be delivered from the empire of death, and united to their souls! Hence the saying, “Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?” Thanks be to God for such a salvation—a salvation which is complete!—and the very highest of which any being is capable. Amen! Even so, come, Lord Jesus!

Z. S. HASTINGS.

THE SILENT CITY.

How many thrilling associations are crowded into the mind, as we gaze upon the last resting place of departed ones! How many reminiscences of bygone days appear once more in panoramic view before our wondering vision! Let us, from a suburban position, contemplate the scene that lies before us. What a city is this! We see no broad thoroughfares, crowded with a living, moving mass of human beings! The sound of the anvil is not heard. The tradesman’s busy hum is hushed. No ponderous car is seen to rattle o’er the stony street. Silence reigns supreme. No mighty works of architectural skill relieve the monotonous view. Here before me are many tenanted abodes but no sound do I hear from any. Though the bright sun has mounted high up in the blue sky, yet still there is no sign of life and activity. While I ponder upon the scene, my attention is attracted by a slow and measured step in my rear; and turning my eyes in that direction, I behold a long and solemn moving train. In front is a gorgeously decorated hearse, and immediately behind it follows a long train of finely ornamented carriages. I draw near that I may be a faithful witness of what passes. The lid of a coffin is
removed, and before me I see the features of the dead. After many mourning friends have gazed for the last time, in this world, upon the expressionless face, and imprinted the parting kiss upon the bloodless lips, the body is gently lowered into the tomb. Another traveller from time to eternity has become a resident of "The Silent City." A rich man passed from earth, and left his wealth behind. The train moved off, and I was again left to reflect upon what I had seen. This man leaves a companion and two children to mourn his loss. But how different their condition from that of many others, by whom they are surrounded. They are luxurating in ease, while others are groaning beneath a pinching poverty. But the last week I saw this same rich man thrust from beneath an humble covering, a widow and six fatherless children, because she failed to pay her monthly dues on rent. Yet he goes to church, and with solemn visage ask God to have mercy upon the poor widows and orphans! The Scripture teaches me that, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep one's self unspotted from the world." Oh! how much the lesson here taught is unheeded by the world! How many sighs and groans would never be heard, if those professing to be Christians would but live in accordance with what is taught in the above quotation! But my revery is again interrupted by the approach of another train, but not so long nor so dazzling to the eye as the former. Instead of the costly horses, the coffin is borne by four men. Instead of the long train of costly carriages, there followed a few mourners on foot. As the covering of the plain coffin is removed from the face of the dead, I behold the now inanimate form of her whom the rich man had rudely driven from shelter a few days before! Sickness and privation have had their effect upon her wasted form; and she too has found a resting place in "The Silent City!"

Again I am left alone in the city of the dead

"What is life? 'tis but a vapor,
Soon it vanishes away!"
And is it possible?—Yes it is true that there is a common level! The bodies of the rich, as well as of the poor, become food for worms! Then go, vain, pompous grandee! the day is fast approaching, when your head will be as low as mine! But, Oh, sweet thought, dear hope, "Blessed and happy are they who have part in first resurrection!"

Rosedale, Mo.

Florence.

Earth to earth and dust to dust!
Here the evil and the just,
Here the vassal and the king,
Side by side lie withering!
Here the matron and the maid,
In one silent bed are laid!
Spirits of the ransomed just,
Earth to earth and dust to dust

Near Fulfilment of Important Prophecies. Second Coming of Christ

"Coming events cast their shadows before."—Sir. W. Scott.

It seems to be the opinion of persons of intelligence and discernment, students of prophecy, well read in the Bible, close observers of passing events in the Old and New Worlds, and watchers of "the signs of the times," that we are on the eve of the fulfilment of some of the most important prophecies of the Bible; and of the occurrence of events of the most extraordinary and astounding character, which may ultimately shake society to its foundations, and revolutionize the political, moral and religious world!—that the great political and religious earthquake, predicted in Revelation, may be at hand, or not very far off in the future! Indeed, the vast military preparations—the general arming of the people—the mighty accumulation of the munitions of war—the breaking asunder of the bonds uniting nations—in both the Old and New Worlds—seem to have a significance greater than the casual observer may be disposed to give them; and to point to something ominous in the future—dimly discerned and looming up in the distance, like a giant spectre!
In this age of railroads and telegraphs, which seem to have given a new impulse to every thing, events transpire and changes take place, with a rapidity and quickness, never dreamed of in the past and that have no parallel in the history of the world. Hence it is an age of revolution, in religion, politics, and every thing else; and events that used to require the slow progress of ages to bring about, now transpire in less than a generation, and even in a decade. Hence events, that, according to the usual course of things, once appeared far off in the future, may now be near, even at the very doors; and may come upon us before we are aware, and find us unprepared for them!

As regards our own condition, in connection with these great movements and transpiring events, we all believe, and with just reason, that the providence of God has been over us as a nation, in the achievement of our independence, and in providing in this western world an asylum for the oppressed of all nations, and a secure home and retreat for religious and civil liberty; and we cannot believe that he will now desert us in this our hour of adversity and need; but that, as he can bring good out of evil, and cause the wrath of man to praise him, he will yet overrule all these national calamities and troubles for our good and his own glory—if for nothing else, to show us that no human government or organization is stable, secure, and fitted for the progress and perfection of man; and that there is no permanent safety and security in any government but that of the Lord Jesus Christ. It may be too that all this is to chastise us as a nation, for our crimes and sins, our ingratitude to God, unthankfulness, and abuse of his blessings, so lavishly poured out upon us, and of the great privileges we have been enjoying! We learn from history, and from the Bible, that God punishes nations as well as individuals, on account of sin and ingratitude; and we cannot expect to be exempted. And we learn that ingratitude, or unthankfulness, is among the worst sins of which a nation or a people can be guilty.

But to return to our subject, that of the approaching fulfilment of some of the most important prophecies of the Bible.
The idea that the Millennium will be introduced by the gradual, peaceful and general spread of the gospel—the universal diffusion of the Christian religion—until all shall become Christianized, and it shall cover the whole world—is, we believe, now being generally abandoned, as inconsistent with prophecy.

It is now becoming generally admitted, that, according to prophecy, there is to be a universal War before the Millennium—a general contest of the most sanguinary and destructive character—compared with which all former wars of the world are trivial, and which, in its character and destructive effects, may surpass them all in the aggregate! This great war is predicted no less than four times, in the book of Revelation—at the close of each of the four parallel visions of that book—of the Seals, (Rev. vi. 12—17,) of the Trumpets, (xi. 15—19,) the Vials, (xvi. 12—21,) and of the Church, (xix. 1—21,)—each time with some added terror, and the last, "with the most overwhelming accumulation of the images of individual and national ruin!"

We are now no doubt living in the interval of the fifth seal, consisting of a (comparatively) brief intervening period, between the (old) French Revolution, (in the fourth seal) and this great, universal war—"occupied by Providence in preparing and securing the Church; in spreading the Scriptures; and in giving a last opportunity to the unbeliever and idolater to accept the truth of God." And, we ask, do we not see that preparation now going on in the true Church of Christ, in the current Reformation which was inaugurated some thirty years ago, and is now progressing and extending with such unparalleled rapidity?—making ready for a period which, in the language of Croly, shall come upon the world "with a destruction of which that of Jerusalem was but a type, and which can find no parallel but in the inevitable fury of the Deluge!" (See 19th chap. of Revelation, and 38th and 39th chaps. of Ezekiel.)

As our Savior, at his first coming, had his harbinger to prepare the Jewish nation for him—to "make ready a people prepared for the Lord"—so now before his second coming, as the
NEAR FULFILMENT OF PROPHECIES

"Word of God," (Rev. xix. 13-) he has a preparation making for him by the current Reformation, the great object of which is to restore primitive Christianity to the world in its faith and practice, and to prepare the Church of Christ for that great period, by "making ready a people prepared for the Lord." And let it here be noted, that all this preparation for his coming, like that for death and eternity, must take place before. When he shall appear, as predicted of his coming, the period of respite, of the long-suffering and the mercy of God, will be over and past! Those who neglect it till then will be too late! The guests invited to the "marriage supper of the Lamb," will have taken their seats, and the door closed on all without. Hence; "Blessed are they which are called to the marriage supper of the Lamb." The Bride, the Church, will be ready "arrayed in fine linen clean and white; for the fine linen is the righteousness of saints." All must have on this wedding apparel; and those who do not will be cast out, "into outer darkness where will be weeping and gnashing of teeth." (See the parable of the marriage of the king's son, Matt. xxii. 11-13. Jesus is the King's Son—the marriage in Rev. xix chap.) When Jesus came the first time to earth, it was on a mission of mercy. He was "a man of sorrows and acquainted with grief;" so poor he had not where to lay his head; despised and buffeted and spit upon; and finally died the most cruel and ignominious of all deaths, to save the world from sin, its consequences and punishment. But when he comes the second time it will be as an all-powerful and triumphant Conqueror, on a mission of vengeance upon his enemies and those of the Church, and followed by the armies of heaven—as we see in the 19th chapter of Revelation. It will be a war of victory and extermination, that will end in the complete discomfiture of his enemies, and the universal victory of the Church; the destruction of all sin and sinners from the face of the earth; and the inauguration of the glorious period of the Millennium!

Hence the language of prophecy in reference to his second coming. When he ascended, the angel said to his disciples, as they gazed after him, and a cloud received him out of their
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sight: "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And said Jesus himself, when asked by his disciples what should be the sign of his coming: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven with power and great glory"—for "every eye shall see him." It will be sudden and take the world unprepared and by surprise: "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be"—in the east first, and as sudden as the lightning. Corresponding with all this is what we find in Revelation in reference to his coming: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him." Why shall they wail?—because his coming has taken them by surprise, and unprepared; and he has come to take vengeance upon them! Hence at the close of the vision of the Seals, at the overthrow of all human dominion and government, (in Rev. vi. 12—14,) under the figures of the darkning of the sun and moon, falling of stars, earth-quake, etc. the apostle says: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" It has found them unprepared; the time of the mercy of God is passed: Jesus has come for vengeance; and what will they do? Destitute of his favor; bereft of all hope; despairing of his mercy and roused and urged on by the dragon of Infidelity, the false prophet of Jesuitism, and the beast of Roman Catholicism, they will organize their armies, combine together, and make war against him, hopeless as may be the contest! These three influences or powers were seen by John, (Rev. xvi. 13—16.
at the close of the vision of the Vials, as "unclean spirits like frogs," that were to "go forth to the Kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty"—"into a place called in the Hebrew tongue Armageddon." And again, at the close of the vision, (Rev. xix. 11—21,) after seeing heaven opened, and Christ making his second advent, with the armies of heaven following him; a sharp sword issuing out of his mouth, with which to smite the nations; ruling them with a rod of iron, and treading "the wine press of the fierceness and wrath of Almighty God," he says: "And I saw the beasts and the Kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." The result will be, as we learn in the same connection, (Rev. xix. 20, 21,) the taking of the beasts and false prophet, and the casting of them alive into a lake of burning fire and brimstone; the universal destruction of the wicked and alien world; the complete expulsion of sin from the earth; the overthrow of all human government, and erection in its place of the government of the Messiah the binding of satan and end of his power; and the inauguration of the glorious era of the Millennium! God has determined the overthrow and end of all human dominion and government, and the establishment in their place of those of his Son, as the King of kings and Lord of lords; and it will be so, as certainly as He exists. Amen.

That this terrible, this awful period to the alien world, living in sin and rebellion to the government of Christ, will take them unprepared and by surprise—when the long-suffering of God and the offers and period of his mercy are passed—is evident from the following, near the close of the book of Revelation; "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be"—as the period of God's mercy is past, and the time of his vengeance come, let each character remain as he is; as there is now no pardon, no
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favor, no use of reformation, to the impenitent and disobedient, whose doom is fixed; and as the righteous will be accepted and saved, and obtain his reward. Hence Jesus says that his coming will take the world as did the deluge the antediluvians: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." That coming has never taken place yet, but is still in the future; and will not take by surprise the true Christian, who, living in the faithful discharge of his duties, is watching for the appearance of his Lord, who "to those who look for him shall appear the second time without a sin-offering unto salvation."

As we know not when this period will arrive, and as it may be near at hand for aught we know, let us be prepared for it, and let it not take us by surprise, as it will the thoughtless, wicked and disobedient world. Let us read rightly the signs of the times, which are becoming ominous and full of significance. There were to be "wars and rumors of wars;" and never has there been a period when they have been more rife, or such has been the case more than at the present! Nation was to rise against nation, and kingdom against kingdom, and there were to be famines, and pestilence, and earthquakes in various places; and all these things have taken place, and are now perhaps more rapidly transpiring than they ever have been! May we not then say with the apostle: "the coming of the Lord draweth nigh;" and with the Savior, "that it is near, even at the doors." Let us then heed his admonition: "Watch therefore; for you know not at what hour your Lord doth come;" and: "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh;" and again: "what I say unto you I say unto all, Watch." In the language of the apostle Peter: "But the end of all things is at hand: be ye therefore sober and watch unto prayer. And above all things have fervent love among yourselves." Walking in all the commandments and ordinances of the Lord blamelessly; and standing
perfect and complete in the whole will of God; let us gird on all the Christian armor, keep it on, and ever be ready to enter the ranks, under the great Captain of our salvation, when he shall come. Even so, come, Lord Jesus. The favor of the Lord Jesus Christ be with all the holy brethren and sisters.

J. R. H.

BACKSLIDING AND APOSTASY.

We shall not here discuss the possibility of apostasy, as it is so plainly taught in the New Testament, that there is no need of doing so. We will only remark, that to remove all danger of it to the Christian and to render it impossible, the mind and nature of man would have to be entirely changed from what they are. The same faculties, abilities, etc. that render man capable of being religious, of becoming a Christian, render him liable to apostatize. Deprive man of the liability to apostatize, and you deprive him of the power of becoming a Christian!

Some Christians are a good deal perplexed in mind, in reference to what Paul says on the subject of apostasy. In his epistle to the Hebrews, after exhorting and admonishing the Hebrew Christians: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised:) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching"—admonitions which we would all do well to take to ourselves and to profit by them—he says, on the subject of apostasy. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and of fiery indignation, which shall devour the adversaries;" (Heb. x. 26, 27:) and again: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance [reformation]; seeing they
crucify to themselves the Son of God afresh, and put him to an open shame," (Heb. vi. 4—6.) From Paul’s saying that if Christians thus wilfully sin it is impossible for them to be renewed again unto reformation, these good brethren and sisters are disposed to infer that if Christians happen to commit sin wilfully, in the common acceptance of the term, there is no hope for them, and no chance whatever of regaining the favor of God! This would be awful enough; and should cause them to shun sin as they would the venomous bite of the viper! But such an inference as this, is based upon a misunderstanding of the real meaning and design of the apostle; and results from not considering the scope and drift of his arguments and remarks. Now we know, as well as learn from the Bible, that such a thing as utter sinlessness and absolute perfection are not attainable in this life—whatever some people may say about sanctification and Christians becoming perfect here. James says: "In many things we offend all;" and John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" but that: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Every sin a person commits is wilful, in the sense of being voluntary.

Now to understand Paul, (in Hebrews,) we must notice well the design of the apostle, in that epistle. The infidel Jews were constantly endeavoring to draw away the believing Jews, from the faith of Christ into Judaism; to induce them to apostatize from the religion of Christ to that of Moses; and Paul tells these Hebrews, that if they wilfully renounce Christ, and become habitual sinners, as they were before, there was no other sacrifice for sin; and that it was impossible for such persons to be brought back, "to renew them again to reformation," as they had thus "crucified the Son of God afresh and put him to an open shame," and nothing new could now be presented to them to take hold of their minds, seeing that the gospel of Christ had been exhausted upon them.

Such we understand to be the meaning of Paul, in these passages, when we take into consideration the design and scope of
the whole epistle. There are some passages in the first epistle of John in reference to Christians sinning, that have to be understood in the same way. John says: "Whosoever is born of God doth not commit sin," that is, does not habitually commit it and indulge in it, as the sinner does, and as the Christian did when in his alien state; and he then gives the reason: "for his seed [the word of God] remaineth in him—under the influence of this "good seed," which has been sown in his mind, he does not go on habitually in sin—"and he cannot sin [habitually] because he is born [or begotten] of God." John continues; "In this the children of God are manifest, and the children of the devil"—the children of God by not habitually indulging in sin, and the children of the devil by doing so. Again: "We know that whosoever is born of God sinneth not," does not go on habitually in sin; "but he that is begotten of God keepeth himself"—from sinning habitually—"and that wicked one toucheth him not." We can also see here what is the "sin unto death," of which the apostle speaks, in this connection; and that it is the great sin of apostasy: "If any man [any Christian] see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death [apostasy:] I do not say he shall pray for it;" as prayer would avail nothing in such a case; nothing, where the Christian wilfully, and with his eyes open, turns infidel, and renounces Christ; but "a certain fearful looking for of judgment, and of fiery indignation, that shall devour the adversaries." And then Paul continues; "He that despised Moses' law died without mercy under two or three witnesses"—was stoned to death on their testimony in reference to the offense—"of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, [has thus despised Christ and his gospel,] and hath counted the blood of the covenant where with he was sanctified an unholy thing, [separated from his sins,] and hath done despite unto the Spirit of grace?"

This brings us to the subject of backsliding, which is quite
different from that of apostatizing. The backslider is a Christian who does not renounce Christ, and cast away his confidence in him; but one who has unfortunately been led away from the path of duty, and seduced by temptation or the operation of circumstances, into sin; and who can be re-claimed again, and brought back into the path of duty. But it is a condition against falling into which the Christian should be always on his guard; as it often leads the person into open rebellion against God, and the renunciation of Christ and his religion—in short, into the awful state of apostasy! Hence the many admonitions to watch: "Watch and pray, lest ye enter into temptation," etc. James speaks of the backslider, when he says: "Brethren, if any of you do err from the truth, and one convert him [reclaim him back to Christ]: let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." From this we learn, that should the backslider die while in that condition, or never recover from it, the "second death" will be his awful doom—eternal punishment in the lake of fire and brimstone! Oh, how cautious, how particular, should every Christian be, about sinning! How particular should he be in guarding against every approach to it, and to "keep himself, so that the wicked one touch him not!"

The life of the Christian is a constant struggle in battling against sin. He has to maintain a constant warfare against the powers of darkness. Paul has well described it in his epistle to the Romans, in the case of a Jew under the law, whom he personifies: "to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do."—"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" He then thanks God! that there was a remedy for it in the gospel of Christ: "I
thank God through Jesus Christ our Lord." And further on:

"There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." The Christian, therefore, is not in a state of condemnation; but, by his obedience to the gospel, in submitting to the law of pardon—"the law of the spirit of life"—announced by the apostle Peter, on the day of Pentecost, when he opened the kingdom of Christ to the Jews, he has been introduced into a state of pardon, favor, acceptance and covenant relation with God; in which he has God for his Father, and Jesus Christ for his elder Brother and Mediator; and when he is so unfortunate as to fall into sin, if he will sincerely repent, pray to God through Christ for pardon, and forsake his sins, he has the assurance of God in his word, that they shall be forgiven.

But the more his soul is imbued with the Holy Spirit of God, which he receives when he obeys the gospel, and which he must endeavor to retain by diligent studying of the word of God, prayer, and a life of obedience to God, the less will be the danger to him of back-sliding and apostasy. Oh, then, let us ever strive against sin, and do nothing to "grieve the Holy Spirit of God," and cause him to depart from us. "Let the same mind be in us that was in Christ Jesus,"—"let Christ dwell in our hearts by faith"—and, in order to this, "let the word of Christ dwell in us richly and in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs; making melody in our hearts to the Lord." We will merely add in conclusion, that one of the great advantages of the gospel of Christ over the law of Moses, is that it is a system of mercy and pardon. The law condemned to death without mercy, those under it; but the gospel contains a plan of forgiveness for offences for those under it, when they are so unfortunate as to fall into sin. But more on these subjects anon.

MILAN, Mo. Sept. 24th 1861 J. R. H.

The tongue needs a bridle, like a horse, to restrain, and guide it
There is a day of small things, as well as one of large and important ones; and we are taught in the Bible not to despise it. Zechariah, the prophet, speaking of the laying of the foundation of the second temple at Jerusalem, by Zerubbabel—the type of the second, or present Church of Christ—says: “For who hath despised the day of small things?” The beginning was small, a mere foundation, but it was not to be despised, though the superstructure to be erected on it, might be far inferior to the first Temple, the splendid edifice reared by Solomon, and so long the admiration of the world; but it was to possess a glory that the first Temple, with all its splendors, never had; for the long promised Messiah, the Lord Jesus Christ, was to come to it; “and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts.”—“The glory of this latter house shall be greater than of the former, saith the Lord of hosts;” “and the Lord, whom ye seek, shall suddenly come to his Temple, even the Messenger of the covenant, whom ye delight in.”

While the first Temple was a type of the apostolic or first church of Christ, the second Temple was typical of the present, or second Church of Christ, as we have said. So inferior was the second, to the first Temple, that it is said, some of the old Jews, who had seen the latter, wept on beholding it! Had they known of the glory with which it was to be invested and which should cause it to eclipse the first one, they might have dried their tears. And although the present Church of Christ, the current Reformation, may be as far inferior to the apostolic, as the second Temple was to the first, it is destined to have a glory as far surpassing it as that; for when the Lord Jesus Christ shall come the second time, he will come to this Church, as “the Bride, the Lamb’s wife,” his betrothed, (as we see in Rev. xix chap.) which is now making ready for him, when she is to be arrayed in wedding garments, “clothed with fine linen, clean and white, which is the righteousness of saints,” to be united to the Bridegroom, at his second advent.

When Alexander Campbell first formally enunciated the
THE DAY OF SMALL THINGS.

doctrine of *baptism for the remission of sins*, in his debate with McCalla—though it had for ages been in the creed books of the Sects, and was admitted by nearly all the principle reformers, Biblical critics, commentators, etc. but never put into practice by them—little was it thought that it would so soon be preached throughout the length and breadth of the land, as the apostolic plan of remission and justification by faith, and be so rapidly and universally received! Yet it was so. And when, with a few fellow disciples (not followers) he, in conjunction with his venerable and sainted father, constituted and organized the first congregations of Christ, in reality as well as name, in these United States, little did they think, that by the year 1861, the disciples of Christ would number *three hundred thousand, or half a million*.

It was "the day of small things," but not to be "despised." Almost every thing in religion and nature, has its "day of small things," at its incipiency or beginning. See the diminutive size of the *mustard seed*, and how large the plant that grows from it. Like unto that, said Jesus, should be the Kingdom of Heaven—small at the beginning, but increasing and expanding in its progress, until eventually "the little stone cut out of the mountain without hands," shall fill the whole earth! Look at that gigantic oak, whose roots extend far and wide in the earth and its branches stretch athwart the sky, while its trunk resists the most powerful tempests—it was once a *small acorn*, but it vegetated, and grew on from day to day, and from year to year, until it become what you now see.

When *Martin Luther* protested against the sale of indulgences, and blew the trumpet of Reformation, little did the Papal Hierarchy think what would be the result, from this attempt of a single bold and daring spirit! Little did they dream that it was to be their death-knell; and that it was to result in their weakening and loss of power; and finally in the complete overthrow of the Popedom! And little, perhaps, did Luther himself think of the mighty Reformation he was inaugurating, and the tremendous results that were to follow from his efforts!
He saw a mighty evil—an enormous sin, fraught with the greatest mischief and the blackest crime—and he had the moral courage to oppose and denounce it, in the face of a priesthood of almost absolute power, and at the peril of losing his life! He was determined to make an effort to stay the tide of corruption that was threatening to overwhelm the world, and sweep away the last vestiges of real religion from the earth, and it was successful. It was his "day of small things," and not to be "despised."

Every man who has risen to a well-earned eminence and distinction, has had his day of small things, when he began; and had he despised it he would never have attained to the elevation to which he arose. Every great invention and discovery has had its day of small things. It was a small thing, for Watt or Fulton to be noticing the movements of the lid of a coffee pot, by the escaping steam, while boiling on the fire before which he was warming himself; but he here got the idea of the steam engine, that has wrought such a revolution in the application of motive power to machinery. So of the discovery of the electric telegraph, and almost every other great discovery, by which mankind have been benefitted.

Periodicals too have their day of small things, their beginnings, which are not to be despised, where the design is a good one and the object of a laudable character. As we are beginning the publication of one, it is our day of small things. Let it not be despised; but let our enterprise be encouraged by the subscriptions and efforts of our brethren, so that it can be sustained, and we hope to accomplish important results. Our great object, as we have said, is not to make money; or we would have gone at almost any thing else, as all know, who know any thing about the publication of periodicals; but it is to do good, in that way in which we can most effectually serve the cause of Christ. And if we can make enough to pay the expenses of the publication, and sustain us in conducting it, we shall be satisfied.

J. R. H.

The fear of the Lord is the beginning of wisdom.
Paul, speaking of the Church of Christ, says, (Eph. ii. 10 20.): "Now therefore ye [Gentiles] are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," etc. Having always regarded the prophets here spoken of as those of the Old Testament, we had been unable to see why the apostles were placed first and the prophets afterwards. And this difficulty was increased by the same order being noticeable again in Eph. iii. 5, where Paul, speaking of the mystery of the union of Jew and Gentile in one body, in the Church of Christ, says: "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit," etc. But last winter, a beloved and intelligent brother proclaimer of Grundy Co. Mo. (Eld. Martin Petersen) suggested to the writer, that these were not the prophets of the Old Testament, mentioned here but of the New; when it became obvious to us at once that he was right. This view is confirmed by the last passage quoted—that the revelation of the mystery predicted by the Old Testament prophets, was made unto these New Testament prophets—"now revealed unto his holy apostles and prophets." As the apostles were the ambassadors and ministers of Christ, by whom the Christian Institution was to be "set up," of course they would have the precedence of all the extraordinary ministers of the Church, and rank first; and as these prophets were classed with them as a part of the foundation of the Church—"Jesus Christ himself being the bottom foundation stone"—they must have occupied a position, not only next in order, but much superior to any of these other officers.

We find this same order observed in another place in this epistle, (Eph. iv. 11 : ) "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," etc. I have spoken of these as extraordinary offi-
cers, by which I mean that they were of the miraculous character, and not intended to be continued; in proof of which we will merely quote some of what immediately follows, "For the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God," etc.—except evangelists and teachers, which we find continued, the latter in the bishops or elders, an important qualification of whom is that he "be apt to teach."

We find the term prophet used in the same connection and order, as we are speaking of, in 1 Cor. xii. 28: "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." These prophets being named by the apostle as a part of the foundation of the Church of Christ, along jointly with the apostles, gives them a peculiar position, and a higher one than pastors, teachers, evangelist, or any other class of these officers; and will make it worth our while to examine closely into their character, which, as we will see, gives them that position, and a rank next to the apostles. Though let us, in the first place, notice that foundation a little more particularly. Paul says, as we have seen, that the Church "is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together growth unto a holy temple in the Lord," etc. It is generally conceded, we believe, that the Jews, in the figurative language here used, constituted one side of the building, and the Gentiles the other, united together in one body or building by Jesus Christ, as the corner, or bottom foundation stone. The apostles being the foundation of the Jewish side, according to the figure, the prophets would become that of the Gentile side; and thus the Church would be built upon the two.—The following from Barnes' Notes on the New Testament, (which, by the way, is on the whole the most valuable commentary with which we are acquainted,) shows the character of these prophets: "This
word properly means to predict future events, but it also means to declare the divine will; to interpret the purposes of God; or to make known in any way the truth of God, which is designed to influence men. Its first meaning is to predict or foretell future events; but as those who did this were messengers of God, and as they commonly connected with such predictions instructions and exhortations in regard to the sins, and dangers, and duties of men, the word came to denote any who warned or threatened or in any way communicated the will of God; and even those who uttered devotional sentiments or praise. The name in the New Testament is commonly connected with teachers. Acts xiii. 1, "There were in the church at Antioch certain prophets and teachers, as Barnabas," etc. xv. 32, "And Judas and Silas being prophets themselves," etc. xxi. 10, "A certain prophet named Agabus." In 1 Cor. xii. 28, 29, prophets are mentioned as a class of teachers immediately after apostles, "And God hath set some in the church; first apostles, seconly prophets; thirdly teachers," etc. The same class of persons is again mentioned in 1 Cor. xiv. 29-32, 39. In this place they are spoken of as being under the influence of revelation, "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. And the spirits of the prophets are subject to the prophets." ver. 39, "Covet to prophesy, and forbid not to speak with tongues." In this place endowments are mentioned under the name of prophecy evidently in advance even of the power of speaking with tongues. Yet all these were to be subject to the authority of the apostles. 1 Cor. xiv. 37. In Eph. iv. 11, they are, mentioned again in the same order: "And he gave some apostles; and some prophets; and some evangelist; and some pastors and teachers," etc. From these passages the following things seem clear in relation to this class of persons. 1. They were an order of teachers distinct from the apostles, and next to them in authority and rank. 2. They were under the influence of revelation, or inspiration in a certain sense. 3. They had power of controlling themselves, and of speaking and keeping silence as
they chose. They had the power of using their prophetic gifts as we have the ordinary faculties of our minds; and of course of abusing them also. This abuse was apparent also in the case of those who had the power of speaking with tongues. 1 Cor. xiv. 2, 4, 6, 11, etc. (4.) They were subject to the apostles. (5.) They were superior to the other teachers and pastors in the church. (6.) The office or the endowment was temporary, designed for the settlement and establishment of the church; and then, like the apostolic office, having accomplished its purpose, to be disused, and to cease. From these remarks also will be seen the propriety of regulating this office by apostolic authority; or stating, as the apostle does here, the manner or rule by which this gift was to be exercised."

The reader will pardon these long extracts, as we conceive that the importance of this office has justified us in making them, as we wished to set it clearly before the mind; and to show why these prophets were placed by the apostles, as a part of the foundation of the church, without whom that foundation would have been incomplete. That it was not the prophets of the Old Testament, we think we have shown clearly and incontrovertibly. In fact, how the Church of Christ could have been built in part on them, we cannot see; as, in that case, the foundation would have been laid before the corner-stone (Jesus Christ) was, who had to come into the world, die, and rise from the dead, before He could become "the head of the corner!" And, as we have seen, the great mystery of the union of Jew and Gentile in one body in Christ, was kept secret from these Old Testament prophets—"the mystery which hath been hid from ages and from generations, but is now made manifest to his saints"—"unto whom it was revealed that not unto themselves, but unto us they did minister," etc.—"which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."

J. R. H.
REMISSION OF SINS.

NO. 1.

In all ages of the world, since the introduction of sin into it, and man has become exposed to its penalty, the subject of remission of sins—how to escape its guilt, avert its punishment, and secure the favor of God—has been one of the greatest importance to him. Nor has God left him in the dark here, to grope his way in doubt and fear, but with every religion he has given to man, has connected institutions of remission, by complying with which in faith, and on reformation, man can have clear, indubitable evidence of pardon—the assurance that his sins are blotted out, and he is regarded by God as justified from them, as religious, and accepted by him.

Remission of sins is regarded as a matter of such importance, that Luther, the great Reformer, said that the doctrine of justification was the test of a standing or falling church—that, if right here, she was hardly apt to be wrong in any thing else; and if wrong in this, she was hardly apt to be right in any thing, as far as the order of heaven is concerned. Luther was right, as both history and observation abundantly prove. A misconception, or perversion, of God's institution for remission, arranges and throws into disorder and confusion the whole order of heaven, in conversion and regeneration. We have an example of this, in every sectarian system in the land. They have, with hardly an exception, all the items of conversion, but have the order of Heaven perverted and wrongly arranged; and the result is, that, in consequence of this, they nullify it "to all intents and purposes," as far as the justification of the Christian system is concerned. As we have made the affirmation, we shall endeavor now to make it good, by adducing the proof. In the first place then, justification consists in God's acquitting an individual of his sins, in consequence of a change of heart or mind in him, reformation of conduct and character, and his then submitting to the institution of remission which God has appointed for that purpose. Now the order of conversion, in the Christian religion, is first, faith in the Lord Jesus Christ; then reformation towards God; then confession with the mouth that
REMISSION OF SINS.

Jesus Christ is the Son of God; and lastly, baptism in the name of Christ, and into the name of the Father, and of the Son, and of the Holy Spirit, in order to the remission of sins. Now let us try some of the sectarian systems by this, and see how they agree, or rather disagree. We will take the Paidobaptist first. Their order is, first, baptism, then repentance, then faith, and then remission of sins: completely reversing the Gospel plan, with the exception of one item, and the omission of one!—completely proving our affirmation. Let us take the Baptist system next. That consists of, first, repentance, then faith, then remission of sins, and lastly baptism—thus transposing the the Gospel order, and leaving out one item!—again proving what we have affirmed. All this has come from misconception and misapplication of the Gospel plan of remission or justification!

Now how repentance should be placed before faith, when there can be no real, genuine repentance without it—without its antecedent existence, is "the mystery," as we say—that which it is difficult to account for; and we expect that the advocates of these systems will be equally at a loss to give any plausible Scriptural reason for it! It is in this as Paul says in his epistle to the Romans, about "calling on the name of the Lord." After saying that "whosoever will call upon the name of the Lord shall be saved," he then asks: "But how shall they call on him, in whom they have not believed?—and how shall they believe, unless they hear?—and how shall they hear without a preacher?—and how shall he preach, except he be sent?" And as "he that believes and is baptized, shall be saved," and Paul himself was commanded to "arise, and be baptized, and wash away his sins, calling on the name of the Lord;" the order of Paul here is, first, sending the preacher—then the preaching—then the hearing—then the faith—then calling on the name of the Lord in baptism—and as the result of all the washing away, or remission of sins, and salvation from them.

We suppose that the reason for thus placing repentance before faith, in these sectarian systems, is because of its occurr-
ence thus in such passages as the following: "Repent, and believe the gospel"—"repentance towards God, and faith in the Lord Jesus Christ," etc. Now, if this is the reason—and we can see no other—that we are to take the items of conversion, in the order we find them in the text, any and everywhere, it will make a rule of criticism utterly at war with all just rules of interpretation, and that would make the Bible inconsistent with itself, and play havoc with its real meaning! The reason for the occurrence of repentance before faith in these passages, is easily given. Both Jesus and Paul were addressing Jews, who had to repent (reform) towards God before believing on Christ. John the baptizer preached to them to reform, and to believe on him who was to come, as we learn from Paul, when he baptized the twelve at Ephesus.—But we are not to wonder at the like of this, of which we have spoken, in the advocates of a sectarian system, which, as we have seen, so completely reverses and transposes the order of the gospel.

J. R. H.

DOOM OF THE COVETOUS MAN.

—"nor covetous man who is an idolater"—

Paul, in writing to the Ephesians, speaks of certain characters, who, he says shall have no "inheritance in the kingdom of God and of Christ," among them the "covetous man, who," he affirms, "is an idolater." Barnes, in his note on the passage, has well depicted the doom of such a one: "What a doom awaits the covetous man! He, like the sensualist, is to be excluded from the kingdom of God. And what is to be his doom? Will he have a place apart from the common damned—a golden palace and a bed of down in hell? No. It will be no small part of his aggravation that he will be doomed to spend an eternity with those in comparison with whom on earth, perhaps, he thought himself to be pure as an angel of light." If people would properly reflect on what Paul says elsewhere, that "we brought nothing with us into this world, and can carry nothing out;" on the perishebleness of every thing earthly; the mortality of man; and on the doom which will most certainly await the covetous in a future state of existence and from which there can be no escape, they would certainly be less covetous, if they could be so at all. Let the awful doom be remembered!

J. R. H.
State Meeting,

From the American Christian Review.

Minutes of the Missouri State Meeting.

Bro. Franklin: The brethren in Missouri were notified through the Review, sometime since, that our annual State meeting would convene in Columbia, on Thursday the 28th of August. Owing to the excited state of the public mind, and to active military operations then in progress in our State, obstructing and endangering the highways of travel, the attendance was small, and the meeting did not organize until Saturday morning. Nevertheless our interviews were pleasant and profitable, and a work was begun which we humbly trust will continue to grow until it shall have the sympathy and enlist the active energies of the entire brotherhood in the State, and, under the blessing of the heavenly Father, become the means of accomplishing much good. A brief abstract of the proceedings is furnished below.

Saturday, Aug. 31, 9 o'clock a.m.

The meeting was organized by calling Elder T. M. Allen to preside as Chairman, and J. K. Rogers to act as Secretary.

The Chairman, after an appropriate opening address, read the 72d Psalm, and prayer was offered by Eld. J. H. Haden.

The following names were enrolled, viz.: Eld. J. H. Haden, Glasgow; Wm. Truitt and R. B. Naylor, Mt. Pleasant, Howard County; Eld. A. Wilson, Paris; Eld. J. T. Brooks, Mexico; Eld. P. K. Dibble, and Drs. Smith and Martin, Fulton; Eld. T. J. Marlow, New Bloomfield; Els. J. D. Dawson, W. T. Lenior, Thomas S. Elston and J. K. Rogers, Columbia, (the members of the congregation promiscuously attending and participating in the exercises;) Eld. T. M. Allen, Bethany; Eld. J. O. White, Dripping Springs; S. T. Bush and R. Bobards, Red Top; D. W. S. Crump, Friendship; and J. B. Fenley, Millersburg, Boone county; McSwain, from California.

On motion of the Secretary, a committee of three—Elds. Dibble, Wilson and Dawson—was appointed to prepare and present business for the meeting at the afternoon session.

Elds. Dawson and Dibble entertained the meeting with short addresses. Adjourned, to meet at 2½ P. M. Benediction by Eld. A. Wilson.
Afternoon Session.

Reading of the Scriptures by the Chairman. Prayer by P. K. Dibble.

The Committee appointed to prepare business for the meeting, submitted the following:

1. Resolved, That the Annual State Meeting of the Christian church in Missouri, be, and the same is hereby, changed into a State Missionary Society, to be denominated the Missouri Christian Missionary Society.

2. Resolved, That we recommend the appointment of a committee to draft a constitution for the above Society, to be presented at the next annual meeting, or at some prior one called together by the proper authorities of this organization.

3. Resolved, That we further recommend to the preaching brethren throughout the State to lay the matter before their congregations, just before the next annual meeting, and request them to send up by their delegates what funds, in ready money or good subscriptions, can be raised, in order that the Society may have a basis on which to commence operations at once.

4. Resolved, That the proceedings of this meeting be published in the various religious periodicals taken by our brethren in this State.

A. Wilson, }  
J. D. Dawson, } Com.  
P. K. Dibble, }

The above report was unanimously adopted.

In pursuance of the second resolution, Elds. T. M. Allen, J. W. Mcgarvey and A. Proctor were appointed a committee.

On motion of Eld. Dibble, it was Resolved, That when we adjourn, we adjourn to meet in Fulton on Friday before the first Lord’s day in September next.

On motion of F. T. Russell, a vote of thanks was returned to the Baptist and Methodist Churches in Columbia, for the tender of their houses of worship on Lord’s day.


T. M. Allen, Chairman.

J. K. Rogers, Secretary.
The following is a report of the Union Co-operation Meeting, held with the congregation of Christians meeting at Oak Grove, Gasconade county, Mo., commencing on Friday before the fourth Lord's day in August, 1861.

On motion Bro. James Gilliland was chosen Chairman, and Bro. S. W. Lacy, Secretary.

The following are reports of delegates:

E. R. Childers, New Heaven—65 members; 12 added during the year; prosperous.

E. R. Childers, Chamois—75 members; 32 added during the year; prosperous.

T. G. Childers, G. N. Valentine, Antioch—60 members; prosperous.

S. W. Lacy, Oak Grove—40 members; 6 additions during the year; prosperous.

James Gilliland, scattered brethren near Bourbon—15 added; prosperous.

Thomas Palmer, Thomas B Luster, also delegates.

On motion of James Gilliland, E. R. Childers was appointed messenger to attend the State Meeting to convene at Columbia, commencing Thursday before the first Lord's day in September, 1861.

On motion of Bro. Childers, the next annual co-operation meeting to be held at this place, commencing on Friday before the second Lord's day in August, 1862.

On motion of the same, it was Resolved, That the proceedings of this meeting be published in the Review and Pioneer.

S. W. Lacy, Secretary.

James Gilliland, Chairman.

S. W. Lacy, Secretary.


Bro. Wright: Please state in your next issue that correspondents will address me at Columbia, Boone Co., Mo., instead of Trenton.

W. D. STEWART.
THE GREAT CENTRAL TRUTH OF THE CHRISTIAN RELIGION.

"Thou art the Christ, the Son of the living God," says Peter, in reply to the interrogatory of Jesus, when he asked his disciples, "whom do men say that I the Son of man am?" —and says Jesus, in reference to his reply, "Upon this rock I will build my Church, and the gates of hades shall not prevail against it." The question was not asked by Jesus, in order to ascertain the opinions of the Jews about him; for as he he knew all men, and needed not that any should testify of man, for he knew what was in man," he was well acquainted with their opinions and sentiments in reference to himself; but the question was put to them to elicit from one of them the very answer that Peter gave; as it was necessary that some one of them should take the lead in opening the kingdom of heaven to the Jews and then to the Gentiles; and Peter was the best fitted of all the apostles for that office. Hence God revealed the great truth to him; and he anticipated the others, in the perception and confession of it.

Every system of religion, whether true or false, must have a central idea, upon which it is based, as a corner-stone, as the
great center of attraction, around which, as around the center of gravity, all its principles must revolve. Remove this, and the system falls, the superstructure crumbles to the ground! The great central idea of Mohammedanism is, that, “there is one God, and Mahomet is his prophet;” of Romanism, that the Pope of Rome is the successor of Peter, infalible, and the Vicegerent of Christ on earth; of Mormonism, that Jo. Smith was the prophet of God; and so on. Take away these central points, and these false systems all fall to the earth. Under the Mosaic system of religion, the great central truth was the unity of God, “the Lord your God is one God;” and under the Christian system, as we have seen, that “Jesus is the Christ, the Son of the living God,” or, as more briefly expressed, that “Jesus Christ is the Son of God.”

Hence as the sun is the great center of attraction in the solar system, Jesus is called “the Sun of righteousness” that should arise upon the world to those who loved the name of God, “with healing in his beams,” to irradiate a lost and benighted world, with his vivifying light. It is around this great center of attraction in the spiritual system, that all pure, holy and gracious affections of the human heart revolve, and it is from this center that all the light of that system beams and is diffused. Remove that center, and soon “darkness would cover the land and gross darkness the people,” and the world and Universe come to an end!

It was upon the great truth enunciated in Peter’s confession, that Jesus declared he would build his Church as upon a rock foundation, more firm and immovable than the “everlasting granite,” and that the gates of hades should never prevail against it—that all the powers and machinations of the unseen world should never be able to overthrow it. Nor have they, nor will they ever be able to destroy it. Eighteen hundred years have rolled away, and it has continued to exist, amid the origin, progress and decay of all other systems and organizations, whether civil, ecclesiastical, political or philosophical; and amid the rise, existence and fall of republics, kingdoms and empires!
THE CENTRAL TRUTH OF CHRISTIANITY.

Founded upon this rock, infidelity has assailed the Church of Christ in vain. Persecution, corruption and division—opposition of every kind and character—have been arrayed against it, to put it down, but in vain; as it has continued to exist on, through all the changes and vicissitudes of earth. From every ordeal to which it has been subjected, and out of every trial through which it has passed, it has come forth stronger and brighter than before. Like pure gold, which comes out brighter and purer from the crucible, when tested by fire, so has the Church come forth from all her trials—like the sturdy and giant oak of the forest, which the tempest only causes to strike deeper and firmer root in the earth!

"Like some tall clift that rears its awful form, Swells from the vale, and midway leaves the storm; Though round its base the rolling billows spread, Eternal sunshine settles on its head!"

Like the sun in the heavens, which has continued ever since the creation to pour its light upon the world without being darkened but once, when the Sun of righteousness was darkened in death, when the material sun veiled his face to keep from beholding the scene, so has this great central truth continued to shed its light upon the minds of men, intercepted only by the darkness of their infidelity, ignorance, depravity and wickedness. And it will continue to shine, until the whole world of mind shall be irradiated from pole to pole of the globe!

The belief of this great truth has a transforming influence on the mind and soul of man, which no other truth in the Universe possesses; as it imparts Spiritual life where none but animal and intellectual life existed; and invests it with the attribute of immortality; and thus elevates it to the seraphic beings who, basking in the eternal light of God, burn around his throne!

Letting down the golden chain from high, It draws man upward to the lofty sky.

It takes man up out of the slough and mire of sin and depravity; places his feet upon "the rock of ages;" links him to the angels and archangels and the hierarchy of heaven; elevates him to the fellowship of the "spirits of just men made perfect and
the general assembly and church of the first born in heaven:’’ and binds him to the throne of the invisible God!

But it is not enough to merely believe this truth, important as that is. It must not only exist in the heart, and there exert its transforming influence upon the soul, but it must be confessed with the mouth before men—it must find utterance with the tongue. Jesus says: “Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” And the refusal, or the neglect, of confessing Christ is equivalent to denying him. Many are ashamed of Christ, and thus ashamed to confess him! Of such Jesus says: “Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.” But let us hear Paul on both the faith and the confession what he terms “the word of faith,” as faith comes by hearing of the word of God. He tells the Roman Christians that it was “in their mouths and in their hearts;” and then tells them what it was: “That if thou shalt confess with thy mouth the Lord Jesus”—that Jesus is Lord, or Jesus Christ is the Son of God—“and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness, [justification;] and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed;” that is, who ever really believes upon him will not be ashamed to confess him.

As some kind of confession or profession in reference to the Christian religion, is generally considered, conceded and required by all to be necessary, many seem to regard this good, old confession, that “Jesus Christ is the Son of God,” so all-important to be made, as we have seen, and made as necessary a condition to pardon and salvation as faith itself, as unnecessary now and to be dispensed with—as too simple and easy to be made—and contend that they are at liberty to require something else, what they term a “Christian experience,” a misno-
mer, by the way, for it is really the experience of a dunce in becoming a Christian on their theory! We can very easily meet this, and dispose of it. We have shown that this good confession was required by the apostles, to which we could add the case of the Eunuch as an illustration of it and of Timothy who, Paul says, "confessed a good confession before many witnesses;" and now let them show us a single authority in the word of God for dispensing with it, or for substituting any thing else in its place, or in a single case, and we will acknowledge that they are right.

They may think it an indifferent matter about making this confession, or that God has left it optionary with men, but let us, in conclusion, call their attention to a fact of the utmost importance to them, as well as to all mankind, whether believing or infidel; and that is, that if they do not make that confession in this world, they will have it to do in the world to come, when they come to stand before the bar of God, and that too on their knees, and when it will avail them nothing in reference to happiness in heaven, but to their own condemnation! Speaking of the exaltation of Christ, Paul says: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth"—thus including all—"and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Again, in the most positive and emphatic language, confirmed by the oath of the Lord, and notice the connection: "for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, every tongue shall confess to God. So then every one of us shall give an account of himself to God."

Yes, when Jesus shall take his seat upon that "great white throne, from whose face the earth and the heaven shall flee away," when "the dead small and great stand before God," and "the books shall be opened," and "the dead judged out of those things which were written in the books, according to their works"—think, Oh think, that if you have refused or
neglected to confess Christ in this life, and to obey him by submitting to his government, and your name is "not found written in the book of life," that you will have to bow the knee and confess to him then; and receive the awful sentence of condemnation: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" Think, Oh think, of the awful fate of eternal banishment from the presence of God and the glory of his power! Think of the contrast, which will add to your misery—that of having for your companions, devils and the wicked and vile, the abandoned and abominable of earth; instead of the company of God, and Jesus, and the pure, and holy, and righteous! Instead of joining in the sweet and seraphic songs and praises and anthems of angels and of the redeemed in heaven; you will have to mingle your cries and lamentations with the howls of devils, and the wailings and curses of the damned! Instead of walking the gold-paved streets of the New Jerusalem; you will have to roll upon the fiery surges of the lake of fire and brimstone! Instead of quaffing of the water of life from the stream issuing from beneath the throne of God and the Lamb; like the rich man in the parable, you will plead for a single drop of water to cool your parched tongue! Think of all these things, and neglect not any longer to confess and obey the Lord. Remember the uncertainty of life, the certainty of death, and of a resurrection and judgment after death!—that this brief life is all the time in which you have to prepare for heaven—and that if you neglect this preparation, it is better for you never to have been born! But if, on the other hand, you will believe with all your heart upon the Lord Jesus Christ; repent of your sins, and reform from them towards God; confess before men, with the mouth, that "Jesus Christ is the Son of God;" and be baptized, "in the name of Jesus Christ," and "into the name of the Father, and of the Son, and of the Holy Spirit;" you will receive the remission of all your past or alien sins, be saved from them, "receive the gift of the Holy Spirit," and be introduced into covenant relation, and a state of favor and acceptance with God; and then if you will persevere unto death, in
a life of holiness, righteousness and obedience to him, will receive the great reward of everlasting life, happiness and glory beyond the grave! That such may be your happy destiny, reader, is my most sincere prayer!

J. R. H.

THE SEVEN MISSIONS.

2. THE MISSION OF CHRIST.

INTRODUCTION.

The second mission to which we come, is that of the Lord Jesus Christ, which includes his ministry upon earth. We learn that his mission was, like the first one he gave his apostles, not to the whole world, but confined to the Jewish nation; and accordingly we find that in the performance of his ministry he never transcended the boundaries of the Jewish nation but once, and that was his journey in Samaria, the reasons of which we will see before we are done. Paul says of him, in reference to his mission, "that Jesus Christ was a minister of the circumcision [the Jews] for the truth of God, to confirm the promises made unto the fathers [of the Jewish nation:] and that the Gentiles might glorify God for his mercy; as it is written, for this cause will I confess thee among the Gentiles, and sing unto thy name." Christ exercised his office as the Messiah among the Jews, for the purposes which Paul has here specified. "He was born a Jew; was circumcised; came to that nation; and died in their midst, without having gone himself to any other people"—for the purpose of confirming or establishing the truth of the promises of God. And hence he remained among the Jews, in the exercise of his ministry, to show that God was true, who had said that the Messiah should come to them; and to demonstrate that the promises of God should be fulfilled. Hence the proclamation of the Gospel, and the kingdom of Christ, were to begin at Jerusalem, in accordance with prophecy; and hence Peter said to the Jews, in his discourse at the Beautiful Gate.
of the Temple: "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities:" not raised him up from the dead, but the expression is used in the sense of the prophecy and promise of Moses, quoted by Peter, on that occasion: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things, what soever he shall say unto you."—By Paul's thus admitting that the Messiah was the minister of the circumcision, he conceded all that the Jew could ask, that he was to be peculiarly their Messiah; and by prophecies and promises from the same God, he shows that the Gentiles were to participate equally with the Jews, in the blessings and privileges of the Gospel, and to be equally the people of God; as he says elsewhere: "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also."

His Conformity to the Law.

As the personal Ministry of Christ was to the Jews, and as the law remained in force as long as he lived, until he "took it out of the way nailing it to his cross," we find that he conformed to it as a Jew, to all its commands and requirements, as long as he lived, and taught his disciples to do so, until on the cross he said, "it is finished," when both expired together. In fact, he was the only being in human form, (we cannot say, human being,) that ever lived, who completely kept the law, in every respect and as to every particle of it; and fulfilled it in a sense in which no other Jew ever did or ever could; as he was the great antitype to whom as the great and only sin-offering of the world, all its sacrificial offerings pointed forward, on whom that law centered and terminated, and who was the end of the law for justification to every one that believes.”

HIS MINORITY.

As the Jewish period for minority, lasted until thirty years of age, we see Jesus, though the Son of God, his "only begotten Son, (and not he son of Joseph who was only his reputed father,) remaining "in subjection to his parents," Joseph as well as Mary, and even working at his trade with him, that
of a carpenter, until he was thirty years old. Then he leaves them to enter upon his great work, his ministry among the Jews. But before he can do that, he must be qualified by a submission to the baptism of his forerunner John; the formal reception and anointing of the Holy Spirit; and the formal acknowledgment publicly by his Father, speaking from heaven, "This is my beloved Son in whom I am well pleased."

Was He sprinkled to make Him a Priest?

And here comes up a question, which has been broached and advocated, on the one hand, and contested, on the other: that Jesus was baptized to initiate him into the priestly office; and that as the Jewish priests were sprinkled to initiate them into their office he was sprinkled when he was baptized; and that, therefore, baptism is correctly administered by sprinkling. Now it can be easily proven that every part of this proposition is false—the major, middle and minor members of it—and therefore the corollary or deduction must be so too. In Exodus xxviii. 41, we have the preparation for entering on the priest's office. The Lord told Moses, he was to make them priestly garments and put on them; "and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office;" but not a word about sprinkling: and we challenge, we deny, any advocate of sprinkling for baptism, to show a single place where a priest was sprinkled to initiate him into his office! It cannot be done. In Numbers viii, 5—7, we have the ceremonies for the Levites, in which we have sprinkling, but the Levites were not priests, but only their attendants; and we expect that it is here our Paidobaptist friends have made the mistake, and thus blundering over the word of God they have made other mistakes. Paul's testimony on this subject is decisive and conclusive. He not only says, that our Savior was of the tribe of Judah, "a tribe of which Moses spake nothing concerning priesthood;" but he says in the most positive terms, that "if he were on earth he should not be a priest;" and he gives the reason: "seeing that there are priests that offer gifts according to the law. But they contradict Paul, and say that he should be, and that he was
one! The priest of the Jewish law was only the type of Christ; but they confound type and antitype together, by making Jesus one! Besides, the high priest, and not the common priest, was typical of Christ; and they blunder again, by making him the antitype of the latter! Jesus himself told what he was baptized for: "Thus it becometh us to ratify every institution." It was to ratify John's baptism; and his being baptized in the Jordan, is the strongest sort of presumption against sprinkling, which could have been performed on the bank, without going into the water, or somewhere else. Indeed, if he was baptized, alias sprinkled, (for it is an alias that does not belong to the Bible,) to induct him into the office of priest, Jerusalem, at the Temple, and not the Jordan would have been the appropriate place. And the expression, "as he came up out of the water," or more correctly, "as he arose from the water," is decisive proof that he was immersed, and not sprinkled.

His Temptation of the Devil.

Jesus is baptized, anointed with the Holy Spirit, and formally declared to be the Son of God by his Father; but he is not yet prepared to enter on his ministry. He has to undergo a temptation of the Devil, when, if he resists it successfully, he is prepared to enter upon it, with every approval of his Father. He prepares himself by a fast of forty days and nights, which, while it prepared him the better to withstand his severe attempts to put him to the proof and seduce him from his allegiance to God, exposed him the more to his first assault. And in his withstanding these temptations, what an example have we for us to follow, in successfully resisting his temptations, when presented to us. We see the Tempter, like a skilful general, aiming his temptations, or making his assaults, at what he conceived to be the weakest points, in the Savior's character. But Jesus is well fortified against his assaults at every point; and by using "the sword of the Spirit which is the word of God," he successfully resists every temptation he offers to him, and comes off victorious over him.

His Twelve Disciples.

As He had come to vindicate the government of God and
justify his ways to man; to bring back man from his rebellion, and reconcile him to God; to magnify his law, and make it honorable; and to establish on earth a kingdom of truth, justice and righteousness, in which all men, of all nations and languages, could come together; he chooses for himself twelve disciples, one corresponding with each of the twelve patriarchs of the Jewish nation: in order to qualify and prepare them, during his own personal ministry, to be his witnesses, the heralds of the religion he came to establish, and to set up his kingdom in the world. And as after his ascension from earth, they were to be inspired and taught by the Holy Spirit, and empowered to work miracles in confirmation of their teaching and mission, he selects them, not from the learned and wise men of earth, but from among the humble and ignorant fishermen of Galilee; that, as Paul says, "the excellency might be of God and not of us." And before sending them forth, on their first mission, he prepares them by a discourse ("the Sermon on the mount,") that, for wisdom and purity of doctrine, has no equal among the productions of men!—But here, as we shall consider their mission separately, we must leave them for the present.

Confirmation of his Mission.

Not only was his very conception a miracle, and his birth accompanied by supernatural manifestations, but miracles accompany him throughout his whole ministry; from his entrance upon it to its close, and his resurrection and ascension to heaven. Indeed, they are the very insignia of his office, the proof and confirmation of his mission. They are performed by him, not for a mere display of supernatural power; not to get him fame and honor, for these come unbidden and unsought by him; not for malevolent purposes and to revenge himself upon his enemies; but to create a life-giving faith in him, and to relieve diseased and afflicted humanity! We find that he has always one great and grand object before him, one vast and mighty purpose, the salvation of a lost and dying world; and upon that every thing centers, and of that he never loses sight. If he changes water into wine, it is to add to the harmless pleasures and innocent hilarity, of a marriage feast, and to produce
faith in his disciples; if he opens the eyes of the blind, it is to
give them the blessing of sight, and induce and increase this
faith; if he unstops the ears of the deaf, it is that they may
enjoy the blessing of hearing, and that the people may believe
upon him; if he heals the sick, and makes whole the lame, it
is to restore diseased and crippled humanity to health and sound-
ness, while faith in him is created and confirmed. Even the
very dead, at his bidding, leap into life, and rejoice relations
and friends, while their hearts are inspired with faith, in his
mission and character as the Son of God. The raging storm
acknowledges its divine Master, and sinks into a calm, and the
tempest-tossed sea owns its Lord, and its waves cease to roll;
while faith exclaims, "What manner of man is this, that even
the winds and the sea obey him?" Such were the works with
which Jesus confirmed his mission—such "as no other man
ever did." Hence John says, after recording several of his
most noted miracles: "Many other signs truly did Jesus in
the presence of his disciples, which are not written in this book:
but these are written that ye might believe that Jesus is the
Christ, the Son of God; and that believing, ye might have life
through his name."

**His Death for the Sins of the World.**

One might think, that a man like Christ, "who did no sin,
neither was there guile found in his mouth"—who "was ho-
ly, harmless, undefiled, separate from sinners, and made high-
er than the heavens"—"who went about doing good, and
healing all that were oppressed of the Devil"—and who per-
formed such wonderful miracles, evincing that God was with
him—one might think, we say, that such a being as this would
escape the censure, condemnation, and vengeance of all men,
whether good or bad; and would be hailed every where as a
friend and benefactor. But they know not the malignity of
Satan, "the spirit that works in the children of disobedience;"
and the deep corruption and depravity of the human heart,
which could overlook all his miracles and his works of good;
arraign him; carry him through a mock trial; and condemn
him to die; a death, at once the most cruel that could be inflict-
ed, and the most disgraceful that could be endured—that of
the Roman cross—and, as if "adding insult to injury," to
suffer this death between two malefactors, who expiated
it for real crimes! But such was the case. And while it de-
tracted nothing from the guilt of his murderers, it was carrying
out the purposes of God, in thus permitting him to die, a sac-
crifice for the sins of the world, without which they never could
have been forgiven. A pure and spotless offering, one typifi-
ed by the Paschal lamb, was needed—an offering for sin of a
human body, in which the Divine and human natures were
united—and none but that of Jesus, "the Lamb of God,"
would do. Hence his death, when it could have been prevent-
ted by the interposition of his heavenly Father, was suffered
to take place. And in it, we find the same resignation to the
will of God, that characterized him during his life. "Not my
will, but thine be done," is the expression of it. And his phi-
lanthropic spirit, his presence of mind, his filial love, and his
absorbing zeal and desire for the good of man, never forsake
him to the last moments of his life! While hanging on the
cross, his affection for his mother causes him to make provis-
ion for her, when he should be gone, by pointing her to his
beloved disciple, who, in his absence, would be a son to her,
and commending her to that disciple's care; and near his last
moments, while suffering the most excruciating pain, and scoff-
ed and deried by his enemies, he raises his eyes to heaven,
and in the imploring accents of mercy, he utters that memo-
rable prayer: "Father, forgive them, for they know not
what they do." He expires—the spear of a Roman soldier
pierces his side, and opens that fountain for sin, that is to
cleanse the world from all its moral pollution—and his body
is committed to the tomb of Joseph!

His Resurrection.

But it lies not long there. If his death was necessary to ex-
piate the sins of the world, his resurrection is as necessary to
bring man back from the grave, and usher him upon an ever-
lasting existence. Without his death there could not have
been his resurrection; for the one was necessary to the other;
and if his death was necessary, to relieve man from the guilt
and power of sin, his resurrection was as necessary to release
him from its effect and punishment; to vindicate the character
of Jesus from its imputation; demonstrate the truth of his claim
to being the Son of God; and make void the false accusations
of his enemies, on which he was put to death. Hence Paul
says, that he was "declared to be the Son of God with power,
according to the Spirit of holiness, by the resurrection from the
dead." The Holy Spirit, by entering into his dead body, ani-
mating it, and raising it to life, authenticated all his claims, and
demonstrated him to be the Son of God.

AN INTERREGNUM.

And now occurs an intermission of about fifty days, or rather
forty-nine, the square of seven, seven weeks of seven days
each, between termination of the Jewish economy and the com-
mencement of the Christian dispensation—and interregnum—in
which there is no system of Divine government on earth, and
nothing for the guidance of men in religion, but faith and obedi-
ence, in reference to the moral principles of the government of
God, which are of eternal obligation—in which interim, we
find Jesus meeting with his disciples, generally on "the first
day of the week," the day of his resurrection, "until the day on
which he was taken up, after that he through the Holy Spirit
had given commandments unto the apostles whom he had chosen. Having, before his death, promised them the Holy Spirit, to take his place; to be their Com-
forter; to bring all his teachings and every thing necessary
concerning his earthly life and mission to their remembrance;
to "show them things to come;" to "take of his and show it
unto them;" to guid them unto all truth; and to empower them
to work miracles in confirmation of their mission; he, now
closes with a general commission to them, embracing all the world

HIS ASCENSION.

His work on earth is now completed; and borne upon clouds,
attended by invisible hosts of angels, he wings his way from
earth to the Courts of Heaven and the Royal Palace of the U-
niverse, where he is crowned King of kings, and takes his seat
upon the mediatorial throne, at the right hand of his Father, to reign, until he comes the second time without a sin-offering unto the salvation of those who look for him. Amen. Even so reign and come, Lord Jesus!

USES AND ABUSES OF HOSPITALITY.

The apostle Paul, in his admonitions and injunctions to Christians, in reference to using hospitality, places as great stress upon that as upon almost any Christian virtue; and the true Christian, who has the Spirit of Christ, and who understands the principles and commandments of his religion as he ought—who is in possession of that love to his brethren, by which he should ever be animated—will be kind and hospitable, particularly to his brethren. It is here that the golden rule comes in with all its force, "Do unto others as you would have them do unto you." When we are travelling, strangers perhaps in a strange land, how cheering and refreshing is it to go to a brother's house, and have him greet us with a hearty shake of the hand, and welcome us to the hospitalities of his house, telling us to feel ourselves at home, and showing us by his actions and conduct, that he is in earnest in what he says. This shows that he is a genuine disciple, and has the true Christian spirit in him, whether he lives in the North or South; for the real Christian is the same every where, whether in Iceland or Africa, Greenland or South America. Paul, in exhorting Christians to hospitality, adduces the case of Abraham, who in entertaining a couple of strangers one day, "entertained angels unawares, the same two whom the Lord sent to Sodom, to warn righteous Lot to make his escape from it. And there are brethren, with whom we have met during this trip, to whom we were entire strangers, as bro. Kimers of Centreville, bro. Sevy of Walnut city Appanoose Co., bro. Robinson of Lagrange, Lucas Co., bro. Ploughe of same Co., and bro. Ashby, of Clarke Co., Iowa, whose hospitality and kindness we here record, and shall ever gratefully remember. Truly can we say of them, "hungry and thirsty" and tired they took us in, made us welcome, and to participate in the best
they had. Christians should remember what the Lord Jesus says on this subject, and that he also says, whosoever shall give nothing more than a cup of cold water to a thirsty disciple, in the name of a disciple, shall receive a reward for it. How much more then, when he gives him food to appease his hunger, and a lodging place at which to rest his weary limbs, after fasting and being fatigued!

But as every good thing is capable of being abused, there is an abuse of hospitality, which we have frequently noticed, during our life as a disciple of Christ, not only in Tennessee and Kentucky, but in Missouri, and heard it complained of in Iowa. It is the imposition,—for we can call it nothing else—which brethren practice on other brethren, who happen to live at a place of meeting, or near it—particularly where they meet on every Lord’s day, to attend to the ordinances and worship of the house of God, which brethren should do everywhere they can, as it was the apostolic practice; but which, alas! is too much neglected! These brethren, out of courtesy and politeness, ask these brethren not living at the place of meeting, to go home with them and take dinner, and they go when they live near enough to easily go home and get their dinners, and could take others with them! We heard of a case of this kind, not very long since, where—will it be believed?—forty, yes, forty persons remained and eat dinner!—and most of these persons could easily have gone home to their dinners. Fortunately for the kind sister, who lived at the place of meeting, (for her husband was not a disciple,) this did not often occur, as it was but seldom she had meeting at her house. But it was a shameful imposition of which people should not be guilty.

And a brother has just informed me that he has fed as many as seventy five persons at one time, when having meeting at his house, many or most of them could easily have gone home for their dinners; and sometimes a whole congregation, when he had a meeting at his house; and this, “time and again!” It is outrageous—a burning shame and a disgrace—for a brother to be so imposed on! It has been so particularly hard on his wife, who has had sometimes to be up cooking until after mid-
NOTES ON A PREACHING TOUR.

At some places and towns, where the brethren meet every Lord’s day, and prepare dinner on that day, it keeps the sisters, like a camp meeting, cooking all the time, and gives them no chance to go to meeting themselves! Now we would say to these good sisters, do all the cooking for your Lord’s day dinner, on Saturday, get nothing extra, and have nothing to prepare on Sunday, except perhaps to warm a little coffee, or make a little tea; and go to meeting; and you will soon cease being imposed on in this way. But brethren, who live near enough to go home and get their dinners, should not impose in the manner of which we have been speaking, on those living at the places of meeting. Brethren, so doing, try and not “sin” so any more, but go home to your dinners.

J. R. H

Clarke Co., Iowa, Monday, Octr. 17th 1861.

NOTES ON A PREACHING TOUR.

No. 1.

From Lindley, which we left on Thursday evening, the 19th of Septr. 1861, on a preaching tour into Iowa and Illinois, and for our health, in company with our son, Wm. B. Howard, we went to Milan, in Sullivan Co. Mo. Here we arrived on Friday evening, and remained, partly on account of the rain and for the roads to settle, until Thursday morning afterwards, enjoying the hospitalities of our truly worthy and intelligent bro. Wm. A. Lane, and his as truly amiable, worthy, and intelligent lady, sister Lane; who did everything in their power, to render us comfortable and pleasant, and our brief sojourn agreeable. While there we delivered some three discourses, to as attentive and well behaved audiences as we have ever seen any where, but without any additions. From Milan we went on to bro. Elledge’s in Putnam Co. being sent part of the way on horses, by the kindness of bro. Lane; but were disappointed in not finding bro. Elledge at home; and as there was no prospect of his return for a day or two, after
remaining all night, we pursued our trip into Iowa, on Friday morning, passing through the little village of St. John's, the county seat of Dodge Co. Mo. before it was united to Putnam; and in the evening, through that of Genoa, in Iowa. Not only was there to be seen a perceptible difference, in the farms, houses and improvements of the country, on crossing the State line into Iowa, in favor of the citizens of that State, but there was as perceptible a state of quiet, peace and security, not to be found in Missouri; and which no doubt caused many persons to leave the latter for the former State; while a good many have been driven away, on account of their political sentiments. But we are gratified in saying, that such has not been the case about Lindley, and in Grundy and Sullivan counties.

We continued our tour on to the beautiful and flourishing town of Centreville, in Appanoos Co., the county seat, where I was disappointed in not meeting with bro. Alonzo Atkinson. I then remembered hearing him when he was at Lindley, say I think, that his father lived in that county; and I heard of an old gentleman of that name there. As it was Saturday, I would have been willing to have remained over Lord's day and preached, as there is a small congregation of our brethren there; but we learned that their preacher, bro. E. E. Harvey, had become the captain of a company, which he had raised, and had gone to the war!—and that the cause of Christ was almost completely dead at Centreville! So after enjoying the hospitality of bro. James there, we left for Walnut City, about 8 miles distant, north-west, in the direction of Chariton, the county seat of Lucas Co. Accordingly we went out to Walnut City, a quite small place, hardly a town, where the brethren have built themselves a commodious church-house, and have a large congregation; scattered however over a considerable section of country. We went to the house of our preacher there, bro. J. C. Sevy, who most cordially received us, and whose kind hospitality we enjoyed until we left. But we were entirely disappointed in having preaching on Lord's day, as it rained so constantly that we could
not have gone to meeting, much less get an appointment circulated; and bro. Sevy was prevented from attending an appointment he had some few miles off. He is a young and promising preacher, having been a disciple only about two years. But as we concluded to remain until Tuesday morning, we got an appointment as extensively circulated as we could for Monday night, when we addressed a small, but most attentive congregation, on the Salvation of Noah a type of the Christian Salvation, and, as we think, to their satisfaction and edification.

On Thursday morning we proceeded on our tour; and the evening being rainy we had a most disagreeable and fatiguing walk through the water and mud to Lagrange, in the edge of Lucas Co. where we enjoyed the hospitalities of our very kind and agreeable brother, James Robinson, for the night. The next day we went on through the handsome and flourishing town of Chariton, the county seat of Lucas, and pursued our journey until near nightfall; but were detained, where we stopped for the night, the whole of Thursday by the heavy rains, which fell in torrents. Hearing of bro. Ploughe (pronounced Plew,) on the opposite side of a large creek, called Whitebreast, some 6 or 7 miles distant, we started on Friday morning for his house, but the creek was so swollen by the rain, when we came to it, that we had to turn our course and go by a bridge some 7 miles above, so that we had to travel all day, and go about 20 miles to get about half a dozen! We were most cordially received and kindly welcomed by bro. Ploughe, whom we found to be a Kentuckian, by birth and raising, and a veteran in the cause of Christ, as well as one of the oldest settlers in Iowa, having been living in the State nearly 20 years. He was once in affluent circumstances; but has, like too many of our preachers, become impoverished by his toils and sacrifices. It is a burning shame, that the brethren should suffer these old brethren, who have spent so much and been spent in the cause, to thus languish and pine away, in their old age, when in their power to relieve them, by contributing to their necessities of their means, which they can easily spare, without having to give them much money! It is to be hoped that we
may have a reformation here, as well as in other things. Bro. Ploughe has gone through heat and cold and exposure; but appears to be as full of zeal for the cause, and as anxious for its progress and welfare as he can be. It is the great theme upon which he delights to dwell, and to recount over his past labors and adventures in connection with it.

From bro. Ploughe's we came on through the little town of Jacksonville, in the edge of Clarke Co. about a mile further, to the house of bro. Milton Ashby, another one of our preachers, where, on Saturday we were most kindly and hospitably received, and where, we are now sojourning. My health is greatly improved, the disease of the heart having almost entirely left me, which causes me to think that it is nervous, and not organic, as I was fearful. The Lord be praised for all his mercies, and his wonderful works to the children of men!

J. R. H.

Clarke Co. Iowa, Monday, Oct. 7th. 1861

NOTES ON A PREACHING TOUR.

No. 2.

At the conclusion of my former number, we had arrived at bro. Ashby's, one of our preachers, near Jacksonville, in the eastern part of Clarke Co. Iowa. Never have I met with a more cordial reception among entirely strange brethren. As it was early on Saturday evening, Oct. 6th, an appointment to preach was circulated as extensively as the time would admit of; and at night I addressed a small, but most attentive audience, on the great theme of the Christian salvation. On Lord's day I went with bro. Ashby about 5 miles south to the little town of Ottoway, Clarke Co. to an appointment of bro. Mark Roberts, which bro. Ashby had agreed to fill for him, while he could attend another one at another point; but the high waters from the recent heavy rains, had so swollen a stream which bro. Roberts had to cross, that he could not go, and he came to Ottoway, where I had the pleasure of making his acquaintance. But I being a new preacher in the country, had the discourse to deliver; so I
addressed a small but very attentive audience, as many as a school-house could hold, on the Beginning Corner, to the evident pleasure of several of them; but a few Methodist friends could not stand the fire which was poured into the citadel of Methodism; and after the bursting of a shell or two retreated!—but I continued on as though nothing had happened. We concluded to remain a week at bro. Ashby’s, in order to attend a meeting of bro. French’s and bro. Ashby’s about 12 miles north, near bro. Oney James, in Warren Co. preaching every night, except one, mostly at bro. Ashby’s house, but to small audiences, as the people were too busy, day and night working up their sugar cane, to turn out much; and never have I spent a week more pleasantly anywhere. When we left it was like parting with one’s own family, or near relations so great had become our mutual attachment! How forcibly does the lines come over my mind, in one of our hymns, in reference to that Christian family, and parting with them:

“Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
is like to that above.”

And again, which is true to the letter,

“When we asunder part,
It gives us inward pain
But we shall still be joined in heart,
And hope to meet again.”

For two or three days before we reached bro. Ashby’s we had been vainly endeavoring to find out bro. Dr. H. H. Mitchell’s precise location; but here we learned from a young man present where he lived, so that we were no longer at a loss to find him. On Saturday morning we left for bro. James’, but were disappointed in not having the company of bro. Ashby, whose domestic business did not admit of his going; and after we got there we were again disappointed in not meeting with bro. French, (who lives near Ocea, the county seat of Clarke Co.) as he failed to reach there, though his own appointment: So we had it to fill entirely, and preach every discourse; but this we did not mind, as we were becoming accustomed to it. So on
NOTES ON A PREACHING TOUR.

Saturday night we addressed a school-house full of as attentive and well-behaved people as we ever met with. We must say it, to the credit of the people of Iowa, that, take them generally as far as we have gone, we have never met with a better behaved or more attentive people at meetings, or a more appreciative people, than they are. On Lord's day we addressed a very large audience at the house of Mr. Moses Clark, a son-in-law of bro. James, as perfect a gentleman, in every respect, as we ever met with, as well as a very intelligent one, both rooms of his house being filled with the audience. We spoke to them in the morning on the subject of the Salvation of Noah, its typical, and antitypical character; and at night to fully as large an audience on that of the Jewish Temple and Tabernacle Worship typical of the Christian Institution and Worship. As we concluded to remain until Thursday, we preached again, on Monday night at the school house, to as large an audience as it would hold, on the last two verses of the 20th chapter of John.

Bro. James, as we learned, had been an "Adventist," to some extent; but, to our great satisfaction, we found he had abandoned the speculation. This speculative absurdity is generally a shoot of the "Soul-sleeping" stock. When a man becomes a "soul-sleeper," the next thing he becomes is generally an "Adventist"—as one error in religion, as well as in almost every thing else, generally acts as a sort of "entering wedge" for another. We found ourselves a few days ago, getting into the soul sleeping region—not from any somnific effect it had upon myself, but from what we could see and hear. When a preacher becomes one, the next thing is for him to procure and stretch a large tent! Hence you will hear that such and such a preacher has turned Adventist, and erected a tent!—of Shortridge's tent, Hull's tent, etc. In Knoxville here, they have gone so far as to form a considerable society, called a "church," and to build a large frame church-house, now nearly finished. This Sadducean error is destined to die out, perhaps to give place to some other of mushroom growth! But we do not know that these preachers, once identified with
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us, are much worse than some of those who have been car-
ried off with the war excitement, and have quite preaching
Christ and him crucified to preach up war, and some to enlist
as soldiers, and become commanders of men under Cesar!
Now we yield to none sentimentally in our devotion to our Un-
ion, the greatest and best human government on earth, in our
humble estimation, and in our desire to see it re-established
and restored back to its original form and purity; but, the
Lord being our helper, we are determined never to make the
pulpit or the press subservient to the war cause—never to des-
ecrate the pulpit, where we may minister, or prostitute the
pen we may hold to such a purpose! Every Christian preach-
er should ever have before his mind what Paul says to Tim-
othy—the solemn and important charge he gives him, in one
of his epistles. I wish that every Christian preacher, every
where in our country, could have it sounded in his ears con-
tinually, when he feels a hankering to be mingling in political
and military matters.

"Fain would I sound it out so loud
That all the earth might hear."

Hear it, all ye "war preachers;" be admonished by it; let it
sink deep in your minds; and learn wisdom from it: "I
charge thee therefore before God, and Lord Jesus Christ, who
shall judge the quick and the dead at his appearing and his
kingdom; PREACH THE WORD; be instant in season, out of
season; reprove, rebuke, exhort with all longsuffering
and doctrine: " and now the reason: "For the time will come
when they will not endure sound doctrine; but after their own
lust shall they heap up to themselves teachers, having itching
ears; and they shall turn away their ears from the truth, and
shall be TURNED unto FABLES." That time has come long since,
and now is. Again says Paul: "For I determined not to know
any thing among you, save Jesus Christ, and him crucified"
—Christ and the cross of Christ, or the Christian plan of salvation.

From bro. James we came on to the handsome and pleasant
little village of Pleasantville, some 21 miles, passing through
the little towns of Hammonsville and Sandyville, and enjoyed for
the night the Christian hospitality of our good old brother Jordan, at pleasantville, who is greatly afflicted with paralysis of the tongue and throat, so that he is deprived entirely of the power of speech, not being able to utter a single word! He can hear as well as any person, and has the use of his body and limbs; but has to make known his thoughts and desires, with a slate and pencil, and by signs, like a mute! He was very anxious for me to remain a few days, and preach; and fain would I have done so, had we not been somewhat compelled to come on. But I am determined, the Lord willing, to go back there, and preach, for the sake of the good old brother, the cause and brethren there. On Wednesday we came on through the flourishing town of Knoxville, the county-seat of Marion Co. about 8 miles northeast, to bro. Mitchell's near the road to Pella, and not very far from the Des Moines, river, where we were received with a most hearty welcome, and soon made to feel almost as if we were in Lindley again. As we expect to tarry with him a few days, and preach at night at a school house near, and have made this number of our Notes so long, we defer further remarks until our next.

J. R. H.

At bro. Dr. H. H. Mitchell's, near Knoxville, Marion Co. Iowa, Oct. 17th 1861.

WORTHY OF OUR ATTENTION.

Gov. Gamble, the recently elected Provisional Governor of Missouri, has a passage in his Inaugural Address, that is well worthy of the attention of every professing Christian in the land. It is as follows: "So far as I am concerned, I assure you that it shall be the very highest object—the sole aim of every official act of mine—to make sure that the people of the State of Missouri can worship their God together, each one feeling that the man who sits in the same pew with him, because he differs with him on political questions, is not his enemy, that they may attend the same communion and go to the same Heaven." This is our sentiment on the subject—that
differences of political opinion should be no bar to our com-
munion and worship—as we are all bound to the same Heaven
and soon to enter on the same eternal existence, where none
of these political distinctions will be known or recognized.
J. R. H.

THE OBTAINING OF ESAU'S BIRTHRIGHT
BY JACOB.

Under the heading of "A Question of Casuistry," the Pres-
byterian Expositor of Chicago, has one of the best articles we
have met with on the subject of the obtaining of Esau's birth-
right by Jacob, the account of which we have in Gen. xxvii.
8, 29-38, and xxviii. 2, about which so much has been said and
written, and which, as the written remarks, "has caused much
perplexity in the minds of pious people, and given occasion for
much infidel objection and abuse." The circumstance is this:
"Jacob obtains the patriarchal blessing by deception, at the
urgent solicitation of his mother—a right and (as the event
showed) by wrong means."

Now the question is, "can such conduct be justified?"
We reply, no, according to the principles of right and wrong,
as revealed in the Christian revelation. But there is one thing
we know, that as far as the agency of God is concerned in the
affair, as to what he did or approved of, it is right; and as far
as any sin is concerned, or complicated with it, it is chargea-
ble upon the human parties involved. "The Judge of all the
earth will do right" in every thing; and, "Let God be just,"
though it should make "every man a liar."

Admitting such conduct not to be justifiable, the writer
asks: "How then can we reconcile the confirmation of the
blessing, both by Isaac and God himself, with right, and truth,
and holiness?" In answer to this, he remarks very justly:
"Jacob had fairly purchased every thing to which the birth-
right entitled Esau; and was therefore, on this ground, enti-
tled to the blessing. Esau was violating his own contract, and
doing wrong in endeavoring now to secure it for himself. He
had sold it, and was yet attempting, without the knowledge of
OBTAINING ESAU'S BIRTHRIGHT.

Jacob, to secure and enjoy it for his own benefit; and we have no idea that Isaac knew any thing of "Esau's voluntary transfer of his right to Jacob," as both parties would have been unwilling to have acquainted him with it, from interested motives. —The prediction about it, in Gen. xxv. 23, does not make it amount to a decree of God, any more than any other prediction; and, "as Rebekah's mind was set upon securing this to Jacob, God did not make a special revelation of it to Isaac, but left its accomplishment to means, or causes, which human skill, foresight, or desire, might devise, without suggesting or controlling these means." Hence, "God does not interfere with the operation of second causes where they secure his ultimate purpose; nor does he prevent the effect of these causes upon men, operating as the result of their own agency or conduct."

The conclusions then to which we come are these: "The end itself was right, according to the contract between Esau and Jacob. The accomplishment was left to the ordinary operations of second causes bearing upon that point. Whatever of evil or wrong may be seen in the mode, is to be traced, not to God, but to men. The best of men may use utterly wrong means to effect a most lawful end" —refuting the Jesuitical argument, that "the end justifies the means."

To this it may be added: "That God did not approve the means, is evident from the trouble and difficulty, which resulted both to Rebekah and Jacob;" as; "They took not counsel of God in securing their end; and while they accomplished God's purpose they nevertheless did it by means of instinct, with troubles and sorrows."

And as Paul, (Heb. xii. 16,) calls Esau, "a profane person, who for one morsel of meat sold his birthright," God "so permitted the use of such means as to make them the occasion of accomplishing two other important ends: "1. The defeat of Esau's purpose to secure clandestinely what he had openly despised by selling to his brother;" and 2. "To prevent Jacob from taking a wife from among the Canaanites; and for this purpose of sending him away to Padan-Aram,"
Where he might marry one who knew something of the true God.

To this we may add, in conclusion, that, as Paul says, "The times of this ignorance God winked at, but now commands all men every where to reform," he overlooked things then, under that dispensation of religion and in that early age of the world, that he would not now pass by—particularly where it was in the accomplishment of his great purposes. And in this case, all the sin was with mankind, while God, "who can bring good out of evil, and cause the wrath of man to praise him," used these transactions for a wise purpose.

J. R. H.

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For the Christian Pioneer,

THE ROCK.

Brother Howard:—Having promised you an occasional article for the Pioneer, and been hitherto too much engrossed with the multifarious duties that have crowded upon me, to give more than a brief complimentary notice of the first No., I now seat myself to pen a few thoughts under the above-caption; which you may give, without note or comment, to your readers; or reply to if you choose; allowing me the privilege of rejoinder, if I think it necessary. (Excuse this long introductory period.)

The positions about to be taken in this article were substantially put forth in the first discourse I ever wrote out for publication. It was first published in the "Christian Journal," at Harrodsburgh, Ky.—afterwards re-written and published in the "Western Reformer," Milton, Ind.; but in both cases badly corrected by the proof reader—a duty, which I trust you will not neglect. Twenty odd years of study and labors in the ministry of the word, have rid me of a good many crudities which I then entertained, on various subjects of Christian doctrine; but on this point, they have but served to confirm me in the exposition then given. I now reproduce it—not however, in the form or style of a sermon;—hoping it may assist, rather than embarrass you, in establishing your "Beginning Corner."
"On this rock will I build my church; and the gates of hell (Hades) shall not prevail against it." Matt. xvi. 18.

My position is, that rock and not church is the 'it' against which the 'gates of hades' should not prevail, according to the Lord's language in this passage. As a mere question of English Grammar, I am aware that a stiff argument might be maintained on both sides; yet, the soundest rules of construction, I think, would bear me out. I am not sufficiently versed in Greek, to attempt a grammatical analysis of the original text. I am assured however, by those who know, that the following, is by no means inadmissible as a rendering of the original Greek of the text: "Upon this rock—against which the gates of hades shall not prevail—will I build my church; and I will give unto thee the keys of the kingdom of heaven," etc.

The whole context shows plainly, that the Lord here alluded to the assurance given in, Isa. xxviii 16: "Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

"Blessed art thou Simon, son of Jonah; for flesh and blood have not revealed it unto thee; but my Father which is in heaven."

When? where? and how? did the heavenly Father reveal this to Simon? Evidently when, on emerging from the baptismal waters of the Jordan, the heavens were opened, and the Holy Spirit, in bodily shape like a dove, lowered down and settled upon the person of the Redeemer, and the voice of the Eternal from the vaulted heavens, proclaimed aloud, "This is my beloved Son, in whom I am well pleased." Simon, as one of John's disciples, had seen and heard this whole transaction: [not, however, so as to identify the person on whom the Spirit descended, as appears from John, ii. 35-42. It would seem that the crowd was so great, that many who witnessed the baptism, and heard the voice, were at too great a distance to identify the person upon whom the manifestation was shown. Among the disciples of John, who were thus crowded off, were the two sons of Jonah—Simon and Andrew. The latter, and another disciple (not here named) were with John, when
Jesus passed along, some days after his baptism, and John pointed him out, saying, "Behold the Lamb of God!" These immediately followed him; and, perhaps the next day, Andrew "findeth his own brother Simon, and saith unto him, We have found the Messias; which is being interpreted the Christ."

But to return: This announcement from the heavens, was evidently the laying of the stone in Zion for a foundation. Jesus announces his intention of building his church on it. But before the process of building commences, it is to become a rock—immovable; for it is to be a "tried stone, a precious corner stone; a sure foundation." The laying of the stone is one thing; its trial, and triumphant establishment, quite another. The laying of it consisted, simply in the announcement of the proposition from the skies, "This is my beloved Son, in whom I am well pleased." Its trial commenced with the forty days temptation in the wilderness; was carried on, by the combined powers of men and devils, through the whole course of his public ministry—but with signal discomfiture to its adversaries in every contest; and was at last triumphantly closed, by its victory over the "gates of hades," in his resurrection from the dead. He was "declared to be the SON OF GOD with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. i. 4.

Here then, I affirm, is the complete fulfillment of our Lord's prediction—that "The gates of hades shall not prevail against it." This entitles the proposition to the character of an immovable rock. The powers of the unseen world have been exhausted in a vain effort to subvert it, but could not prevail. Truly may it now be called "A sure foundation;" and "He that believeth shall not be put to shame."

This view of the passage, relieves us at once, from all the difficulties attending the effort to trace out through the dark ages, the existence of a living, visible, organized church of Christ, out side of the Romish or Greek communions; both of which are evidently apostacies from the original foundation. While there have doubtless, always been, individuals—perhaps more in number than those who had not bowed to the image
of Baal in the days of Elijah—standing upon this foundation, ever since its establishment, they have, like the faithful in Elijah's time, been scattered about as fugitives and wanderers upon the earth—desolate, afflicted, tormented; and as to visible, ecclesiastical organization, not capable—for some centuries as I think,—of satisfactory identification. As to those little sects, who through the dark ages of the Papacy, resisted the grosser abominations of Popery, it must be acknowledged that they fell far short of preserving all the traits necessary to identify them as the true church of Christ.

But, according to the view here taken, though all mankind should have forsaken the Lord and his truth, and the last vestige of a true church, perished from the face of the earth, it would not affect the veracity of the Lord's word, or make the "foundation" any less sure. It would still be a sure foundation, to which, with the greatest propriety, the children of men—after centuries of desertion—could be invited to rally; assured that, as the foundation has successfully withstood the gates of hades, no harm can possible come to them who take refuge on it, and remain there.

Indeed the essential work of the current Reformation has been to uncover, from the sectarian rubbish of ages, this "precious corner stone," and invite the children of men, both from the world and from Sectarianism, to become stones, as Simon did, by "confessing with the mouth," this great central truth, and standing upon it as the only sure foundation, either laid, or to be laid. Simon earned the the sir-name Peter, or Stone, by making this confession. So did all the disciples of his day, as he affirms 1st Pet. ii. 5: "Ye also as lively stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Sinner, will you earn the title in the same way, and enjoy the safety of this immovable foundation?

B. K. Smith.

Near Indianapolis, Oct'r. 5th 1861.

The evidence of our loyalty to God is our obedience to him; "by this we know that we are in him." D. T. W.
REMISSION OF SINS. NO. 2.

We have seen and noticed the great importance of the doctrine of remission of sins—of having the assurance of pardon, and of our acceptance with God as his children and heirs, "heirs of God and joint heirs with Christ"—in order to our enjoyment of his favor, and of the blessings and privileges of the Kingdom of Christ: and we may add, that in proportion to the clearness and indubitableness of this assurance, which must be based upon the word and promises of God, and of his acceptance by him, will be our enjoyment of all these. And, as we have previously observed, God has not left us in the dark here, to grope our way along in doubt and uncertainty, but, with every system of religion he has given to man, in every age of the world, has given him institutions or ordinances of remission, by complying with which in faith, and with the proper disposition and character, that he has the assurance from his word, the evidence, that his sins are blotted out, and he stands justified from them before God.

But we must here, while on this subject, notice a very important distinction necessary to be made, from the omission of which much misconception and misrepresentation have taken place; the order and harmony of God's plan of remission and justification, have been perverted; and confusion, disorder and inconsistency, as well as the contradiction of his word, and nullifying of his commands, the result. It is a simple, but at the same time a very important distinction; and is this: that remission of sins always takes place with God, and the knowledge or evidence of it, with man. It is man who has sinned against God, and who has to be forgiven, and God who has to lay down the terms of pardon, by complying with which he is forgiven, and thus obtains the evidence of pardon, which is in God's inspired word, and based upon his obedience to him according to that. For illustration: here is a father whose son has rebelled against him, become an alien to the discipline and government of his family, and been guilty of offences of a grave and serious character; but who, like the prodigal son, has become repentant, and desires to be forgiven and re-
ceived back into the family: The father, filled with parental love for him, resolves to forgive him on his compliance with certain conditions, which he makes known to him. Now it is easily seen that the pardon must take place with the father, in his mind, and that when the son complies with the conditions, he has the evidence of his forgiveness in his father’s word and promise, or in his obedience to him according to these. The pardon of sin, and justification from it in the sight of God are matters of such deep importance to the human family, particularly when connected with the reception of man into covenant relation with God, and a state of favor and acceptance with him; that he has not suspended it on the varying and deceptive test of a mere change of feelings the fruitful source of so much fanaticism, and wild and blind enthusiasm, doubts fears, etc.—but has made it dependent on his obedience to the gospel of Christ, in an ordinance which he has appointed for that purpose.

Under the Patriarchal and Jewish Dispensations, before the coming of Christ, sacrifice was God’s ordinance for the remission of sins; and since his coming, Christian baptism is that ordinance for the alien: the former as the prototype, pointing forward to the great antitype, the sacrifice of Christ for the sins of the world; and the latter, as emblematical, pointing to the burial and resurrection of Christ, for our justification from sin and release from the grave; as he “was put to death for our offences, and raised again for our justification.” Not that there was any intrinsic virtue in either the sacrifice or the water of baptism to take away sin of themselves; as Paul says of the former: “For it is not possible that the blood of bulls and of goats should take away sins;” and in reference to the latter, we must say with the apostle: “the blood of Christ cleanses from all sin,” and, “he has washed us from our sins in his own blood.” But the offering of sacrifice under the Patriarchal and Jewish Dispensations, was absolutely necessary, according to the appointment of God, to obtain remission by virtue of the sacrifice of Christ, to which it pointed, and to have the assurance, the evidence, of pardon; and just as absolutely
REMISSION OF SINS

and indispensably necessary is it to the alien to God, to be baptized, in order to have these—affirmations which we make without any fear of successful contradiction from the Bible, and which are capable of abundant proof from its pages.

We find that sacrifice seems to have been instituted by God himself, immediately after the transgression of our first parents, their expulsion from the garden of Eden, and the introduction of sin into the world. We infer this, first, from the necessity of it to remove the guilt of sin, and thus enable man to form and maintain a character for holiness and fit communion with his Creator: and, second, from the fact that God clothed our first parents with the skins of animals, which must have been slain for sacrifice, as man was not permitted to eat of animal food until after the deluge, when the first permission was given to Noah, with restrictions. And as there must have been a place for making these offerings, and a personage or personages, in the character of priest to attend to it, we have the means too of inferring these. We learn that when God expelled Adam and Eve from the garden, he "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to guard the way of the tree of life." Now the correct rendering of the original for this flaming sword turning every way, is said by good Hebrew scholars to be a "flame folding back upon itself," or a "bright infolding flame of fire," which seems, from the expression, to have been always burning, or flaming up in that infolding manner; while the Cherubims were winged, angelic beings of a particular character—not mere images of these, as in the Most Holy Place of the Jewish Tabernacle or Temple, but real, living beings, placed there, to guard the way to the tree of life, to indicate the place of the immediate presence of God, where his name is recorded and where he would meet with man, and accept his sacrifices and worship; as in the Most Holy Place referred to, where this was the case, and to which (Temple) the Jews had to bring their offerings and sacrifices. And it is probable that these Cherubims, at the entrance to the garden, officiated in receiving the sacrifices of our first parents and their immediate posteri-
REPLY TO OUR VINDICATION.

ty, the manner of offering and receiving which we conceive to have been as follows: they brought them, laid them upon the alter, or place of offering, and if of the right kind, such as God had prescribed and required, and they were offered in faith and with the right disposition of heart and proper character, they were consumed by this fire of the Lord; but if not they were rejected, by not being consumed. That such was the case, we shall endeavor to show, in our next by illustrations from the Old Testament; as also how God had respect unto Abel and his offering, while he had none unto Cain and his, how Abel obtained witness from God that he was righteous, etc.

For the Christian Pioneer.

A REPLY TO "VINDICATION OF OURSELVES AND THE PIONEER."

STEAMER, on the Ohio, 27th Oct. 1861.

EDITORS OF THE CHRISTIAN PIONEER: My attention was this morning called to your "Vindication of ourselves and of the Pioneer," and though the boat is too unsteady to write well I cannot let its principle statement pass without an immediate contradiction, as it must work mischief as far as the influence of your paper extends. On page 170 you enumerate most of our papers and say that "every paper published and recognized by our brethren, North and South, have (has) come out against Christians going to war." This is only partially true. In those papers both sides have been published and advocated. Some papers negative your statement flatly as the Christian Record and others, and the Harbinger cannot be induced to advocate your views now, by any of its numerous editors.

You further enumerate some twenty three, "with a host of others; including almost every preacher we have of any note, in every State of the Union from A. Campbell down, are a unit on this subject." Now you are without the record, "from A. Campbell down," in a huge number of those particularized and not particularized. I know some of these preachers "of note"
in both armies as officers and saw one of them, Col. Garfield, Col. 42 R., O. V. U. S. A., speaking in our most glorious Missionary Meeting in Cincinnati three days since, with his regimentals on, and several other Christian Soldiers were present in uniform. You are at fault again, as several of those named, and the writer is one of them, believe that we are bound by the law of God, of honor and of the land to be subject to the powers that be, that now bear the sword, in the call to rescue our country and all good order from an armed confederacy, and save the principle of free representative government from ruin; and that Paul in Rom. xiii, threatens us with damnation, if we refuse. Of those named one has written and extensively circulated a pamphlet, advocating this view of Christian duty and you shall be furnished with a copy as soon as possible. Several of those whom you mention are positively misrepresented by your statement. The whole body of Christians with which we stand, is now being assailed by the press, in consequence of such unwarranted statements, as you have made.

This state of the case, led to the introduction of a resolution of sympathy with those brethren of the Army of the U. S. now in the field, on the 24th, in the American Christian Missionary Society, in the largest meeting it ever held, and though Bro. Burnet raised the point of order, that it could not be entertained by the Society; yet the whole concourse, in a recess of ten minutes granted for that purpose, Bro. Burnet in the Chair, passed the resolution without dissent, by a rising vote. A. Campbell, W. K. Pendleton, John Smith, A. Raines, B. Franklin, Isaac Errett, Elijah Goodwin, S. E. Shepard of those you name, and 800 others were present. I wot that through ignorance you did it, but it has appeared in the Cincinnati papers at large, and I was there to see and hear. Now I demand, as a Christian, the publication of this hasty statement in your first issue, the only act of justice you can do in the premises. My name will be given to the Editors but withheld from the public, for reasons that are my own.

War is terrible, but the necessity is more terrible, and the authorities which God has ordained, not by a secret, but by a public decree, bear not the sword in vain.

One of the men.
REMARKS:—Bro. Howard who is absent on a preaching tour, will reply to the above as soon as it meets his eye; but as that may be some time hence, we beg to be indulged in a word just here ourself, as the charges are of a very grave and serious character. This is beyond doubt the most warlike demonstration we have yet met with from any of our brethren; and it will certainly convince the most incredulous of the genuine orthodoxy of its author, in the old school of Mars, the God of war, notwithstanding all our former statements to the contrary.

We confess our surprise as well as our profound regret at the spirit pervading the entire article, and the more so, as it comes from one whom we have for many years, highly respected and loved much, for his zeal and devotion to the cause of Christ. But we patiently submit and entreat, knowing that here unto are we called.

We have chosen our course, and we are determined, God being our helper, not to be thrown off the path of duty, as pointed out to us in the unerring word of God. Let others do as they may; enlist, volunteer, fight and kill to their hearts satisfaction, we are determined that no man, woman or child, either North or South, shall perish at our hands, much less any of the dear ones for whom Christ died! We are determined by the help of God, to steer clear of the blood of all men, and try to so act under all the varied circumstances of life in which we may be placed, during the continuance of this war, that when it is over, we may be able to meet with the brethren, both North and South, and be able to say that not a single human being has fallen by our hands, either directly or indirectly. The satisfaction of such a hope is more ennobling and encouraging to us, than the popular laudations of all the warlike people in the land.

But while such is our position, we claim to love our government with all its free and noble institutions—the best human government, in our humble judgment, the Sun ever shined upon, as much as any of these brethren whom we have so much offended, and we are as devoutly attached to it as they, and as ardently desire its preservation and perpetuity as they
possibly can. We are just as loyal as they are, but differ as to how we may most effectually serve our country and secure its union, and the perpetuity of its free and glorious institutions, that we and our children may live and lead a quiet and peaceable life in all godliness and honesty. We hold that we can serve the interest of our country, and secure these great ends better by being Christians alone—that the safety of the Union, the preservation of the Government depend more upon the faithfulness of the righteous in it, than upon the strength of its soldiery and the amount of its arms. If the Christians, now scattered throughout our government, would but return to their allegiance to him, who sits upon the throne of the Universe and rules among the armies of men on earth, and humbly ask his interposition in behalf of our national troubles, just as sure and as certain, as he possesses all power and authority in heaven and earth, our war would cease, our troubles be removed, our tears dried up, and such a shout of "Glory to God, peace on earth, good will among men," as would go up from earth to heaven, would make even the angels around the throne rejoice.

But these brethren differ from us, and put their trust in the use of the sword, and the strength of their soldiery, and the amount of their arms to save the country, depending upon God to bless them in the use of these means, that they may be successful in conquering a peace. Here is where we and they differ. They call upon God to bless and prosper the work of their hands, "terrible" as it is!—the destruction of human beings! whom God sent his Son into the world to save!—murder!—wholesale murder!—it is nothing less!—"terrible" work indeed, as our brother says, and yet he, with others, calls upon God to bless and prosper them in the execution of it, that they may make sure work of this "terrible" business! My lips could not move, my tongue would cleave to my mouth, my speech would be dumb, in making a prayer like this; The shrieks of the dying, the pangs of departing life would unnerve me! I could not! I would not pray! And what the Lord has said by his holy Apostle James, would stare me in the face: "From whence come wars and fightings among you?"
REJOINDER.

Come they not hence, even of your lusts that war in your members? You lust, and have not: you kill, and desire to have and cannot obtain: you fight and war, and yet you have not, because you ask not. You ask and receive not, because you ask amiss, that you may consume it upon your lusts. You adulterers and adulteresses, know you not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God” James, iv. 1-4.

But when we look at this “hasty statement” a feeling of sadness and sorrow comes over us, in reading that “in consequence of such unwarranted statements as we have made, the whole body of christians with which we stand, is now being assailed by the public press; and that this state of the case, led to the introduction of a resolution of sympathy with those brethren of the Army of the U. S. now in the field, on the 24th, in the American Christian Missionary Society in the largest Meeting it ever held.”

If the remedy here applied does not prove more injurious to the body than the disease it was intended to cure, we shall be most happily disappointed. We should never seek the applause of a wicked and corrupt world at the sacrifice of the body of Christ. Men may be politically wrong, and religiously right, which is the case no doubt with many of our brethren. Hence the urgent necessity of guarding against the introduction of political issues into the church or our other christian organizations, gotten up for the spread of the Gospel, in both of which the unity of the brethren is paramount to every earthly consideration. The neglect of this is an insult to the Great Head of the Church, for says an Apostle, “when you sin against the brethren and wound their weak conscience, you sin against Christ.” There are many brethren who from a conscientious political difference, will take exceptions to this move, and feel and become estranged from the great body of these good men that made it. These brethren in the sight of the Lord are as precious as ourselves, and how many of them may turn back on this account and walk no more with us! How important for the word to be in our hearts and in our minds, and that we watch and
pray. Offences will come said the Savior, but woe unto him through whom they come! better for that man if he had never been born! I can but feel sad! We have stood up side by side, shoulder to shoulder, in the cause of Christ, some of us now for over a quarter of a century, and under the blessing of the Great Head of the Church, erected the banner of Peace, and thousands have rallied under it, and sought refuge in the fold of Christ, and shall we now, in the evening of life, after we have fought the battles, and borne the burden and heat of the day, see that banner rent in twain and trailed in the dust!

“Oh God! Our help in ages past,
Our hope for years to come!
Be thou our guard, this trying hour!
And bring us safely through.

With rapture then shall we survey
Thy providence and grace;
And spend the remnant of our days
In wonder, love, and praise.”

What harm was there in advocating Peace, or in representing our brethren as advocates of Peace, that this fearful move should be made to check it, for that is the head and front of our offending? With our beloved Bro. Franklin of the Review, we said and we say again. Speaking of the brethren, he says, “It is safe for them not to bear arms—not fight—not kill. No one has yet undertaken to prove that it is a sin for Christians to refuse to bear arms. No one has attempted to produce a commandment from our Lord to bear arms—to fight—to kill our enemies. No one has yet attempted to show that the Lord will condemn us, or that we will be lost because we did not volunteer, bear arms, fight—kill our enemies. Be careful my dear brethren; you have but one life to live, but one heaven for which to run, but one soul to be saved or lost. Make sure work for that, and trust to no deceitful, deceptive and sophistical reasoning, nor to mere impulses of excitement, passion or ambition. Be certain that you stand on safe ground. Do not forget to call on the name of the Lord for deliverance, in this awful day of trial.”
But our brother now forms an exception to this, for he says that he and several of those whom we have named, believe that Paul threatens us with damnation if we refuse. He does not state it as an opinion or an inference, but incorporates it into his faith as a part an parcel of what he and several others believe, and says they believe it. Well, fortunately for us, we are not to be judged by men. "Because God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." To that day we make our appeal and there submit our cause, and we have no sorts of fears as to the verdict in our case on that day.

But we must explain why we made these "unwarranted statements" in representing these brethren as agreeing with us, and all being a unit upon the question about Christians engaging in war. We formed our judgment from the Review, the most extensively circulated paper, we presume, among our brethren, and is, we believe, the medium of a general correspondence between the brethren at large, touching the great interests of the Church; and to August, when our "Vindication was penned, (though it did not appear until September,) so far as the brethren had then come out upon this question, the general tone of their articles did lead us to this conclusion. Some of these brethren named, it is true, had not, as well as we remember, said a word upon the question yet, but from the general tone of what was written, we made our statements. Brethren, in all Christian kindness we assure you that it was not our intention to misrepresent you; and we trust that you yet possess enough of that charity which "beareth all things," to bear with us, and forgive.

And as to what we said about our papers, they shall speak for themselves in the following extracts. Remember, we said they have come out, and are now coming out, showing that their general bearing was toward that point.
We commence with the American Christian Review, edited by Eld. B. Franklin, at Cincinnati, Ohio. In the issue for the 18th of April, is the following, under the head:

**WHAT COURSE SHALL WE PURSUE.**

1. Many of us have spent the main vigor and energies of our lives in collecting a great brotherhood under Christ, and in an effort to restore the pure religion of Christ to the people of this generation. Our success has been most glorious, and we have triumphed through our most gracious and merciful Lord beyond all our most sanguine expectations. We have gathered from four to five hundred thousand souls from the world and the conflicting parties around us and united them on the foundation of the Apostles and Prophets, Jesus the Christ being the chief corner-stone. These are now scattered in all the States and Territories belonging to the Government, or the Union, as we used to call it. A quarrel has been inaugurated that has resulted in a rupture, and may involve the country in war. If this shall come to pass, what shall be our course? Shall we hold on to original Christianity, refuse to fight and kill brethren—the purchase of the blood of Jesus? or shall we adopt modern religion and hold that the Lord is on this side and that, he is on that, and turn in to slaying our brethren, and thus send thousands of those who have been cleansed by the blood of Jesus into the presence of God, with their hands stained with the blood of their brethren? Let us pause here and study; let us be careful what we are about, for we shall all give an account of ourselves to God.

2. Brethren, this is not our quarrel. We, as a people or brotherhood, did not manufacture it. Individuals among us, a very few of them, contrary to the desire and advice of the great body, have contributed to the manufacturing of the quarrel. But for these we are not responsible, as we have constantly remonstrated against their course from the beginning, and, as a body, discountenanced it. They, with many of the religious parties around us, have done their utmost to manufacture the coming conflict and precipitate it upon us. The quarrel is their quarrel, and if it shall result in fighting, the fight shall be their fight. We have had nothing to do in manufacturing the quarrel. It is not our quarrel. If it shall result in fighting, the fight shall not be our fight. We can not always tell what will or will not do, but we can sometimes tell what we will not do. There is one thing, however things may turn, or whatever may come, that we will not do, and that is, we will not take up arms against, fight and kill the brethren we have labored for twenty-five years to bring into the kingdom of God. Property may be destroyed, and safety may be endangered, or life lost, but we are under Christ and we will not kill or encourage any body else to kill, or fight the brethren.
3. We as a people are not a party to this quarrel, or in it, and we ought not to become a party to it. Let us keep the church free from it, and as soon as it is over we can all proceed again, or at least so many as shall be spared.—We must leave individuals free to think and act politically as they think proper. Meanwhile, let our most fervent prayers ascend to Heaven for peace. Let us continue to preach, to convert and save men, let what may come. Let brethren continue to meet and worship. Let us sustain and defend the cause of God with every power. May the Lord keep us from falling and give us grace for our day and trial.

Eld. A. Chatterton of the Evangelist, published at Davenport, Iowa, says in the June number, page 320:

For the information of Bro. McGarvey and others, I will say that none of the brethren in this vicinity have enlisted; and so far as I hear, very few in other places. I have had conversation with some of the leading brethren in Iowa, and they express their conviction that the cause of Christ is of paramount importance, and that it becomes us to use increased vigilance and labor to sustain the cause in these times of trial. I delight to contemplate something cheering amidst all this gloom; and I find it in this: The spirit of our Brotherhood, in different parts of the country, is assurance that we shall be less injured by this fiery ordeal than other religious communities. War sermons abound in the pulpit of the denominations North and South; with us it is different. I have not yet heard of any war preachers among us. There may be, but their number must be small.

As we have not the copy of the Bible Advocate before us, from which we make the following extract, we quote from the Pioneer, page 92. Eld. E. L. Craig, says:

"We have ever regretted the fact that the "Luminary" introduced the subject of anti-slavery into its columns and thereby lowered itself and its dignity to the level of a mere political sheet. We were not prepared either to see the "Christian Intelligencer" take the strong ground it has on the subject of secession. We have for sometime said we would not recognize any paper as a co-worker, that will pollute its pages by an espousal of the government or of the secessionists. This is the business of the secular press, and not ours. Whenever preachers of the gospel, or editors of religious papers, introduce political questions into the pulpit, or into their papers, they desecrate their calling, whether done in the North or in the South; and all union-loving Christians should discountenance all such men, as they are calculated to create schism in our ranks. All these exciting matters should be kept out of our papers, and all wise editors will do this."
The *Millennium Harbinger* for July 1861, pages 405—10, has the following from the pen of Eld. W. K. Pendleton, one of its editors, under the heading:

**A PLEA FOR PEACE.**

It seems that, so far, very few are found pleading for peace. The rage for shedding human blood is running madly through the land.—Nearly all the religious papers have caught the epidemic, and are breathing forth the most terrible exhortations to the soldiery to strike boldly and well in the work of carnage. The pulpit rings with the clarion notes of war-sermons, and the ministers of the Prince of Peace have, in many cases, become the panders to the bloody Moloch of war. What must we think of this? The soldier of the cross lays down the weapons that are not carnal for those that are:—the man who would shudder at the thought of inflicting a deliberate private injury upon his fellow-being, is going forth, in studied and artful preparation, to perpetrate the widest public ruin that fire and sword can execute; he who has taught others to weep with those that weep, is marching eagerly to wake in many a quiet home the voice of wailing and woe, and to spread the pall of a gloomy desolation over wide regions of unoffending people. Fire and sword—desolation and death—carnage and bloodshed—inhuman, brutal, bloody, barbarous war—these are summoning their furies to rally in the dread work of social and inhuman murder, and what shall be the cry of the people of Christ? Shall we render a blind and implicit obedience to the madness that riots in death? Shall we give up our right to reason, throw conscience prostrate at the feet of power—abandon the right to think—forget that we are Christians—obey man rather than God—beat our plow-shears into swords and our pruning-hooks into spears—study war instead of peace—labor to send men violently and prematurely to hell, rather than snatch them as brands from the burning! Shall the spirit of Christ or the spirit of Satan rule in our hearts? How can we hesitate—what can bewilder our judgment—who shall absolve us from our duty?

What answer do our feelings give to the call of war? Can the heart of the Christian be in the work? Does he sympathize with its revenge? Has he a taste for its cruelty? Does he enjoy the cries of the distressed—exult in the agonies of the wounded—take delight in the carnage of the battle field—or gloat, like a demon, on the marred and mangled forms of the brutally murdered victims of contending fury? Can he rise from the earnest prayer that his whole nature may be adorned with all the graces of the Spirit—go from the tranquil pleasures of the family altar, or the peaceful communion of the public sanctuary, and feel that the fierce strife and struggle of grappling foes, thirsting for each other's blood, is a work fit for his calling, or congenial to his heart? O, my brethren! let us sit down upon the plains of Bethlehem with the watching shepherds, under
its quiet and cloudless sky, and listen to the cry of the angel, who came
with the proclamation of "good tidings of great joy to all people," till
we catch the spirit of the Prince of peace, and fill our souls with the
power of his divine compassion; and then let us look upon the war-
ing elements of the field of mortal strife, and ask the heart, subdued
by the love of God, and reconciled by the sufferings and sacrifice of Christ,
if it can take pleasure in the cruel spectacle, or part in the bloody work.
Is it not horrible to think, that we have been at great pains and expense
and peril to make a widow and an orphan! to leave a happy home des-
olate!—To send tender Christian hearts mourning about the streets, wail-
ing for their dead—our victims! To look behind us and to see the
green meadows trampled into dust—the waving harvest-fields, ripe for
the sickle, crushed beneath the feet of an infantry, the hoof of cavalry,
or the heavy wheels of rolling artillery—the cottage and its happy flow-
er a desolation; hamlet and village and town smoking in ruins; the
magnificence and wealth of cities sacked and in ashes; and all hearts—
poor, loving, suffering human hearts, like our own—bleeding with the un-
utterable woe, and none to comfort them! Christian Brother, can you
lend your heart to a work like this! No. A nobler calling is ours:

"The goodness of the heart is shown in deeds
Of peacefulness and kindness. Hand and heart
Are one thing, with the good as thou shouldest be.
Do my words trouble thee? then treasure them:
Pain overgot gives peace, as death doth Heaven.
All things that speak of Heaven, speak of peace."

What is the business of war? It is to kill human beings. This is
the deliberate calculation. To this end look all the preparations. The
rifle and the musket, the bayonet and the sword, the bowie knife,
the revolver, the cannon, the cartridge, the practice and the drill of the
soldier—all these are ingeniously contrived and elaborately executed to
do well and surely this one end aim of the battle. Is not this a serious
business? is it not an awful business? prima facie, is it not horribly
wicked business? Without some high absolving reason, can it be right?
Is it any thing less than wanton, wholesale murder? that will cry unto
heaven in the day of judgment against the soul that is guilty of it? If A
take the life of B, except in pure self defense, it is murder in the eye of
all civilized law and punishable as such. But it is not a crime because
civil law declares it to be such,—it is a crime because the curse of God is
upon it—and though the erring and often blind judgment of man should
acquit the murderer of his deed, it cannot wash out the stain from his con
science. It will remain.—In the book of God's remembrance it is writ
ten, and will forever stand.

But I will be asked, are we not commanded to be subject to the powers
that be? to submit to every ordinance of men? Yes to be "subject"
and to "submit," but not blindly obey and execute things forbidden by God,
and the moral obligation of which does not rest on human authority. We cannot enter into the discussion of this intricate question here, but practically, in our country, the difficulty with the good and conscientious man is very small. Clearly there are cases in which we may not obey man, and equally clear it is that each one must decide the case for himself. But the good man will never pervert the principle to justify him in rebellious turbulence, for this is condemned by the Scriptures, and if the law will not respect a high and disinterested conscientiousness in its sovereign reverence for the express will of God, why, then, let him patiently submit and suffer. He has the example of Peter and the other apostles, when they answered to the council “we ought to obey God rather than man,” (Acts v. 29.) and the same God who “opened the prison doors and brought them forth,” will take care of every good man still, who is actuated by the same tender and fearless reverence for his will.

But we live not in such lawless and violent times. The war to which we are called is a war of volunteers. No man is forced to go forth in this work of death. He is left to his own judgment, and if the people today were under the influence of a humane Christian conscience against the fratricidal strife—we would have no war. I am satisfied that, if the people would but say so, our rulers would gladly lay down the sword, and restore peace to the country.—Surely, then, when the question is so solemn and awful a one, as the right to engage in the wholesale and indiscriminate killing of our fellow-beings, and the Christian man is left to his own free choice, whether he shall enlist in it, or not, he ought to pause long and hesitate much before he will throw the weight of his influence or the might of his arm into the scale of cruelty and death, it may be of injustice and murder.

If a life taken in this war be a crime, the guilt will rest upon him whose hand is the willing instrument. We incline to the opinion, that this would be the case no matter how imperious might be the call to arms—no matter if even the soldiers were impressed and forced into the service—but surely will it be so, now that all service is voluntary—a free offering to the God of war. O, my Christian brother, think of it! When you shoulder your musket and equip yourself with all the instruments of death, ask yourself have you the right thus to take the life of your fellow? who gave you the right? What has your brother done that you may shoot him?—Has he stolen your property? can you murder him for that? Has he differed with you about political government? can you not part in peace? If he fall, then all human governments will be alike to him; if he survive, will he thank you for your perilous and bloody benevolence?

I am anxious for the peace of Zion. Let not brother meet brother in battle. Let not two Christian souls perishing by mutual violence, going down to death, frantic with the rage of mortal combat, hope to rise to the climes of celestial peace from such a struggle! There is a nobler work for the people of God. All over this land, there is salt enough to save...
TEMPTATIONS AND PATIENCE.

If only it have not lost its savor. Who will be recreant, now, that the crisis calls again for the old martyr-spirit, which once shook the bloody foundations of imperial Rome, and which still might grapple with the spirit of war and conquer for the world a blessed peace; for

"A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser."

We fear our brother does not read as he should, or he would not have said, that "the Harbinger cannot be induced to advocate your views now, by any of its numerous editors." If he means that the Harbinger has changed its position, since the above, he does us injustice in trying to convict us of unwarranted statements. But he says his is a "hasty statement," and we throw the mantle of charity over it, knowing that it is such.

This completes the list of most, if not all our papers now published in the Union, so far as we are informed at present, excepting the Christian Record, which we have not had the pleasure of seeing since we began our publication; and we now submit our case to the brethren, as to our criminality. Read the charges, brethren, and read our remarks and extracts, and we will abide by your decision. When we took up the pen we thought that a few lines would suffice till brother Howard could see the charges, but the increasing interest we felt in the matter as we began to write, is our apology for their length.

D. T. W.

TEMPTATIONS OR TRIALS AND VIRTUOUS PATIENCE.

BY ELD. JACOB CREATH, OF PALMYRA, MISSOURI.

He that eats of the bread that came down from heaven, yields not his love to those things to which the devil tempts him. Trials are overcome by patience and meekness. What is patience? A glad and willing suffering of troubles and afflictions. The patient christian does not murmur at adversity. But rather praises and thanks God at all times, like David. Wicked men always complain and grudge in adversities and flee them as much as possible. For while they are unmeasurably given to earthly things, they are deprived of the true hope
of everlasting things. They only find solace and comfort in earthly things, for they have no taste for spiritual and heavenly things. The soul of every person in this world cleaves either to the Creator or the creature. If he loves the creature, the love of God is not in him, and he will go to death with that which he loves. Such love in the beginning is travail and folly, in the middle it is languor and wretchedness, and in the end it is hate and pain. He that truly loves his Maker, willingly refuses to love the things of this world. He has sweetness to speak to, and with his Maker: it is refreshing to him to think of his Father and his God. O God, thou art my God, early will I seek thee. He closes his outer senses lest death enter by the windows, lest he be unprofitably employed with any vanity. Oftentimes he is visited with slanders, scorings, reproofs, and despisings. Therefore it is necessary for him to take the shield of patience and to be ready to forget and forgive all wrongs, and to pray for the turning to good of them that hate him and hurt him.

No man knows whether he is strong or feeble, unless he be tried when in prosperity.—Many men seem to be patient when not tried and impuned, but when a light blast of injustice and correction touches them, presently their mind is turned into bitterness and wrath, and if they have one word against their will, they return two for one most terribly. O my Soul! come not into their council! The darts of the enemy are to be quenched with the meekness and sweetness of Christ's love. Do not give way to trial, be it ever so grievous. For the greater the battle, the more glorious the victory and the higher will be the crown. Happy is the man says the apostle James, that suffers trials, for when he is proved to be true he shall receive a crown of eternal life. Flee as much as you can the praises of men. Despise favor worship, and all vain glory, and gladly sustain and suffer, enmities, hates, backbitings and slanders. And so by evil report and good report; by tribulations and crosses, cease not to press forward towards the heavenly Kingdom. When we are tempted, troubled and tried, let us think upon the remedy our Savior has prescribed in the Gospel.
"Watch and pray, lest you enter into trials." He does not say pray that you be not tried. For it is good and profitable for good men to be tried and troubled, as is proved by what the prophet says: "To him that is tempted and troubled, says God, I am with him in tribulations, I will deliver him and glorify him." Let no man think that he is holy because he is not tried tempted and vexed; because the holiest and highest in life have the greatest trials and sorrows. The higher and loftier the hills, the greater and stronger the winds are there; so much the holier and purer are our lives, so much the stronger and greater are the temptations of the enemy, and so much the greater his efforts to overthrow us.

When God suffers his children to be tried and tempted, he treats them, as a mother treats her beloved child, when she leaves him alone, and hides herself, and suffers him to cry. Mother, Mother, so that he looks about, cries and weeps for a while, and at last when the child is ready to be overset with troubles and weeping, she comes again and clasps him in her arms, and kisses him and wipes away his tears and caresses and comforts him. So our gracious Father suffers his beloved children to be tempted and troubled for a time, and withdraws his solace and protection from them, to see what his children will do: and when they are about to be overcome with temptations and troubles, then he defends them and comforts them—with his Spirit and favor and promises.—And therefore when we are tried and troubled, and find our strength fails us and is gone, let us cry Father, Father, as a child cries after the comforts of its Mother. For he that prays devoutly, shall have help to pray often, and his heart shall be established in God, and he will not suffer his child to be whirled about. The Devil is conquered by constant and devout prayer, and becomes feeble and without strength to them that are strong and persevering in devout prayers. Devout prayer of a holy soul, is as sweet incense which drives away all evil savors, and enters up by odors of sweetness into the presence of God, like clouds of incense from fields of Arabian spices.
CHRISTIAN PIONEER.

'PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.'—Bible.


JESUS CHRIST THE ALPHA AND OMEGA OF THE CHRISTIAN'S FAITH.

I am Alpha and Omega, the beginning and the end, the first and the last. —Rev. xxii. 13.

There has always been something inexpressibly grand, sublime and elevating, to our mind, in these words of the Lord Jesus Christ, pronounced by him through the beloved disciple, John, after he had entered into his glorified state and been invested, with all authority in heaven and upon earth. As alpha is the first letter of the Greek alphabet, * and omega the last, including all the rest between them, so is our Savior "the first and the last," "the beginning and the end," He "who is, who was, and who is to come, the ALMIGHTY." Such is the character of Christ, as given him by John, speaking of him by the inspiration of the Holy Spirit. So far from being a mere man, he is not only exalted to a position above man, but to one infinitely above the highest angels that surround the throne of God—to one equal with that of God—in short, to that of God himself!

To understand all this, and to properly appreciate his charac-

* From alpha and beta, the first two letters of the Greek alphabet.
ter, we must consider, that Jesus bad not a human soul or mind like man, but that he was the union of God and man, of the Divine and human natures, which were combined in his person. To comprehend this still better, we will remark that although we reject the term "Trinity," because it is not a Bible term, being in favor of a "pure speech" and opposed to the "language of Ashdod" and every thing of a Babylonish character, yet we believe the Trinitarian hypothesis is true, and taught in the Bible, or in accordance with its teaching. God is represented there as a triune Being, consisting of God, his Word and his Spirit, yet but the one JEHOVAH, which is his proper name, as considered in his unity, apart from these relative terms. Says John, this same writer, (of Revelation,) in one of his epistles: "There are three that bear record in heaven, the Father, the Word and the Holy Spirit: and these three are one." And even admitting this to be spurious, as contended for by many, yet the doctrine of this triunity is to be found elsewhere in the Bible. God always had his Word, and always had his Spirit; and yet there is but the one God. This may be, and no doubt is, mysterious to many minds; how three can thus exist in one; and, on that account it has been rejected by many, because alleged to be above human comprehension, and contrary to human reason. But it should be sufficient for us, that it is taught in the Bible. In illustration, man himself is a triune being, consisting of body, soul and spirit, as we learn from Paul, (1 Thes. v. 23,) : "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ;" these three, and yet there is but the one man. By his spirit or mind he is connected with God and angels; by his soul or animal life, with the animal creation; and by his body, with the earth from which he was taken; and without these three he would not be man; as God without the three of which we have been speaking, would not be Jehovah! It was thus, as to society in unity, that man was created in the image of God. Let the reader notice well the language (in Genesis) in reference to his creation, and he will see this: "And God said, [to the Word.] Let us make man in our
image, after our likeness; and let them have dominion," etc. and then we are informed: "So God made man in his own image, in the image of God created he him: male and female created he them." And now notice the language that follows, after the account of the creation of woman: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall be one flesh." Here we have first society and unity, as to God and the Word, these two and yet but one; and then society and unity as to man, created in his image, male and female, but "one flesh." And we also have an allusion to the subject by Paul, who, in speaking of the union of Christ and the Church, after enjoining husbands to love their wives as their own bodies, and saying that we are members of the body of Christ, of his flesh and of his bones, says: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."

With these three before the mind, God, his Word and his Spirit, as the one Jehovah, we are prepared to consider the real personality and character of the Lord Jesus Christ, proper conceptions of which we conceive to be very important in reference to his divinity, as his sacrifice for the sins of the world as the great sin-offering which alone can take them away. It was the Word, (Greek Logos,) which became incarnate in the person of Jesus Christ, and which was his soul, as he had not a human soul like man, as we have said; and the attributes of thinking and speaking, which we find ascribed to that soul in him, we find to be ascribed to God himself. John says, in reference to his incarnation: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." And then: "The Word was made flesh, [became incarnate,] and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Having God as his only Father, and woman as his mother, he was the Son of God and the Son of man, being thus a union of God and man in
the same person. As he was the only being in human form who had God for his Father, or was thus directly his offspring, he is called "the only Son," and "the only begotten Son of God." Hence the angel, in announcing his conception and birth to his mother, said: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Adam was the son of God by creation; Jesus Christ, by a begetting.

Paul, in that beautiful climax, (in 1 Tim. iii. 16,) speaks of the incarnation of Christ as a part of the mystery of godliness: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And Isaiah, quoted by Matthew, in predicting him said: "Behold, a virgin shall conceive, and bear a son, and they shall call his name, Emmanuel, which being interpreted is God with us." Jesus was therefore the manifestation of God in the flesh. Hence his pre-existence as the divine Logos or Word, and the manner in which he spake of it: "Before Abraham was I am;" and God calls himself "the I AM and the description we have of Christ in that state, under the name of wisdom, in Proverbs viii. 22—31; as he is called, "Christ the power of God," And in the creation we find God designing or planning by his Word, and executing by his Spirit; "God said, Let there be light"—"God said, Let there be a firmament"—"God said Let us make man," etc. and, "the Spirit of God moved upon the face of the waters"—"By his Spirit he hath garnished [furshed] the heavens." This incarnation of the Word in the person of our Savior, presents him to us as the Son of God and promised Messiah, in whom dwelt "all the fulness of the Divinity bodily;" the "image of the invisible God;" the "effulgence of his glory and exact representation of his character," by whom were all things created, that are in heaven and that are in earth, visible and invisible; who is "before all things, and by him all things consist;" and who "is the head of the body, the
CHRIST THE ALPHA AND OMEGA.

church: who is the beginning, the first-born from the dead; that in all things Le might have the pre-eminence."

The expressions of inequality with his Father, used by our Savior, as; "My Father is greater than I," "the Son can do nothing of himself," "I can of mine own self do nothing," etc. have reference to his human nature; while such as; "I and the Father are one," "he that hath seen me hath seen the Father," "I am in the Father and the Father in me," etc. refer to his divine nature, and imply their unity.

No other offering for sin would have done but that of the body of the incarnate Word—no other atonement would have sufficed or served to reconcile offending man to his offended God. The punishment of sin being infinite, the atonement must be so too, to be sufficient; and hence it must be the body of the infinite Logos, who was God manifest in the flesh. Hence Paul, after saying that it was "not possible for the blood of bulls and of goats to take away sins," continues: "Wherefore, when he cometh into the world, he saith, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me." All the offerings for sin, ever instituted by the Lord before, from the offering of righteous Abel at the gate of Eden, and those of Noah, Melchisedek, Abraham and the patriarchs, to the Paschal lamb and the sin-offerings under the Jewish law, were all typical of the great sin-offering of the body of Christ, who "once in the end of the world," or Jewish age, "appeared to put away sin by the sacrifice of himself," and were all pointing forward to him who, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

And from the time that man fell from his primitive state, down to the appearance of Christ in the world, we find him to be the great burden of prophecy. First we have him in the promise of the seed of the woman who should crush the power of "that old serpent the Devil;" then, of the Shiloh to come, to whom "the gathering of the people should be;" next, the Star to rise out of Jacob and the Sceptre to come out of Israel: then, the prophet like unto Moses, to be raised up from
among the people, whom they were to hear in all things; thus beginning in the first faint streaks of the light of the morning, and then becoming brighter and brighter until the rising of the full-orbed Sun of righteousness upon the world, and his culmination in his meridian splendor and glory!

And not only do we find him typified in sacrifice, but by several of the most important personages and characters the world has ever produced. The first man Adam we find to be a type of Christ, who is called the second Adam, as standing at the head of the human race, and whose disobedience involved all his posterity in sin and death; while Jesus Christ stands at the head of the resurrected as the “first born from the dead,” and the “first fruits of them that sleep,” and by his one act of obedience, at the head of the redeemed from sin and eternal death. Melchisedek was a type of Christ as to his priesthood, in his not receiving it by inheritance nor leaving it by descent to another; Christ being thus “a priest forever after the order of Melchisedek, without beginning of days or end of years.” Moses was a type of Christ as a prophet, as mediator between God and the Jews, and as their captain or commander, in leading them out of Egypt across the Red Sea, and through the wilderness to the borders of the promised land of Canaan; and thus Christ is a prophet to his people, the mediator between God and man, and the great Captain of our salvation, in leading Christians out of the world through the water of baptism into his Kingdom, and to the grave, the confines of the heavenly Canaan. Joshua, whose name is Jesus, or Savior, was also a type of Christ in conducting the Jews, the typical people of God, across the Jordan into their inheritance, the promised land; so Jesus conducts the Christians across the Jordan of death into their promised inheritance, the Canaan of Heaven. David was a type of Christ as a king or ruler, as in that respect he was “a man after God’s own heart,” in reigning over and ruling God’s chosen people, the Jews; so Christ reigns over Christians, of whom the Jews were typical, and who are called “kings and priests unto God,” and, “a chosen generation, a royal priesthood, a holy nation, a peculiar people.”
Solomon, too, was a type of Christ, as to the peacefulness of his reign and his wisdom; so Jesus is the "Prince of peace," all-wise, and in him are "hid all the treasures of wisdom and knowledge." Aaron, the high-priest under the Jewish law, was a type of Christ, who is the great "High Priest of our profession;" and as the Jewish high priest entered the Most Holy Place of the Tabernacle, once a year, with the blood of animals, so Christ entered heaven with his own blood to appear in the presence of God for us; and now "ever liveth," having taken his seat on the mediatorial throne, at the right hand of God, "to make intercession for us."

When the time for his advent approaches, we see the angelic host and the hierarchy of heaven constantly on the wing, with messages and despatches from the throne of God to earth! Gabriel, the archangel and chief messenger of God, is despatched from the royal court of heaven, to the Most Holy Place of the Tabernacle, in the Temple, where Zechariah, the high-priest, is burning incense before the Lord, to announce to him the birth of a son, John, who is to be his harbinger, to prepare the way before him; and again Gabriel is despatched to the city of Nazareth, on a far more important errand, to announce his conception and birth to his virgin mother, Mary, whom he hails as "highly favored and blessed among women. And when his birth takes place, it is announced to shepherds, on the plains of Bethlehem, watching their flocks on the night of its occurrence by the angel of the Lord, in the midst of a flood of glory saying, to them: "Behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David, a Savior, which is Christ the Lord;" when suddenly appear a multitude of the angelic host, "praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men:" making the welkin of heaven sound with such music as had not been heard since the creation, "when the morning stars sang together, and the sons of God shouted for joy." What joy, and acclamations, and shoutings and songs, and praises, must there have been in the court of Heaven, in the Palais Royale of the Universe, at the birth of
God’s only begotten Son, the incarnation of the eternal Logos in him! Nor is this all. A new star of surpassing brightness and splendor, makes its appearance in the blue concave of heaven, to gem the brilliant crown of night! It soon attracts the attention of the Magians, “the wise men of the east” country, the Astronomers and Astrologers, who recognize it as indicating the Star that should rise out of Jacob, the birth of the long-predicted and long-promised King of the Jews, destined to universal dominion! As it is in the direction of Jerusalem—and as it perhaps moved before them—they resolved to follow it, to go where it may lead, and to the place which it may indicate, confident that it will guide them to the place where the new-born King is to be found. Preparing themselves with suitable presents for so important a personage—one born to such a splendid destiny—they go to do him homage, new-born as he is; and the star takes them to Jerusalem, the capital, and “city of the Great King.” But busied with secular schemes and pursuits, and not expecting a Messiah of so humble origin, though of the royal line of David his prototype, no one knows anything about him, or seems to care, until green-eyed jealousy arouses the wicked and vindictive Herod and the city with him, fills them with alarm, and causes him to make enquiry for the place of the infant King’s birth: which results in sending the Magians to Bethlehem, when, lo! the star again appears, to their great joy, and conducts them to the very place where the child-King is, where they pay him homage and load him with gold and rich presents: designed, in the providence of God, for the support of him and his parents, on a journey to and from Egypt, and a residence there, to escape the vengeance of the jealous and wicked Herod: the guardian angels of God, with constant attention and sleepless vigilance, watching over and guarding the precious babe and royal child from all danger and harm!

But he is not the kind of Messiah whom the Jews were expecting. Accustomed for ages to a secular kingdom and a political and civil government; to being the peculiar and highly favored people of God, and occupying an exalted position
among the nations of the earth, like a towering mountain among
the hills surrounding it; and giving a literal interpretation to
the symbolic language of their prophets, in reference to the
coming Messiah and his kingdom, they were expecting a tem-
poral or secular kingdom of the most splendid character, and a
Messiah who would be ushered upon his reign with all the
pomp and splendor of earthly royalty; who should take his seat
upon the throne of David and Solomon in Jerusalem, never
die, (John xii. 34,) and there reign forever; and that under
him they would be enabled to throw off the galling yoke of the
Roman government, and under his victorious banners, to
march on from conquest to conquest, until the whole world
should be subjugated to their dominion! Hence Jesus entire-
ly fails to meet their expectations. Instead of being the son of a
reigning king or emperor, he was the reputed son of a poor car-
penter, and one himself; instead of being born in a palace and
rocked in the cradle of royalty, he was born in a stable, and
had a horse trough for his cradle; instead of being clothed
with purple and fine linen, arrayed in the robes of royalty,
feast sumptuously every day, being surrounded by its "pomp
and circumstance," and having at his command the wealth of
Ophir, hosts of courtiers, and armies of valiant soldiers; he
was attired in a plain robe without seam, his fare of the simplest
kind, he was so poor that he "had not where to lay his head,"
and his chosen friends and disciples were twelve poor, unlearned
tishermen of Galilee! And "a man of sorrows and acquaint-
ed with grief," he was "despised and rejected of men, mocked,
buffeted, and spit upon, treated with every indignity, and final-
ly, after suffering such agony of mind as caused him to sweat
as it were great drops of blood, he was crucified between two
thieves, in the most cruel and ignominious manner! Ah,
what a time was that in the history of the world, when the
pure, holy, innocent Son of God, who did no sin and in whom
no guile was found, had thus to suffer and die! Angels veil-
ed their fair faces, drooped their wings, and bowing their heads,
wept at the sad and melancholy scene, the sun covered his
face with the sack-cloth of darkness, and refused to shine up-
on it; the earth was convulsed, and trembled and reeled beneath it; while the "everlasting rocks" were rent with the convulsion; and the veil of the Temple was severed from the top to the bottom!

"He dies, the friend of sinners dies;
Lo! Salem's daughters weep around!
A solemn darkness veils the skies,
A sudden trembling shakes the ground!"

The powers of darkness had triumphed at last; Satan "Grinned horribly a ghastly smile" at his victory over his dreaded antagonist; while the devils held a jubilee in hell!—But their rejoicing is destined soon to cease, and to give way to tenfold discomfiture. All is not lost; and this is only the darkness before the dawn of an endless day of immortality!

Not only had the birth of Jesus been heralded by the angels of Heaven, but we find them his constant attendants during his life and ministry on earth, and ever ready, in legions innumerable to do his bidding, and to obey his behests. At his every step, and at every period of his life, we find the miraculous and supernatural called into requisition to attest his claims upon the faith of the Jewish people as the promised Messiah. Miraculous phenomena are constantly being displayed, in confirmation of his mission as the Son of God and Savior of the world. At his baptism, representing his future burial and resurrection, no sooner does he rise from the yielding waves of the Jordan, than the Holy Spirit, in the peaceful emblem of the dove, descending from above, alights upon, and is merged into him: while the voice of the Eternal, speaking from heaven, breaks the silence of ages and exclaims, "This is my beloved Son in whom I am well pleased:" and at his transfiguration upon the mount, representing his future glorification, when his face shone with a splendor surpassing the midday sun, and his raiment became more dazzling than the light, Jehovah speaks again from the lofty heavens, and says, "This is my Son the beloved, hear ye him." And we find him doing such works "as none other man ever did." At his command the transparent and insipid water is changed into the ruddy and
spirit-imbued wine; at his command the eyes of the blind are opened, and behold Him whom angels, and saints, and patriarchs, and prophets had desired to look upon; at his command the ears of the deaf were unstopped, and he heard the voice of Him who "spake as never man spake;" at his command the sick were healed and the lame were made whole; at his command the raging tempest was hushed into a calm, and the mountain waves of the sea sank into stillness and repose; and at his command the dead were raised from the grave, and brought into life and being again!

But he came not to establish a secular kingdom, and to sit upon an earthly throne. The throne of Judea was too small for him; the throne of imperial Rome, grand and august as that was, was too contracted for his designs; and even the throne of a world was too narrow for the mighty plans and sublime purposes of Him who was the Creator and Upholder of worlds and systems of worlds; but he came to take his seat upon a higher throne than any of these, upon that of the Universe, to establish a Spiritual dominion, and by thus reigning over the minds of men, to bring the outward world into subjection to himself!

During his life on earth, he triumphed over the Devil, in the Temptation in the wilderness, and vanquished him with the "sword of the Spirit," but his crowning victory and greatest miracle, was his triumph over Death. For nearly six thousand years death has wielded an almost universal sceptre over the world! With but two solitary exceptions, those of Enoch before the Deluge and of Elijah afterwards, who were translated, to heaven without dying, all have had to pass through the gates of Death! Even Jesus himself had, but he "stooped to conquer," and bowed to rise again, in everlasting triumph over the king of terrors. Where are all the mighty men of earth, of past generations? Where is Alexander the Great, who wept because there were no more worlds for him to conquer?—where Julius Cesar, who boasted of having slain a million of human beings?—where Charles XI, of Sweden, "the greatest madman the world ever saw?"—and where Napoleon,
Buonaparte, of our own times, who made all Europe to tremble before his arms? Ask History, and her response will be—
dead, dead, DEAD! With the exception of a few old decrepit Invalides of Buonaparte, they live only upon the pages of the past! There was a mightier conqueror than any of them, and that was Death, before whose inexorable decree and relentless hand they had to fall! But Jesus conquered Death—He conquered him who had conquered all them! He seized the iron bars of Death, and tore them asunder, threw wide open the portals of the eternal world, and let its glory stream upon the realms of time, and its beatific visions upon the eye of faith! He took the lamp of immortality, and descended into the dark and gloomy chambers of the tomb, and irradiated them with its glorious light; and achieved a victory that as far surpasses all earthly victories, as eternity itself out measures the brief span of time!—and what is more than all, he has promised to give the victory over Death to all his faithful disciples.

But let us return to the melancholy scene of his death. While suspended upon the cross, and enduring all the agonies that humanity can suffer, reviled, and mocked, and tantalized and suffering the greatest indignities, when at his bidding legions of angels would have come to his assistance, and when in his power to have called down the vengeance of Heaven upon his murderers; instead of doing it, we see him raising his eyes to heaven, and hear him, in the imploring accents of mercy, saying, "Father, forgive them, for they know not what they do." Oh, what mercy and what love, to thus pray for his murderers, and die for the sins of the world! How infinitely surpassing that of man!

"Oh for this love let rocks and hills
Their lasting silence break:
And human tongues in concert joined,
Harmonious numbers speak."

To a poor, suffering penitent thief, who hung at his side, he spoke the consoling words, that he should be with himself in Paradise; and his affection and care for his mother manifested themselves in commending her to the care of his beloved dis-
CHRIST THE ALPHA AND OMEGA.

eiple. He expires, and the last, sad offices for him are performed, by enshrouding his body and placing it in the tomb of Joseph. He sleeps the last Jewish sabbath in the tomb, over the entrance to which a large stone is rolled by his enemies and sealed, in the vain attempt to keep his body there; but an angel descends from heaven at the appointed time, unnerve and renders impotent the guard in the keeping of it, and rolls away the stone; when Jesus emerges, a triumphant Conqueror, victorious over death and his enemies! What joy in heaven as well as upon earth, at this first birth from the dead and the herald of immortality! While angles fill its courts with songs of praise and shouts of triumph; Satan trembles upon his throne, and hells resounds with the wailings and agonies of devils, in despair and desparation! But the grandest and most glorious scene is yet to come. Having finished the work his Father gave him to do, vanquished death and brought life and immortality to light, he takes his leave of earth, and ascends, in a triumphal chariot on clouds, to the courts of Heaven, in the Royal Palace of the Universe. Myriads of angles and archangels are in waiting to receive him, when he arrives. As he approaches the portals, a voice is heard filling, its lofty dome and sounding along its courts: “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.” Then comes the enquiry; “Who is this King of glory?” and the response: “The Lord strong and mighty, the Lord mighty in battle.” Then is heard the voice again; “Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.” And then the enquiry again: “Who is this King of glory?” —and the response the second time: “The Lord of hosts, he is the King of glory”—when wide the portals separate, and open fly the everlasting gates; and covered with victory the King of glory enters, amidst the shouts and acclamations of the seraphic hosts of heaven; and is crowned King, with the triple crown of glory, honor and immortality.

Such is the Alpha and Omega of the Christian’s faith,
whom we have traced from his birth to his coronation in the heavens; and who, enthroned in light at the right hand of his Father is to reign until he shall put all enemies under his feet.

J. R. H

GOD'S PROTECTION OF HIS SAINTS AT TIMES OF TROUBLE AND INFILCTION OF HIS JUDGMENTS.

Whoso putteth his trust in the Lord shall be safe.—Prov. xxix. 25.
Blessed is that man that maketh the Lord his trust.—Psalm. xi. 4.
Kiss the Son. [of God] lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.—Ps. i. 12.

In all ages of the world, in times of war, and dangers, and perils, and the infliction of the judgments of God upon the wicked, impenitent and disobedient, we find that God has ever exercised a providential and protecting care over the truly faithful and righteous, and has always made a way for their escape, where they were truly good and really holy and righteous, and put their trust in Him and Christ. Hence the wise man, Solomon, could say, that he who puts his trust in him shall be safe; and the psalmist, David, his father, that all those are blessed, who put their trust in him. And how well with all this, does the language of the apostle, (1 Pet. iii. 12,) accord: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

In all ages of the world, from the creation down to the present time, and under every Dispensation of religion that God has given to man, we have examples of his protecting care over the righteous, his saints who have put their trust in him, and complied with his commands, injunctions and warnings. The case of Noah contains a most striking and illustrious example. He possessed the right kind of character; for he "was a just man, and perfect in his generation"—for the system of religion under which he lived, and compared with the generation of people cotemporary with which he lived, among whom he
was a bright and shining light compared with their ignorance of God and darkness—“and Noah walked with God.” Such was the character which God then approved as righteous and saint-like; and hence he said to him: “For thee only have I seen righteous in this generation.” Hence the selection of him and his family, by the Lord, to be saved from the destruction of the Deluge. And such was his faith in God, and the spirit of obedience by which he was actuated, that we are told, in reference to his building the ark, notwithstanding all the dissuasives, obstacles, and unpropitious circumstances, by which he was surrounded: “Thus did Noah; according to all that God commanded him, so did he.” And hence Paul ad-sums his case, as among the illustrious examples of faith, which he enumerates in his epistle to the Hebrews: “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness [justification] which is by faith;” and Peter makes it a type of the Christian salvation, by saying, that “the like figure,” or antitype, of Noah’s salvation in the ark from the waters of the Deluge by his faith and obedience, even Christian baptism, “doth now save us by the resurrection of Jesus Christ”—leaving out the parenthesis that it is not as a Jewish washing, to cleanse the filth of the flesh, but to cleanse the conscience from the guilt of sin by the blood of Christ—baptism being a washing emblematical of the burial and resurrection of Christ, “who was put to death for our offences and raised again for our justification,” or pardon of sin.—Thus while Noah and his family were saved, the wicked, corrupt and rebellious antediluvian world were swept by the besom of destruction of the wrath of God into eternity—into hades, where their “spirits in prison,” like “the angels that sinned,” have been “delivered into chains of darkness, to be reserved unto judgment” of “the great day,” when all will have to stand before the bar of God, to “receive for what they have done, whether it be good or evil.”

In the case of Lot, the only righteous man in Sodom, we
have another example of God's protecting care of the righteous, in having him warned to make his escape, when he was going to destroy the place for its wickedness—and "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making an example unto those that after should live ungodly; and delivered just Lot vexed with the filthy behavior of the wicked." Hence we are told here, in reference to Lot's case, for the encouragement of the righteous: "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished." Hence, as Christians, we are forbidden to take vengeance on our enemies, for, "Vengeance is mine, saith the Lord: and I will repay." Let us hear what Jesus, our great Exemplar, says on the subject: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." And why? "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Now, if we do not these things, can we be his children?—and if we are not his children, can we be saved? And his inspired apostle Paul, after saying: "Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord;" continues: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink." Why?—"for in so doing, thou shalt heap coals of fire on his head”—you will thus melt down his enmity, and make him your friend? But if on the other hand, you disregard the teaching of Jesus and his apostles, and take vengeance on him, you will fire his heart with revenge, and forfeit the claim and character of being the children of God!

The next example to which we come, is that of the Israelites in Egypt, when God visited the wicked Pharaoh and his people with the severest judgments and plagues, for refusing to release his people from their servitude, when commanded by God to do so. The land of Goshen, where they lived, though a part of Egypt, was free from all these plagues. And when
God was about to send his destroying angel, to slay their first-born, the Israelites were commanded to kill a lamb for the feast of the Passover, and put the blood in a basin, and at night to take a bunch of hyssop, and dip in the blood, and to smear with it the lintel and two side-posts of the doors of their houses and to remain in their houses until morning: "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to destroy you." Thus the Israelites, the chosen people of God, by obeying him in this particular, escaped the destruction of the first-born, which spread lamentation and terror throughout Egypt, and caused Pharaoh to let them go. Hence as the destroying angel passed over them, the feast observed by them every year afterwards by the command of the Lord in commemoration of this event, is called the Feast of the Passover. Thus were the Israelites saved by obeying God as he had commanded them, and the Egyptians destroyed!

Again, when they had left Egypt, and Pharaoh, still loth to give them up and let them go to serve God instead of him, pursued them with his army, in their journey along the way in which the Lord directed them to go, when they came to the Red Sea they were completely hemmed in, by inaccessible mountains on one side, the Sea on the other, and Pharaoh's host in their rear!—with no prospect or apparent chance for their escape! But in the omnipresent and omnipotent God they have an Almighty Friend, Protector, and Deliverer. By interposing the pillar of cloud between them and Pharaoh's army, with pitchy darkness next to their enemies, and light on the side next to them, the latter are kept off of them during the night, and until they can effect their escape. Seeing their perilous condition, the Israelites begin to murmur at Moses and Aaron for bringing them there; when "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day: for the Egyptians whom ye have seen to-day, ye shall see them again no more
for ever. The Lord shall fight for you, and ye shall hold your peace.” Then, by the command of the Lord, “Moses stretched out his hand [his rod in his hand] over the sea; and the Lord caused the Sea to go back by a strong east wind all that night, and made the Sea dry land, and the waters were divided,” so that the Children of Israel went over, or through it, on dry ground; “and the waters were a wall unto them on their right hand and on their left.” Thus they made their escape from the Egyptians; who in attempting to pursue them through the Sea, were overwhelmed by the return of the waters; and all of them, with Pharaoh, were destroyed! Hence we have the salvation of the Israelites, by obeying God, and the destruction of their enemies, the Egyptians!—Paul adduces this case, as among the illustrious examples of faith, which he has recorded in his epistle to the Hebrews. Speaking of the great faith of Moses, the leader of the Israelites from Egypt to the land of Canaan, and the mediator between them and God, and who was thus their representative, he says: “By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them. By faith they passed through the Red Sea as by dry land: which the Egyptians assaying [attempting] to do were drowned. And he also speaks of this passage of that sea as a metaphorical, or figurative baptism]:—“all our fathers were under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea.” With the cloud above them, the dry ground below, and the waters as a wall on each side, they were immersed, as it were, and thus baptized: and by this act took Moses as their leader and mediator; as persons, on being baptized into Christ, take him as their Leader and Mediator—the three days journey of the Israelites, from Egypt to the Red Sea, representing the three principal conditions of pardon and acceptance by Christ: faith reformation and baptism.

The next remarkable case which we have recorded in the Bible and in history together, is that of the escape of the
Christians from the destruction of Jerusalem by the Romans. Our Savior, on one occasion, told his disciples, that when they saw Jerusalem encompassed by armies, and "the abomination of desolation," the Roman standards which were regarded as an abomination by the Jews, "stand in the holy place," for all the Christians in that wicked and devoted city, which had consummated its crimes by crucifying the Savior and the persecution and martyrdom of his disciples, to make their speedy escape from it—(as did Lot from Sodom)—and flee to the mountains of Judea for safety. And history says, that while the city perished with a destruction almost unparalleled, not a single Christian perished, but all were saved, by obeying the injunctions of the Savior!

This brings us to the great destruction, which is predicted to take place at the universal war, to occur at the introduction of the Millennium, to be accompanied by the judgments of God, to be inflicted upon a corrupt, wicked and unbelieving world that for so many ages of his long-suffering and forbearing mercy, has corrupted the religion of Christ, worshipped idols, and enslaved and slain his people; and who, incited and urged on by Infidelity, Romanism and Jesuitism, predicted as the three unclean spirits, demons in character, that John saw issue out of the mouth of the dragon, (Idfidelity,) the beast, (Romanism,) and the false prophet, (Jesuitism)—will consummate their crimes, by persecution of the true Church of Christ, and probably an attempt to exterminate the Christians. Such will be the terrible character of this war and these judgments, that it is predicted no less than four times, in the book of Revelation; and every time with some added terror; and the last time with the most overwhelming accumulation of them! Such will be the destruction of human life, that at least some thousand, or eleven hundred millions of people will be destroyed!—all but the true Church of Christ! From the examples we have given, of God's protection of his people, in all ages of the world, the true Church will be protected and brought off safely through all her trials and dangers! And in all the predictions of that period, we find nowhere that the true people of
God will share in the common ruin and destruction, that as a deluge, will overwhelm the world; but we find everywhere that they are to pass safely through all, and the terrible ordeal, that is to try the Church, and purify her: so that when our Savior comes then the second time, for her salvation, he will “present it to himself, a glorious church, not having spot or wrinkle, or any such thing; but holy and without blemish.”—What will be the precise means of her salvation from these dangers and trials, or the precise character of it, we cannot tell. But of one thing we may be assured, that if we are faithful and obedient to him in all things, we shall come off safely, and be the objects of his favor and protection.

J. R. H.

For the Christian Pioneer

CHRIST OUR MODEL CHARACTER.

Man is created to superintend his own character; he is a self-superintendent being, and as such he originates or forms his own character. Now this character must be fitted for heaven or he will never enter it. Hence, the importance of forming the christian character. Although it lies mainly within man to form his own character, yet he is not left entirely without aid, for our gracious Creator has given us the Holy Scriptures, which are “profitable,” and which set forth Christ as our model character, in which are exhibited for our imitation, holiness, righteousness, purity, love, humility, meekness, obedience, benevolence, etc. Reader, shall we make ourselves acquainted with the outlines and details of our Savior’s character, and then labor to make them our own? Alas how few who call themselves Christians, have made themselves acquainted with this great model character! And alas how much fewer copy it! Dost thou believe that the Savior’s life was “eternal life?” Then let us copy it or we will perish—let us labor to make it our own by imitation.

The outlines of Christ’s character may be comprehended in three words, viz: purity, justice and piety.
He was pure and holy. Hence he is described as being like "a lamb without spot," "the Lamb of God which taketh away the sin of the world." Again he "did no sin, neither was guile found in his mouth."

He was just. Hence, he was called "the just one." Justice is a term which signifies a great deal—it is the performance of all the duties we owe to our fellow men. Many are the relations that we bear towards each other, and if the duties arising out of these relations are not marked by justice, we fall far short of imitating that model character, given us in the person of Jesus of Nazareth.

The piety of Christ. Our Savior always did those things which pleased his Father, for said he "My meat is to do the will of him that sent me and to finish his work." Thus our Savior accepted the will of God as his guide and rule of life, and in his doing the will of God, his piety is seen in its perfection. He was truly religious. All his words and actions mark that of a devotional spirit. Personal purity, justice and devotion to God, constitute the general lineaments of Christ's character. Reader, let us labor to make them the outlines of ours also.

We have thus far seen the outlines of our great model character—and of all true character. May we not now, by diligently searching the Scriptures, be enabled to learn the details? From my reading and investigation, I am enabled to present the following:

1. He was condescending. Though high up in heaven, enjoying all the blessings, riches and happiness of the unseen world, and thought it not robbery to be equal with God himself, he condescended to make himself of no reputation, and take upon him the form of a servant and be made in the likeness of men; "and being found in the fashion of a man, he humbled himself and became obedient unto death, even the death of the cross!" Though he was of the Royal family of Israel, he was king, priest, prophet and judge of all; could we, while he was upon earth, have discovered it in any thing he said? Was such condescension ever equaled by men or angels? But more; he washed his disciples feet! And again, listen to what gracious
and condescending words fell from his lips: "Come unto me all ye that labor and are heavy laden, and I will give you rest, take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest to your souls, for my yoke is easy and my burden light."

2. He lived to please, to do good and to minister to others. Happy is the man who lives to please his neighbor rather than to be pleased by him. The desire to be gratified ourselves, in all things, belongs not to the divine life. If we would have joy in ourselves, we should do all in our power to please and make others happy by teaching them that which is good, by comforting the distressed, visiting the sick, ministering to the poor, etc., thus imitating Christ, our model character, "who came not to be ministered unto, but to minister and give his life a ransom for many."

3 He was sympathizing. In the town of Bethany there was a small family, composed of two sisters and one brother; but death enters there, and lays his cold hand upon that brother—he dies! and is laid in the cold and narrow grave! Jesus hears these things and hastens towards the dwelling of the disconsolate sisters—he approaches and beholds them weeping, and the Jews weeping too, and it is said "Jesus wept!"

4 Though rich, for our sakes he became poor. Christ in speaking of his poverty said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." Our Savior sought not the riches of this world, but on the contrary would ask, "What is a man profited if he shall gain the whole world and lose his own soul?" Covetousness has always been a very popular sin of the world, but it never characterized our Savior, and it should not characterize his disciples: "Ye cannot serve God and mammon."

5. He was watchful and prayerful. When the Pharisees took counsel how they might entangle him in his talk; and asked him, whether it was lawful to give tribute unto Cesar, we find him on his watch and answering: "Render to Cesar the things that are Cesar's, and to God the things that are God's."
We are taught also that he frequently sought opportunities in solitary places to pray, and on one occasion he continued all night in prayer to God! Reader, let us learn to watch and pray.

Thus we have viewed the general outlines and some of the details of the character of Him who "spake as never man spake," and who is well worthy to be set forth in Scripture as the Christian's Model Character. And now, dear reader, shall we transfer these characteristics of our Savior, into our own character? O may we at the close of life, be enabled to say to our God, and in the words of our Savior, "I have finished the work which thou gavest me to do."

Daviess Co. Ind. Nov. 1861.

Z. S. HASTINGS.

THE ENGLISH LOLLARDS OR HERETICS.

The following description is given of the English Lollards or heretics, by one of their enemies, in the beginning of the fifteenth century. They were nicknamed Wickliffites as we are nicknamed Campbellites. The New Testament translated by him into the English language, was contemptuously called "Wicklean Learning;" "the New Gospel;" "the New Religion." I wish our people may fill the picture drawn of them. This character of them is worth all the orthodoxy that has been invented since John died.

Reinher, an inquisitor, says: "They are men of a serious, sober deportment; they avoid all ostentation in dress, mix little with the busy world, and complain of the debauchery of mankind. They maintain themselves entirely by their own labor, despising wealth, being fully content with mere necessaries. They follow no traffic, because it is attended with so much lying, swearing and cheating. They are chaste and temperate, never seen in taverns nor amused by vain pleasures. You find them always employed either learning or teaching. They are concise and devout in their prayers, blaming lifeless tediousness. They never swear; they speak little; in public speak-
ing they lay the chief stress on love. They disregard the canonical hours, saying that the Lord’s prayer repeated with devotion is better than tedious hours of Romish service without devotion. They explain the scriptures differently from the interpretations of the doctors and church of Rome. They speak little, and with humility; they are well behaved in appearance.” They became so numerous that it was said, that if you met two men on the road, you might be sure one of them was a Wickliffite. There is still standing a tower in London, called Lollard’s tower, where they were chained and halted for burning, as horses are chained in livery stables. They were great heretics. Voltaire in his general History, says, chap. 69, “whosoever refuses to curse, to swear, to lie, to kill, to commit adultery, to steal, to be revenged of his enemy—they say he is a Vaudois, and therefore they put him to death.” This is a true picture of heretics. The fury of the enemies of truth now prevails against us, but it will not always be so; a mean people will arise without sword or power, and against them, they will never be able to prevail. Yours truly,

JACOB CREATH.

DISSATISFIED SUBSCRIBERS.

It is impossible to please every body. As long as human nature is what it is; and such a diversity of mind and disposition among mankind; and such a contrariety of interests and opinions, the man that undertakes to do so, either as to religion or politics, will find himself most egregiously mistaken; that he can please no body; and that “the best way to please every body is to please himself,” and be governed by his own discretion, in the course he pursues, taking as his guide in all things, as the “man of his counsel,” the living word of the living God, as his unerring and infallible criterion.

We have some few discontinuances of the Pioneer, on account of its supposed politics in the present crisis—we say, supposed, because it really has none, as is proven by the fact that these discontinuances are from persons of both sides of this political question; and each one, in ordering a discontin-
DISSATISFIED SUBSCRIBERS.

uance assigns virtually the same objections, "that it savor too much of the opposite side from himself for him." Now this results from the peculiar state of mind in which our paper is read—from the peculiar stand point from which men look at matters and things. It is like men reading with colored spectacles on. If the glasses are blue, everything appears to them to be blue; if green, everything appears to be of that color; and so on. Or like men on a boat going down a river; the shore and trees seem to be moving, and the boat still; while the reverse is really the case. One brother of an ultra disposition and excitable temperament, in reading sees soldiers arrayed against him, encouraged and urged on by us; while another, of a similar disposition and temperament, sees just the reverse, soldiers arrayed, encouraged, and urged on against him, in every line we have written that he reads; and under this peculiar hallucination of mind, they order their paper discontinued!

Now it has never been our intention, nor shall it ever be, at any time, to take any "part or lot," whatever in political matters, in any "way, manner or shape;" but to leave all such things to those to whom they legitimately belong—to the secular press and professed politicians—and to do our duty faithfully as a christian, believing that we can in this way subserve the cause of humanity and the good of our country, better than by leaving our high and holy profession, and condescending to politics! And when we entreat for peace, insisting that Christians should not bear arms, fight nor kill, we ought not to be charged with disloyalty, and regarded as an enemy to the Government. Persons making such charges generally know not what they say, nor "whereof they affirm." Nor on the other hand, when we acknowledge loyalty to our Government, as enjoined by the Apostle Paul, and speak of it as the best earthly government "the sun ever shone upon," ought we to be charged with turning partisan for political effect, in direct violation of our promise to steer clear of politics, and admit nothing of the kind upon the pages of our paper, as the Government itself is one thing, and its administration by differ-
ent men, another and quite a different thing. If one man can take a pen, and write a beautiful, legible hand, and another take the same pen, and, in the judgment of some, fail to write as well, we would not, as sensible men blame the pen, but either the hand that guided it, or the judgment of the objectors. So as to this Government and its administration under different men. It must be admitted by all, that the Government, as framed and left us by our fore-fathers, as a great national polity, and which for so many years, has been the admiration and the subject of imitation of all the civilized world, is one thing, and its administration quite another and a different thing. It is of this Government that we speak; and when we express loyalty and love for it, with an ardent desire for its preservation and perpetuity, we speak of it in the abstract, and not of its administration, which, as every intelligent person must know, we cannot do without a violation of our pledge to keep out of politics. To commend or censure, or to speak in any way, so as to applaud or condemn, the administration, would be to enter the political arena, and become politician at once!—than which nothing has been more foreign from our intention, whatever views our readers may have heretofore taken of what we have said, to the contrary, notwithstanding.

We will merely remark, in conclusion, that articles which have been seized upon by ultra persons of one or the other side of the question, with which to condemn us, have been approbated and even highly applauded, by persons of the same side, equally as ultra, or more so; conclusively showing, that these objections arise in consequence of the peculiar stand point persons occupy, and not from any thing really objectionable.

Brethren, "United we stand, divided we fall." What are all the governments of earth, when contrasted with that of the Lord Jesus Christ? They shall all fail and pass away, but his shall stand forever. How infinitely superior and transcendentally glorious is his over them all. They are not our homes. They cannot secure us in the possession of anything long! Soon our wealth and all our hard sought gains will pass into the hands of others! Strangers will cultivate our
lands, dwell in our houses, convert all we own to their own use, and we shall have no interest in anything here! We are pilgrims and strangers here, as were all our fathers before us, seeking for that heavenly country where all is peace. Let us not divide and fall out over the governments of this world, which are soon to give way to that of the Lord Jesus Christ. The people of God are now being "sifted as wheat," and "tried as by fire," and "who shall be able to stand?" Let us bear with one another in our political differences, as well as in other things, and keep our lamps trimmed and burning, with oil in them, for we know not what hour the sound of the Bridegroom’s voice may burst in upon our ears.

D. T. W.

NOTES ON A PREACHING TOUR.
No. 3.

In consequence of a sore foot, we were detained at bro. Mitchell’s and Knoxville, in Marion Co. several days longer than we expected; when we heard at the latter place, with regret, though not with surprise, of the death of old bro. Jordan, of Pleasantville, whom we mentioned in a previous No. of our “Notes”—which caused us to regret much that we had not remained a few days, at his request, and preached for him and the brethren there: as, though we saw that his ultimate recovery was very doubtful, we had no idea that the time of his departure was so near at hand. From all that we could learn of him, it may be truly said of him; "Blessed are the dead that die in the Lord, * * * that they may rest from their labors, and their works do follow them."

We found Knoxville a handsome and flourishing town, but, like every other place we visited, suffering a good deal from the effects of the war, though nothing in comparison with the towns in Missouri, many of which are almost entirely deserted! Our brethren have a congregation there; but such has been the injurious effect of "war-preaching" and the "soul sleeping doctrine, that the cause of Christ seems to be almost
entirely prostrated! It is a matter of great astonishment to us, that preachers, claiming to be Christian preachers should be so far lost to all sense of prudence and propriety, and so forgetful of the injunctions of the apostle, "Preach the word," and, "If any man speak, let him speak as the oracles of God," as to persist in a course, the baneful and baleful effects of which, should not only be visible to their own eyes, but which are patent to those of every body, who will look at them. But as men "grow gray in error," so they sometimes grow gray in these things. But "gray hairs" though venerable, cannot sanctify error, whether in religion, or in human conduct. Were we one of the most ultra "war men," we could neither preach nor pray such preaching and praying as we heard of, even in reference to the worst enemies. We should think that in praying for our enemies—and we are commanded by our Savior and his Apostles to pray for them—we should pray for their eyes to be opened to their errors, that they might get out of them, for their reformation, etc. and not for human vengeance on them; as the Lord has said: "Vengeance is mine, and I will repay"—leaving that to the Lord, who will assuredly mete it out according to the deserts of men. "The Judge of all the earth will do right."

We preached a few times in Knoxville, in the court-house which the brethren have rented for that purpose, as they have no church-house, to small, but attentive and well-behaved audiences; and formed the acquaintance of some most excellent brethren there and in the vicinity, as brethren Wright & Kerr, merchants, bro. Hon, a near relation of old bro. Eld. Peter Hon, of Ky. from which State bro. Hon came himself, bro. Stone, etc. We also spent a few days and nights at the house of our most worthy, excellent and able preaching brother, Eld. C. Hall, near Knoxville. While at bro. Mitchell's, we also delivered a few discourses at a school-house near him, to large and attentive audiences. Resuming our trip, from bro. Mitchell's, we went on to Oskaloosa, the county seat of Mahaska Co. tarrying all night at an excellent old brother's, Reeves, where we had sent a preaching appointment, and where we addressed
a small audience, on the 20th chap. of John, sowing as much of the "good seed" of the "word of God" as we could; and though on "the way side" of our journey, we hope to better effect than that in the parable of our Savior, which fell on the way side, and was "caught away by the fowls of the air." We crossed the Des Moines at the little town of Bellefontaine, in a ferry-boat, where it is a handsome stream, about 200 yards in width; but owing to the great scarcity of springs and constant running streams, in the country where it rises and through which it flows, it is navigable for small steamboats only about 3 months of the year, as we were informed, which will cause a great demand for railways, to communicate with the Mississippi River, on the east of the country, the "father of waters," and the "great highway of the west," and with the Missouri River, his "eldest daughter," on the west; of which there is already one completed, from Burlington, on the former, to Ottumwa, on the Des Moines, and thence up that stream to Eddyville, the present terminus of it, and graded and ready for the iron, to Oskaloosa, some 12 miles distant; but the war has, it seems, put a stop to the completion of it to the latter point. J. R. H.

SOME GOOD ANECDOTES;

We like anecdotes sometimes, when of the right kind, and when they serve not

"To point a moral or adorn a tale;"

but to illustrate and enforce truth, sometimes a great truth, and fix it upon the mind, or to expose error, and show its weakness and fallacy. They serve to spice a newspaper or periodical, and cause the reader to relish it better, as spices make our food more palatable, and when of the right kind and in proper quantity, aid digestion. So the spice of anecdotes causes the mind sometimes to digest truth better than without them.—In the course of our life we have collected a good many, which we shall occasionally give the reader.
PETER CALLED A "CAMPBELLITE."

Away down in the state of Mississippi, as bro. J. R. McCall, now of Texas, was once telling us, there lived a good, old Baptist sister, who frequently controverted with our brethren. As they differed mostly on one point, baptism for remission of sins, that was generally the one that was controverted. One day being engaged in controversy with one of them, she became very much excited, when he told her that she ought to recollect what Peter said. "You need not quote Peter to me," she replied, "he was just as grand a Campbellite as any of them!" That is what we call coming right out; and not dodging the issue, and trying to show that Peter did not mean what he said, or did not know himself what he meant, or contradicted himself at the Beautiful gate of the Temple!

J. R. H.

"BRETHREN, YOU KNOW WHAT HE SAID."

Several years ago, when residing in Christian Co. Ky. we attended a Baptist protracted meeting at a church in the southern part of the county, called Olivet. Old bro. Morton preached one evening, and took for his text the commission as recorded in Luke xxiv. 45-48. We soon saw where it would lead him—to the second chapter of Acts—and began to wonder in our mind, whether the good old brother would dodge the answer of Peter to the penitent Jews, who enquired of the apostles what they should do. He got into the second chapter of Acts after a while, and continued on until he came to the question, "Men and brethren, what shall we do?"—when, instead of "facing the music," as we say, and giving the reply of the apostle, "Repent, and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins," he completely dodged it, and said, "Brethren, you all know what he said," when there was not probably one in ten of his brethren or audience, who really did know, and could have repeated it without "the book,"—and then went on, with his discourse. It looked very much like a man who, in travelling, meets with a frightful object of some kind, and instead of marching boldly up to it, and then going on his way, shirks
around and makes his escape; or like a scary horse that gets scared at nothing, and shies around it! How much better, and more manly would it have been, to have quoted the passage without any hesitation even without a word of comment. But no—when he came to it, the great bugbear of "Campbellism" loomed up before him, and scared him off from quoting it! What a pity to be thus frightened away from the truth, and truth too of such important character!—or to have a human system, one of man's own devising, or the traditions of the "fathers," as father Wesley, father Calvin, father Luther, etc. in the way of the truth!

J. R. H.

A "Campbellite Bible."

Some years ago, we were acquainted with an old Baptist brother, in Henry Co. Tenn. familiarly called by the people, "old Johnny S * * *," a very worthy, good, but uneducated man. He had frequently been to hear "the C-ites," as he called our brethren, preach, and had become accustomed to hearing them quote several proof texts, but had never examined his Bible and compared them with it, to see whether the things they preached were so, or not. His old "family Bible" being about to wear out—a proof that he had read it a good deal but unfortunately always with a pair of sectarian spectacles on—he concluded to purchase another, and did so. On examining and reading in it, which would be natural in getting a new one, he soon fell out with it, and said the merchant had imposed a "Campbellite Bible" on him—that it read as their preachers preached, etc. and was actually about to carry it back, when one of our brethren who was a neighbor of his, took it and compared it with his old Bible, and convinced him that it was the same kind exactly with that! All was right then, he kept on his sectarian spectacles, and kept the Book. He had happened to read the new one with them off, which made him fall out with it.

J. R. H.

God never commanded any human being, either male or female, to sprinkle mere water—water alone—upon any man, woman or child, for any religious purpose whatever, since time began. A fact worth remembering.

D. T. W.
After crossing the Des Moines, and passing through a beautiful, rich and highly fertile prairie country, thickly settled and well improved, we arrived at Oskaloosa, the county-seat of Mahaska Co. containing between 3000 and 4000 inhabitants; and decidedly the most beautiful town we have seen west of the Mississippi River; and must eventually become one of the most important inland towns or cities of Iowa. When we came in sight, the first object that greeted our attention was the new College, recently erected there by our brethren, which is located west of the town, with the front facing it. It consists of a large three-story center building, surmounted by a dome, with a wing on each side of it; the whole being constructed of brick, with the corners and cornices of fine, white stone; the building not being completed, but covered in, so as to secure it from the weather, and the lower room of one of the wings being sufficiently finished within to use as a school room. A flourishing male and female school has been commenced in it by the two brother Carpenters, brothers, Elds. Geo. T. and Wm. Joseph. Carpenter, thoroughly educated and highly accomplished scholars; as well as among our most promising preachers. Their school will be a nucleus, around which we have no doubt, will be gathered, when times become better, and the brethren will be enabled to collect the subscriptions due the College, one of the largest and best Collegiate schools in the western country. May they be abundantly successful in the enterprise. We became acquainted with these two brethren shortly after our arrival, and were much pleased with them.

While at Oskaloosa, we sojourned most of the time at the hospitable mansion of our good brother Parker and his Christian lady. Bro. P. we found to be an intelligent and zealous brother; who has not only done a great deal for the cause and Church of Christ at Oskaloosa, but much, perhaps more than any other man and brother, for the College, which, as we learned, but for his means and exertions in its behalf, must have perhaps failed and gone down. For this he will deserve the
 thanks and gratitude of the brethren all over the State, and they should see that he is remunerated for the advances he has made for it, and that he suffer no loss of his means; as we regard this institution of learning as destined to be productive of incalculable benefits to the cause of Christ, as well as that of education in general, not only in the State of Iowa, but in the great Northwest, particularly in the education and preparation of young brethren for the ministry, and as a normal school, in preparing persons of both sexes for teachers in common schools. We had not been long at bro. Parker's when we made the acquaintance of our young and talented bro. Eld. N. E. Cory, who has become so well known all over the State, not only as one of our best and most promising preachers, but as a most active, efficient agent of the College; as he, with his excellent lady, sist. Cory, and one child, was residing in a part of bro. Parker's house, bro. P. and his lady having no children, with a spacious as well as elegant mansion, and plenty of room, and bro. Cory being absent much of his time. As he wished me to accompany him to some preaching appointments in the country, after delivering a discourse on Thursday night, in our church-house in Oskaloosa, we left on Friday evening for a school-house near Kirkville, where he had a discourse to deliver on a couple of texts, given him by a Universalist, at a preceding meeting there. He accordingly preached a most able and telling discourse on Universalism, much to the satisfaction of the brethren and several sectarians present, who were delighted at hearing him so completely “use up” the false and soul-destroying system; and all would have gone off well and ended finely, but in successfully opposing Universalism, he found it necessary to show that the death which Adam died was a physical death, or that of the body, and that he did not die a spiritual death, for the good and sufficient reasons, that it was not in the sentence God passed upon him, and that he had no spiritual life to lose; as our first parents were really no more than full grown children, as all the circumstances connected with the transactions went to show, and consequently had no more spiritual life than children. As the position of Univer-
salism is, that, all mankind died spiritually as well as physically or temporally in or by Adam, so they shall all be made spiritually alive, as well as physically, by Adam—"as in Adam all die even so in Christ shall all be made alive"—and thus saved eternally in heaven; this blow told most effectively on Universalism; but as this dogma of the spiritual death of Adam and all his posterity in him, is taught in most of the sectarian creeds, and held generally by sectarians, it came into direct conflict with them. But in order to get Universalism "well whipped out," (and bro. Cory did it most admirably and effectively,) they had to submit to, and put up with it, with the "best grace" they could—though it produced a complete "hubbub" in the congregation for a while after they were dismissed, although called upon by bro. C. when he was through, to present objections!—for in endeavoring to oppose him on that point, they would soon find themselves on Universalism ground, and "giving aid and comfort to the enemy!"

After enjoying the hospitality of our zealous and intelligent old bro. and sist. McFadden, and their son and his lady, young bro. and sist. McF. residing near the school-house, we left in the evening for Fremont, some 4 miles distant, where we stopped with our intelligent and worthy bro. Call, (the brethren and sisters in Iowa, where we went, were generally intelligent and worthy, with, of course some occasional exceptions,) and his amiable Christian lady, where we were most cordially received, and kindly and hospitably treated. As this was one of bro. Cory's regular monthly preaching places, and the people in the habit of hearing him, he put it upon myself to do most of the preaching. As the brethren have no church-house, they have obtained that of our Baptist friends, through their urbanity, once a month. We delivered some four discourses, and bro. Cory one, to good-sized and attentive audiences; after which, on Tuesday morning, we returned back to Oskaloosa, where I delivered two more discourses, at night, to small and very attentive, well behaved audiences.

Every where we went, we found that bro. Cory stood very
high among the brethren, as a preacher, a Christian, and a man. Before he united with us, he was identified with the Methodists, and a preacher among them; and labored for them one year in Missouri, as he informed us; but, on learning the true, Christian plan of salvation, he saw that Methodism did not embrace it, and disgusted with their extravagances, left them. They were aware of his value and importance to them, and tried very hard to retain him in their communion, promising him the position of Presiding Elder, before he could have reached the office by the usual routine; but none of their offers had any charm for him, preferring the truth of God to all the rewards and honors of human-devised, popular, religious establishments—like Moses, nobly "choosing rather to suffer" misrepresentation and contumely "with the people of God," the true Israel, than "to enjoy" human power, popularity and reward "for a season."

J. R. H.

REPLY TO "ONE OF THE MEN."

Having been absent from the 19th day of Sept. until the 6th of Decr. on a preaching tour, in the southern part of the State of Iowa, and seeing the Pioneer only occasionally, I did not get to see the Decr. No. until my arrival, week before last, at Milan; which I must offer as an apology for the late appearance of this Reply to "One of the Men." As no reply had been made to our "Vindication," and nothing in reference to it published in any of our periodicals, as we had seen, we had determined to drop the discussion of the subject, as we announced; as we conceived that we had said enough on it to fully define our position, and to counsel and warn the brethren; and I had almost forgotten it, until reminded of it by the article of "One of the Men," from the pen of a venerable and highly esteemed brother, whom we greatly love for his work's sake, and from whom we regret to differ. I must say, that on reading his article, I was at first greatly surprised at it, until I considered all the circumstances by which he was surrounded, the tremendous "outside press-
ure," which is now constantly brought to bear on the brethren, almost everywhere in the country! What will be the effect of this, and how and where it will end, remain to be seen; but we very much fear, that instead of acting like the pouring of oil on the troubled waves that have been, and are now threatening to engulf the Church of Christ, it will be more like the pouring of oil on fire; and excite and inflame still more the passions that are already menacing its peace and unity! In short, we fear that it will be calculated to destroy the harmony and union that the most of our periodicals and the great body of the preaching brotherhood have been laboring for so long, and which had so far kept the brethren together, and enabled them to present an unbroken and undivided front; and which has saved us from the fate of the sects around us, that are everywhere splitting to pieces, on the great subject agitating the country, and going by the board! If it do not, we shall be much gratified.

We had hoped that we would not be compelled to say anything more on the subject of Christians volunteering in the army, or engaging in war; nor indeed are our views called in question by our brother, and our position remains untouched by anything he has said. We had hoped that enough had been said on it, in our columns, and that we had laid it on the shelf; but it seems that we have to revert to it again, however much against our will. As far as the charge of misrepresentation is concerned, which is so gravely made against us by our brother, we will not only say, that as far as true it was not wilful on our part, but that bro. Wright, in our absence, has most pertinently and completely replied to it, and that we can heartily endorse every word of his reply, when the proper construction is put upon his language; and also that, in almost every instance it is fully approved and endorsed by our brethren and readers, as far as we have heard an expression of their sentiments.

In reference to the charge of misrepresentation, by "One of the Men," we not only deny it asknowingly and wilfully made, on our part; but we can affirm, that, as far as known to us at
the time of writing and publishing our "Vindication," our preaching brethren generally, "including almost every preacher we have of any note—from A. Campbell down, were a unit on the subject." But if we were "without the record in a huge number of those particularized and not particularized," we were excusable in what we said; and the correction has been most cheerfully made.

Now we wish our position on the subject of Christians engaging in war, to be fully understood, and not to be misrepresented. We wish it to be distinctly understood that, when we speak of war, we do not mean in particular the present civil war, now unhappily raging in our country. We mean no particular war, but we speak of all war, of war in general—in the abstract. And as it regards loyalty to our Government, as the charge of disloyalty has been unjustly preferred against brethren holding similar views with us, and they have been wrongly accused of attempting to "spread disloyalty among the brethren," we are not only, ready at all times to affirm, that we have the best form of political government on earth; but we trust that we are behind none in our loyalty to it. We not only daily pray for our "rulers and those in authority," as commanded by the apostle Paul, and on public occasions; but we expect that no one can be more anxious than we to see our Union restored back to what it was in bygone years; when it existed in its purity; and that it may become perpetual, and last until all human government shall give way to that of the Lord Messiah, which will ultimately be the case, as we are assured in the New Testament: "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." We hope that this affirmation will be sufficient and satisfactory.

We must now notice the remarks of our venerable brother, "One of the Men," on the language of Paul, in the xiii chap. of Romans. He says: "You are at fault again, as several of those named, and the writer is one of them, believe that we are bound by the law of God, of honor and of the land, to be subject to the powers that be, that now bear the sword, in the call
to rescue our country and all good order from an armed confederacy, and save the principle of free representative government from ruin; and that Paul in Rom. xiii, threatens us with damnation, if we refuse." Now, giving our good brother all credit for his patriotism, which is undoubted, and his critical acumen, we must beg leave to differ with him and all those who appeal to this chapter for Scriptural authority for Christians engaging in war. We understand the apostle as having no reference whatever to the subject, either directly or indirectly. It seems that the Romans, in becoming the disciples of Christ and the subjects of his kingdom, seemed to have considered themselves, by so doing, as absolved from allegiance to the Roman government; as it was a civil or political government, and pagan at that; as not bound to obey its rulers, and submit to its authority; and as not bound to pay tribute or taxes to it, which, according to history, was considered by that government as the great test of loyalty to it; and if a nation conquered by the Romans, paid the required tribute, they could generally remain, undisturbed by them, in the possession of their own government and religion. This, as above, was evidently the condition of things in the congregation of Christ at Rome, as we infer from the language of Paul, and which elicited his remarks on the subject. He wished that the disciples of Christ might avoid all conflict with the civil government; and hence he enjoins on them obedience to it. Let the reader notice well what he says, and he will see the correctness of our views: "For rulers are not a terror to good works, but to the evil"—"But if thou do that which is evil be afraid; for he beareth not the sword in vain: for he is the minister of God, [by God’s permission of civil government,] a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, [to escape the punishment of the law,] but also for conscience’ sake. For this cause pay ye tribute [taxes] also: for they are God’s ministers, [in the sense above,] attending continually upon this very thing.” The idea is, that as Christians received the protection of the civil government, they must aid in sustaining it, by paying the taxes re-
REPLY TO "ONE OF THE MEN." 375

quired for the purpose—just as now under our own government. This paying of tribute, as it was the principal thing required by the Roman government, seems to have been the principal one in the apostle's mind. And as our Savior said on one occasion: "Render unto Cesar, the things that are Cesar's; and to God, the things that are God's;" the apostle here adds: "Render unto all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor;" and then concludes the subject by saying: "Owe no man anything but to love one another: for he that loveth another hath fulfilled the law." As to the "damnation," of which he speaks, it was not the damnation of, or condemnation to hell, but that of the penalty of disobeying the laws of the Roman government, as is plain from the context. Paul, after saying: "Let every soul be subject to the higher powers: for there is no power but of God, [as permitted by him:] the powers that be, are [thus] ordained of God;" goes on then to say, that "whosoever therefore resisteth the power, resisteth [in that sense] the ordinance of God: and they that resist shall receive to themselves damnation," that is, the punishment inflicted by the Roman officers for disobedience to their laws—just as a man is now condemned by our courts of law for crime, or the infraction of the laws of the land, and punished.

We have before shown, (in a preceding article,) that according to a clause in the constitution of Missouri, all persons, at least all professors of religion, who have conscientious scruples about bearing arms in war, are exempted from military service; but may be made to pay an equivalent in money, to be fixed by the Legislature of the State; which, as we have been informed, has never been done: and we here take the position, that according to this, and what Paul says, in the xiii chap. of Romans, if the Christian, who has such scruples, pays the taxes levied by Government for supporting the war, he is exempt in the eyes of God and that should be all required of him. Almost from time immemorial, the Quakers, as is well known, have refused to bear arms, or fight in armies, and no doubt do so now; and why, we would ask, are we Christ-
ians to be assailed as we are, for doing no more, and falsely charged with disloyalty to the government?—and they permitted to go uncensured? Clauses are put into State constitutions for their especial benefit and why should we (disciples of Christ) not be permitted to have the same privilege?

We have no quarrel with any of our brethren who differ from us on the subject of Christians engaging in war. We have given them our sentiments upon it; and leave them free to elect their own course, amenable to the bar of God, before which we will all have to stand, at the great judgment day, and give an account "for the deeds done in the body."—But there is one thing against which we do protest; and that is, for persons, by their language and writing, to be constantly urging others to enlist as soldiers, while they themselves stay at home, out of the way of harm! There is a great deal of this done by tongue and paper warriors; and it is not much evidence either of patriotism or bravery! Such men are generally as remarkable for their intolerance towards those who differ from them, as for anything else. The true man in religion and everything else, is not the blustering, wordy braggadocio, but the man of deeds as well as of words, who "shows his faith by his works."

As our brother, "One of the Men," has corrected our grammar, where we made a mistake through inadvertence, we could retort on him; where, in his MS. he has made the same blunder, and also another one in his article as published; but we refrain, as we hope we have a bosom filled with that charity which "thinketh no evil;" and under its influence we can look over the mistakes of our brethren, and "bear and forbear" in these as well as in more important matters. We wish "one of the men," some one of them, had sent us a copy of the Resolution; and we also wish that brethren, in writing on such subjects, where the action of prominent brethren may place them in a position apparently the opposite of the one they have occupied, and expose them to the imputation of inconsistency, would come out over their own real names, and let their own consistency be seen.

J. R. H.
LINDER'S REPLY TO PETERSON.

For the Christian Pioneer.

REPLY OF REV. GEORGE L. LINDER TO ELD. MARTIN PETERSON.

DEAR BROTHER:—Owing to an absence from home, for about six weeks, I have not been permitted to peruse the Pioneer; and consequently could not respond to your article at an earlier date. Doubtless you have, in your imagination, beheld yourself standing and gazing, with an air of self-congratulation, upon your fallen victim; but when this article comes to hand, fancy's air-castle will be utterly demolished. You seem to regret exceedingly, that one so conversant with profound logic, etc. could not be induced to make a more profound bow, and treat with more courtesy your exposition.

You talk of courtesy—I trow 'tis best
To answer each and every end;
But if 'twas brought to a fair test,
I fear that you'd have none to lend!

Then:

Talk not of courtesy, kind sir,
'Till courtesy you've learned;
Lest while you would opponents slay,
Yourself you can't defend!

(I refer you to the introduction of your first article.)

I was glad to learn that you had me where you wanted me. Now, sir, if you think that you can make anything off of me, just pitch in. The fight is a free one; and I am willing to abide the consequences. I thank you kindly for the correction you make in my quotation from Proverbs; but think the difference not to be so vast as you imagined. But to the point. You say that you do not teach that a man, (that is any man,) may sin against God, and yet be and remain in Christ Jesus. If the language just quoted has any meaning at all, it must mean about this: “We do not teach that a man (that is, any man,)—mark that little modification, thrown in, and enclosed in brackets. And also, that little word “any,” in the modification, placed in italics.)—“may sin against God, and yet be and remain in Christ Jesus; but only a few peculiar individuals, of whose sins God takes no cognizance, in consequence of their
having purchased indulgences (or something of the kind) of heaven's King.” I defy any man, or set of men, to bring any thing else out of your remarks, just quoted, than the preceding transposition. Again, you say: No one can possibly mistake your [my] theory. According to it, a Christian is perfectly free from sin, and must remain so, or he will miss of heaven. I think you understand me perfectly. Well, I intend just here to use bro. Paul for a battery, by which to demolish the already moldering wall of delusion, behind which you are endeavoring to fortify yourself. And marvel not, kind sir, if thy theory be shaken by the bursting thunderbolts of truth, which may be discharged thereupon. Paul says, (in answer to a question which he propounds himself, Rom. vi. 2: “How shall we that are dead to sin live any longer therein?”—verse 7: “He that is dead is freed from sin.” At verse 11, he speaks of being dead unto sin—at verses 18 and 22, of being made free from sin. These texts are too plain to need comment. If then a man may be free from sin, in order to enjoy the blessings of the gospel in this life, surely he must remain so, if ever he range the elysian fields of life eternal.

Dear brother, the power of mental vision must be superlatively great with you, if you can discover any line of demarkation, between freedom from sin, in the full acceptance of the term, and perfect freedom therefrom. You make sundry quotations from John; all of which I have not space to notice. I am not contending against the possibility of falling into sin; but I do earnestly contend, that through the all-abounding grace of God we may keep the monster entirely at bay, and live free from its controlling and enslaving power. Again, you think me quite unfortunate, in my quotation from Rom. viii. 1. Not quite so unfortunate, as you would fain suppose. To bring this subject to a complete focus, I will propound a few questions: 1st. Is it possible for the man who has been created anew in Christ Jesus, ever to get out of him?—2nd. How long must he continue in sin, before he gets out?—or, 3rd. Is it possible for him to sin at all, after he has been translated from the kingdom of darkness into the kingdom of God’s dear Son?—Come now brother, we want no flinching here.
You proposed to notice what you conceived to be the most plausible of my arguments; and you did notice them with a vengeance, didn’t you? I contend, that Adam was made (or created) holy—after the image of God; and that, in the fall, he lost that superlative quality; and, it lost, he was left in a state of death, “dead in trespasses and sin.” And hence, in order to renew this spiritual life, the last Adam was made a quickening spirit. I have not space to add any thing further at present; but if you will meet the issue unflinchingly in your next response, so that I will not have to run you all over the range of theology, in order to get a pop at you, I will dwell more extensively upon this part, in my next. But there lurks about my mind an awful suspicion, that you are determined not to meet the issue fairly; as I notice towards the close of your article, two very gross attempts at evasion, both leading off on to your favorite hobby baptism for the remission of sins. Come, brother, one thing at a time; and the fight will last longer. We will attend to this, when we get through with the one under present consideration. I most earnestly wish the naked deformity of error to be made manifest by the lucent light of truth; but do not wish it to stand out as a scare-crow to rising generations; but to recede, and never be heard of more, save as it may be found inscribed, in some old dusty chronicle, as one of the sad mementoes of our follies past: May God speed the time, when the tyrant sin, shall be de-throned from every heart; and God’s benign Spirit shall reign therein, without a rival. I subscribe myself, yours in the bonds of a free gospel.

GEORGE L LINDER.

THE BOOK OF REVELATION.

NO. IV.

We concluded our last No. on this book, with a notice of the fourth seal, the (old) French Revolution, a good deal more about which remains to be said, in reference to the details of that awful period of the prevalence of atheism, infidelity, an-
archy, despotism, misery and bloodshed, called truly "the Reign of Terror," without a parallel in the history of the world, and which we shall notice, in speaking of the Trumpets and Vials, where we shall find these details at large in the prophecy itself. The first four Seals completed the four great epochs of the ecclesiastical history of the world; the opening of which the "four living creatures," seen by the apostle as supporting the throne of God, summoned him to witness.—We come now to

THE FIFTH SEAL.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God; and for the testimony which they held: and they cried with a loud voice, saying How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled. Rev. vi. 9—11.

We learn from this seal, as well as elsewhere in the Bible, that the condition of the spirits or souls of the dead martyrs and saints, in the intermediate state between death and the resurrection, is not only one of real conscious existence—in opposition to what is termed the "soul-sleeping doctrine"—but that the distinguishing characteristic of it is, that it is one of rest, rest from the toils, troubles, miseries and suffering on earth. The soul of Samuel complained, because Saul, by having him brought up or back from hades to earth, had disturbed his rest; Jesus, when on the cross, told the penitent thief by his side, who desired him to remember him in His kingdom, that on that day he should be with him in Paradise, or in a state of rest and happiness; Paul said to the persecuted Thessalonians: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels," etc.; further on in this book of Revelation, (chap. xiv. 13:) "Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them;" and here they are told to rest a little while longer. Death is frequently represented in the Bible under the figure of sleep, not because of a suspension of consciousness in the sleeping
person, but because it is a state of rest and repose to the wearied body; and dreams show the active, conscious state of the soul, while the bodily senses are all, as it were, dead and unconscious. Hence the poet Young, in his "Night Thoughts," adduces dreams as an evidence of the "immortality of the soul," when he says:

"Even silent night proclaims the soul immortal:
Dull sleep instructs, nor sport our dreams in vain."

The doctrine, then, that teaches the death of the soul or spirit, along with that of the body, or its unconscious existence, which is no better, is utterly false, and without any foundation in reason or revelation! Montgomery, the English poet, says:

"The soul immortal as its Sire,
The soul shall never die!"

Says Croly on this fifth Seal: "The altar is the "Brazen Altar" on which the sacrifices of the Temple were offered. The spirits are still gathered round the spot where they were slain; indicating that the depression of the church has yet undergone no signal change.—Their cry to God, the Despotes (Greek) or Supreme Ruler, implies that the measure of this depression is nearly complete, and that Providence is now about to take up the cause of its people. This demand of a thing to be done, is not an unusual mode in prophecy of expressing the Divine Will, that it shall be done.—It is not improbable that some decided interposition of Providence may be prefigured by this Seal, some actual persecution checked, and some considerable accession to the Church effected. One purpose of the Seal at least, is to declare that there shall be an interval, though comparatively brief, for the preparation of the Church against the Christian trial and civil overthrow which are to follow in the next Seal. The interval seems to be given, for the distribution of the Scriptures and the awakened zeal of Christianity to take their effect, and call into the Church those who are to be saved.—The "slain" represents the whole number of the faithful departed; vast numbers having actually died by persecution and the rest having been ready to lay down their lives for the faith."

"The Fourth Seal closed the 1260 years, the prophetic period of the depression of the Church. The spirits of the saints in strong expectancy now cry out for their promised triumph. But they are told that it shall be yet; though the delay shall be but for "a little season," Christian blood is to be shed;—and then comes the consummation."

We are now no doubt living in the period of the fifth Seal; the French Revolution of the Fourth being the last great event before the Universal War of the Sixth Seal—with but a comparatively brief intervening period, occupied by the Lord, in the spreading of the Scriptures and the preparation of the Church of Christ for the mighty ordeal, through which she
will have to pass, to purify her, and qualify her for the Millen-

nium. That preparation we see going on in the current Reformation, in the restoration of primitive Christianity to the world and the training and disciplining of her members. As before the destruction of Jerusalem the gospel of our Savior’s Kingdom was to be preached in all the world, as the Jews were scattered among all the nations, "as a witness" against them and then the end to come; so now we believe that the gospel is to be preached in its purity in all the world—as obedience to it is required of all mankind, who are either to accept it, or "reject the counsel of God against themselves"—and then "the con-

summation," the end, will come.

According to prophecy, in connection with history and chronology, Popery will cease about the year 1866, as it arose in 606, and was to continue 1260 years—and we now see the Pope of Rome deprived of nearly all his temporal dominions and power, and in the last extremities—and the Pope being out of the way, or shorn of all his secular, temporal power, the Roman Catholic Church will begin to swallow up the sects—all those who receive the word of God, "the good seed," into "honest and understanding hearts," going over to the Church of Christ; and the Church of Rome absorbing the rest—until at length there will be but two great parties in religion, these two Churches—and the Roman Catholic Church, thus obtaining her ascendancy for a brief and limited period, true to her proscrip-
tive and bloody instincts, will enter on the work of perse-

ecution, when martyrs will again begin to fall, on account of the true religion! Then will come the period, for which the souls were told to wait, "until their brethren who should be killed as they were, should be fulfilled." Then will come the consummation, when the forbearance and long-suffering of God will be at an end, and the period for vengeance, of the "judg-
ing and avenging of their blood on them that dwell on earth."

As we proceed with this book we shall find the plot to thicken, and the great drama growing more deep and awful!

J. R. H
REFLECTIONS UPON ENTERING THE NEW YEAR.

The departing year should be calculated to impress our minds with reflections of the most serious import and solemn character. It should remind us of the fleetingness of time, and the goal of eternity!

“Time, like an ever rolling stream,
Bears all our hopes away!”

It pauses not, it ceases not, but onward is ever rolling! Every tick of the clock or watch, every beat of the heart or pulse, denotes our constant march to the grave and to eternity! Like the sands in the hour-glass, the sands of life are constantly ebbing away! Lower and lower will they get, until the last grain falls through; and then all of life, of its fitful dream and fever, is over! How solemn to think, that we are now another year nearer death and nearer eternity, than one year ago! But instead of filling our minds with regret at the passing away of life, it should nerve us with new energy, and fill us with new resolves, to make a better use of time than we have done, to waste it less, and to grow more in the favor and knowledge of the Lord; to progress more in the divine life; to labor more to form a character for heaven, and make greater advances towards the everlasting kingdom of Christ. For aught we know, it may be the last year of our lives, and we may never witness its close, or the beginning of another! How many, with faces flushed with health, and hearts beating high with hope, and who were looking forward for many years to come, have been cut down by the relentless scythe of death, and their voices hushed forever, in the morning of prime of life; and gone “beyond that bourne from which no traveller returns,” to try the realities of another and unseen world!

But there is a world, where death will never come, where the chilling winds of winter and the scorching heats of summer will be unfelt and unknown!—where life will be one eternal spring; where time will not be known, for it will be an unending eternity; where joy shall not bloom to fade, nor hope be born to die! There faith shall be changed into sight, and hope into fruition, while love shall flourish and abide forever! That
glorious world is heaven. It is the Christian's home. Here he is a pilgrim, a stranger, and a sojourner; but when he gets there, he will be at home.

J. R. H.

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FAREWELL.

BY ELD. Z. S. HASTINGS.

Dear preachers, farewell, proclaimers of the word, I go, and by my mouth the news shall be heard; That salvation to all is offered by him, Who on Calvary died, an offering for sin!

Farewell, my dear brethren, farewell for a time, We part, but we'll meet in glory sublime; If but faithful we are at home and abroad, Our work to perform, as disciples of the Lord!

Farewell, faithful sisters, I pen with a tear, For our meetings in Lindley, were to me most dear; But engagements and duties do call me away— Hence, farewell unto you, these I must obey.

Young Christians, farewell, though in the wilderness, Our Captain is Jesus, the great "Prince of Peace!" To Him let's be true, in the time of this war— Hence, conquer, and forever with Him be an heir!

Farewell, Sunday-School mates, once more fare you well; Oft on the Lord's day have we met for to tell The lessons we'd learned from Christ Jesus our Lord, As taught us in that volume, the Bible, his word.

Farewell, poor, dear sinners, who are treading the road, That leads down to misery, and away from our God! Oh, let me say, "turn! turn! and walk in the path. That leads up to glory—away from God's wrath!"

Farewell, once more, farewell, to all around; Perhaps we'll not meet till the last trump shall sound; Then to meet you in glory, I give you my word, There to praise God forever, in that heavenly abode!

Owe no man any thing, but to love one another.—Paul.
CHRISTIAN PIONEER.

‘PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.’—Bible.


CONFIRMATION OF THE GOSPEL.

A DISCOURSE BY THE EDITOR.

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Spirit, according to his own will?

HEB II. 2—4.

Should an individual make his appearance among men, and claim to have a message from God, of the greatest importance to them, involving their present welfare and eternal destiny, would it be received and acted upon, on his mere assertion that it was from God?—particularly if it might require of us the sacrifice of all we possessed, and even that of life itself, on contingences that might occur? No man in his senses would thus accept such a message! We would call upon him for evidence, that it was from God. We would ask him to give us some plain and unmistakable proofs, that God spoke by him. And as God is the Author and Upholder of the system of nature and the Preserver of its laws, the best, and in fact the only infallible evidence would be, an interruption or suspension
of these laws in some way; such as the opening of the eyes of a person born blind, without the use of medical or surgical means of any kind; restoring hearing to the deaf, by a word or command; healing the sick, and making whole the lame, by a word or a touch; and the raising of the dead to life. These things would be of such an extraordinary and supernatural character, as to leave no doubt that the message was from God, and had him for its Author: in short, what is termed miracles would be the only certain and infallible evidence; as God alone can perform a miracle—as the Author and Upholder of nature alone can interrupt, suspend, or change its laws and course; and he would not do so in confirmation of any thing that was not from Himself, or did not have his sanction and authority.

So sensible have the founders of false systems of religion been of the necessity and importance of the authority of miracles to sustain a system of religion and cause men to receive it that they have invariably resorted to false miracles to bolster up their systems with; and so sensible too of their importance are infidels, that in attempting to undermine and overthrow the Christian religion they have undertaken to disprove the reality of the miracles, recorded in confirmation of it. The attempts of Hume are well known: who not being able to invalidate the record of them, which we have in the Bible, labored to show that the human mind was bound to reject miracles as contrary to the evidence of our senses, and therefore to human reason!—to reject every thing above that reason! But the fallacy of his reasoning was most ably and conclusively exposed by Dr. George Campbell of Scotland who showed that his reasoning was against reason itself! In illustration of the resort of the founders of false religions to false miracles, to sustain them, we have but to refer to Mahomet and Jo. Smith, whose pretensions to them, and those of their followers are well known by all who are well acquainted with the history of Mohammedanism and Mormonism; and even the Roman Catholic Church, that system of corruption and abominations to this day claims the support of miracles for its dogmas,
of which (false miracles) its history is full, notwithstanding Paul had declared, (1 Cor. xiii. 8—10,) that they should cease!—and so conspicuous a place do they occupy, and so much are they relied on in support of that false system, that the Jesuitical power, the originator and continuer of them, is represented in prophecy, as the false prophet going before the beast (Revelation) to work miracles before him, with which he deceived them that had received the mark of the beast.” etc.—those who had become converts of that system, had been thus duped to embrace it. (Rev. xix. 20.)

We have a most striking example of the use of miracles in confirming the word of God, in the case of a man coming to a people with a message professing to be from God—and indeed really from him. It was that of Moses and the Israelites. Moses is keeping the flocks of his father-in-law, Jethro, the priest of Midian. He leads the flock to the back part of the desert, and comes to mount Horeb. He sees a bush enveloped in flames without being consumed, which attracts his attention; and he turns aside to look at the extraordinary sight, when the Lord calls to him out of the bush; tells him who he is, the God of Israel; and, after commanding him to go and collect together the elders of Israel and go with them to Pharaoh, the king of Egypt, and demand the release of the children of Israel, that they may go three days journey into the wilderness and sacrifice to him; and to let them know that God had appeared to him, and was going to deliver them from the Egyptians.

Moses then tells the Lord, that the Israelites would not believe him, and would not listen to him, but would tell him that the Lord had not appeared to him. The Lord asked him what it was that he had in his hand, and he replied, “A rod.” He commands him to cast it on the ground, when, on doing so, it became a serpent, and he fled from before it. He then commanded him to take it by the tail, when it became a rod in his hand again. The Lord then commanded him to put his hand in his bosom, and when he took it out it was leprous, white as snow. He then commands him to put it in again, when, on withdrawing it, it became sound like his other flesh: and that
it should come to pass, if they would not believe and listen to him on performing the first miracle, they would on performing the second; and that if they would not then, on his performing both, to take water from the river Nile, and pour on the ground before them, and it should become blood in their sight. As Moses was slow of speech, the Lord made Aaron, his brother, his spokesman; and they went to the Israelites, and Aaron spake to them all the words of the Lord, and performed the miracles in their sight; and we are told that they believed, and bowed their heads and worshiped.—Here then we have an example of the confirmation of the word of the Lord sent to the Israelites by Moses and Aaron, by miracles, so that they believed it; which without such confirmation, they would not have done, upon the mere assertion of those two. But the performance of these miracles, was an assurance to them, that God had sent Moses and Aaron to them, and that they might believe the message they brought, and do what they might command them, as from the Lord.

So well was this confirmation of the word of God by miracles understood at that age of the world, that the Lord told Moses and Aaron, that when they went to Pharaoh to demand the release of the Israelites and he should demand a miracle of them, what to do: "When Pharaoh shall speak unto you, saying, shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." They accordingly went to Pharaoh, and did as the Lord commanded them, in the presence of Pharaoh and his servants; and the rod became a serpent. Pharaoh then called together his wise men and sorcerers with their enchantments; and his magicians cast down their rods, and they became serpents too! What is now to be done, since they have succeeded in performing the same miracle?—no doubt to the great pleasure of Pharaoh! No dilemma whatever to Moses and Aaron; for, "Aaron’s rod swallowed up their rods!"—and the miracle stands as unimpaired and forcible as at first. But we find that such was the hardness of Pharaoh’s heart, and the Egyptians to let their Hebrew servants go, that it required
CONFIRMATION OF THE GOSPEL.

at least ten miracles, consisting of judgments of the severest character upon them, even to the death of all their first born in every family, from that of the king to the lowest of his subjects, before he would let them go; and even then, Pharaoh and his army pursued them to the midst of the Red Sea, miraculously opened for the safe passage of the Israelites, where he and all his host were swallowed up and destroyed!

But such was the importance of the Christian Institution, so superior to all the systems of the religion of God, which were only its antitypes, while that contained the substance, that long before its introduction, even in the days of Abraham, the Gospel of Christ, or good news of the Messiah to come, was confirmed by the promise and oath of God, ages antecedently to its introduction into the world. Paul says on this subject: “For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us: which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek.” (Heb. 13-20.) Such was the antecedent confirmation of the Gospel, “preached” in promise, “to Abraham,” by the Lord. That the foundation of the Church of Christ might be a sure one, and stand forever, we see that the covenant on which it is based, was founded on these two immutable pillars of God.

We have here the gospel and its confirmation in promise; let us now turn to where we have them in fact. We have seen, in the words at the beginning of our discourse, that Paul says to
the Hebrew Christians that the "great salvation" of Christ "began to be spoken by the Lord, and was afterwards confirmed unto us by them that heard him." We have no less than three beginnings spoken of in the New Testament, as well as three salvations and kingdoms; on which beginnings we design writing an article ere long; and will pass the subject over for the present, with the notice of the one alluded to here. In that part of the commission recorded by Mark, we have the following language of our Savior, as to that beginning: "Go ye into all the world, and preach the gospel to every creature"—and now followers that gospel, or good news: "He that believeth and is baptized shall be saved" from his sins; "but he that believeth not, shall be damned." And then follows the confirmation: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them." And now comes the realization: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark xvi. 15—20.)

Now let us notice this confirmation. They were to "speak with new tongues"—in languages which they had never learned, and of which they were entirely ignorant; and accordingly at Jerusalem, the place predicted in prophecy, and appointed by the Savior in the commission by Luke, where this great salvation was to begin, we find that the Holy Spirit, according to the promise of Jesus, (in John,) came down from heaven, on the day of Pentecost, and filled all the room where they were sitting; "and there appeared unto them forked tongues as of fire," symbolizing these languages. "And they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." We find them here speaking in some fifteen different languages, they had never learned! After the apostle Peter, to whom Jesus had promised the keys of his kingdom—or had given authority to open it—had explained to the listening Jews these miraculous appearances, and had proven from David, their own prophet, the
resurrection of Christ from the dead, he brings the whole evidence to bear upon their minds, by exclaiming to them:

"This Jesus hath God raised up, whereof we are all witnesses;" and that, "being by the right hand of God exalted, and having received of the Father the promise of the Spirit, he hath shed forth this which ye now see and hear." The evidence thus presented and confirmed, is so powerful that they cannot resist it; and when they heard the apostle declare:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ"—both Ruler and Messiah—"they were pierced to the heart, and said to Peter and the rest of the apostles, Men and brethren, what shall we do?" Peter does not tell them to pray, and mourn, and agonize, until they feel the Lord precious to their souls—to come to the mourning bench, or the anxious seat, or into the altar, and let him and the apostles become mediators between them and God, thus usurping the place of Christ, who is the only Mediator between God and men, and let them pray for them to God, to give them a manifestation of pardon, and all this, as do our self-styled evangelical denominations." Oh no, far from this; but as they had already believed, and had evinced their faith by the question they asked, and also their deep penitence, he says to them: "Reform, and be immersed, every one of you, by the authority of Jesus Christ, in order to the remission of sins; and you shall receive the gift of the Holy Spirit." When they heard this, confirmed by these miraculous displays,—that by reforming from their sins, and being baptized in the name of Christ, they could receive the pardon of their sins,—gladness takes the place of sorrow; and "as many as gladly received his word were baptized;" and about three thousand noble soldiers were added to the little band of Christ; which formed the nucleus of the first Church of Christ on earth.

Pursuing the narrative, in the Acts of Apostles, we go on down to Cesarea, to the opening of the kingdom to the Gentiles, where we find the Roman Centurion, Cornelius, and his family, relations and friends, after a discourse from Peter,
CONFIRMATION OF THE GOSPEL.

speaking with tongues, as did the apostles on Pentecost, and obeying the gospel he preached, thus confirmed, by being baptized in the name of Christ. And we find Paul at Ephesus laying his hands on twelve new converts, and hear them speaking with tongues.

They were to "cast out devils;" and we are told that, not only "by the hands of the apostles were many signs and wonders wrought among the people," and that "believers were the more added to the Lord, multitudes both of men and women:" but there came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." We find Philip preaching Christ at Samaria; and we are told that "the people with one accord gave heed to those things which Philip spake, bearing and seeing the miracles he did"—"for unclean spirits, crying with loud voices, come out of many that were possessed with them;" and "they were baptized, both men and women"—but no children!

Jesus said: "they shall take up serpents;" and we read in Acts, that at the island of Melita, now Malta, in the mediterranean sea, where Paul and his companions were shiprecked, in making a fire, "when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat and fastened on his hand," which he shook off without experiencing any harm from its poisonous bite!

"If they shall drink any deadly thing, it shall not hurt them."

We have no record of any thing of this kind; though, from this there where no doubt, either attempts made to poison the Apostles, for the malignity of Satan against them was sufficient to instigate their enemies to attempt their destruction in this way; or they might be in danger of drinking poisonous draughts without being aware of it. We see from history, that the ancients were in the habit of putting to death those condemned as criminals, by making them drink the juice of hemlock, a most virulent and deadly poison, as the case with Socrates; and this may be in allusion to such attempts to put the apostles to death, which should result harmlessly to them.
Thus we see from all these causes, and many more recorded in the New Testament, how the Gospel was confirmed by miracles—"with signs, and wonders, and divers miracles, and gifts of the Holy Spirit"—and though the age of miracles has passed away, they ceasing with the completion of the Christian system; yet in that clear and consistent and authentic record of God's word, we have the account of them, on which, thus confirmed, we predicate our faith. And as our Savior said to Thomas, when on beholding the prints, or scars, of the nails, in his hands and feet, and of the spear in his side, he exclaimed, "My Lord and my God," "Blessed are those who having seen, believe," what a blessing is there now on the Christian, for his faith!—The design of all is life—spiritual life here, and eternal life hereafter! "These are written," says John in his testimony, "that you might believe that Jesus is the Christ, the Son of God; and believing, you might have life through his name."

J. R. H.

THE BOOK OF REVELATION.

NO. V.

THE SIXTH SEAL.

THE PROPHECY OF THE UNIVERSAL WAR.

And I beheld when he opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the Heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the Kings of the earth, and the great men, and the rich men, and the captains of the army, and the mighty men, and every bond man, and every free man, hid themselves in the dens and rocks of the mountains: and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand? Rev. vi. 12—17.

We have here some of the grandest, most sublime and most awful language, in the whole Bible!—the most tremendous and terrible images!—intimations of the most tremendous, terrible and awful wrath of God, and the most wide-spread and terrific infictions ever laid upon the world! Croly, whose work, "A New Interpretation of the Apocalypse," is, on the whole the best we are acquainted with, on the book of Revelation, says, on this Seal:
THE BOOK OF REVELATION.

"This Seal predicts a tremendous and final infliction of the earth; in which the visible power of Heaven will overthrow at least the guiltier portion of the present state of things in policy, national dominion, and religion"—we would add all but the Church and Kingdom of Christ, for, "He is to reign until he shall put all enemies under his feet."—"The obscuration of the sun, moon and stars, Scripture emblems of the governing powers; the earthquake; the disappearance of mountains and islands; all applicable by a customary and easy figure to great political changes, predict a general summoning of the powers of destruction. This fearful prediction is repeated four times in the parallel chapters, (chap. xi. 15; xiv. 20; xvi. 17; xix. 19.) and the fall of the Papal power forms one of its most express subjects. But the destruction goes beyond that fall; sweeps the whole extent of the earth, and smites, root and branch, all the false religions. On referring to the passages predicting the ruin of Jerusalem, (Matt. xx. 4,) of Egypt, (Ezrk. xxx. 2; xxxii. 7, 8,) and of Babylon. (Isa. xiii,) the same images will be found, yet, in each instance, and particularly in that of Jerusalem, there will be discovered a reference to some destruction more complete, terrible and universal.—Our Lord's prediction of the fall of the Jewish polity and nation, employs a force of language not to be accounted for even by the unequalled calamities of the Jews, except it were intended as the type of some infliction adequate to the crimes or purdication of a world. And that it was thus typical is substantiated by the almost verbal repetition of our Lord's prophecy in this Seal.—In this period the Papacy shall be extinguished, Popery shall cease to be a religion, Infidelity shall be crushed, the various and debasing forms of Barbarian worship shall dishonor God and disgrace human reason no more. Pure Christianity shall be fixed on that splendid eminence, on which it is never to be clouded by the impurity or violence of man. We may not yet know in what form, whether of religious persecution, military ambition, or infidel ferocity, this trial is to begin; it may be in a combination of them all. (chap. xvi. 13.) But the catastrophe is not far distant; and when it comes, it will leave no future earthly vengeance for the power and justice of heaven."

Of the general correctness of this interpretation of Croly, there can be no doubt; and that the whole sectarian, infidel, pagan and wicked world will be visited with such a vengeance of heaven, such an utter destruction and annihilation, as shall sweep it, "root and branch," from the face of the earth—one that shall sweep away with "the besom of destruction," nearly the whole human race!—leaving none but the Church of Christ, comparatively almost as few, perhaps, considering the population of the earth, as were left at the deluge! All previous destructions of the human race, sink into nothing when
compared with this one yet to come! As he says, in another place, "this catastrophe is approaching hour by hour, the [old] French Revolution being the last great event before it." We wish not to be considered alarmists, unnecessarily, but we ask, if, as Sir Walter Scott says, in his "Marmion,"

"Coming events cast their shadows before them;"
do we not see much, in the "signs of the times," that is ominous, and pointing to the approach of such a period? In travelling on the ocean, as a ship approaches we see the masts first, next the ship itself, and it is then soon at us, or we at that; and on land, in going towards mountains, we see first their summits, next the mountain itself, and then we soon arrive at it: so these tremendous events can perhaps now at least be "dimly descried in the distance," as the stream of time rolls on, and we approach them! Else, what mean the vast military preparations going on, everywhere, in every quarter of the world?—the general arming of the nations?—the vast accumulation of the munitions of war?—as if the whole world was preparing for a mighty and universal struggle! Even in our own country we see these preparations going on, and these munitions of war accumulating, on the most gigantic scale, far beyond what is seemingly necessary for the exigencies of the civil war raging in it! It is the opinion of a good many, that this great struggle is to commence in our own country, in the valley of the Mississippi; and of some, that it is now initiated and has actually begun! Be this as it may, it cannot be far off, at the very furthest; and prophecy evidently indicates the near approach of a period, that is to be attended with a mighty revolution or change of some kind!—But amid all the "wreck of matter and the crush of worlds," the true Church of Christ, the real people of God, who are holding out faithful to him, few though they may be, if we are to judge by the fruits, and the evidences of faithfulness which they are now giving, will be protected and preserved, as we shall see in our next number.
And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.—Rev. vi. 1.

We again quote the remarks of Croly, in his interpretation of this Seal; and shall add such remarks and reflections, in addition, as may occur to us.—He says:

"This is the Sabbath, the day of rest of the Church. The purport of this Seal has been anticipated in the preceding description of the happiness of the redeemed entering into peace [in chap. vii. 1—13, which we shall notice in our next. Ed.] The only expression that could be added is given in this continued silence, the emblem of the utterly undisturbed tranquillity in which Providence preserves the kingdom of its saints. Persecution is at an end; no change menaces their glorious Sabbath; they are enthroned in the paradise of the Redeemer. Thus closes this magnificent out line of the providence of God. Its filling up is to be found in the succeeding prophecies, all of which are but repetition and enlargements of the Seals, and all subsidiary in point of comprehensiveness, as well as grandeur of announcement. No following prediction is, like this, developed in the presence of the three persons of the Godhead; none unfolded by our Lord as the express Savior; none whose opening agitates the mind of heaven and earth, and whose discoveries are succeeded by the universal Hosanna, the shout of joy from all nature, the holy homage of the redeemed, the burning adoration of the thousands and ten thousands of the host of heaven."

We have added the comment of Vitringa, on this Seal, as given in Latin by Croly, but which we translate for the benefit of the English reader:

"I would rather suppose, however, that this expression of silence was used by the prophet in preference to any other; because this idea was better fitted than any other, for describing the state of the Church by the seventh day, [the Sabbath]. Now therefore, however, after God had taken vengeance upon the enemies of the Church, silence, quiet, peace, serenity, shall succeed these continual disturbances and violent commotions."

There are other critics, however, who differ from Croly and Vitringa on this Seal, as Barnes and others; who regard this Seal as a sort of introduction to the events to follow in the Trumpet, Vials, etc. indicating a brief period of time, before the unfolding of these. But as we find the term heaven, frequently used
in the Apocalypse to denote the Church, this period of silence seems to have reference to that. As we regard the six days of creation as typical of the first six thousand years of the world's age, and the seventh, the Jewish Sabbath, of the Millennium, Croly is no doubt correct in the description he gives of the Millennium, as one of rest, peace, etc. to the Church; whether he is correct or not as to the typical character of the half hour of silence.

J. R. H.

THE SEVEN MISSIONS.

3. FIRST MISSION OF THE APOSTLES.

We will remark here at the outset of this article, that the meaning of the term apostle is one sent; and as such our Savior himself is called an apostle or 'sent of the Father: 'If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world,' etc. that is, made his apostle to the world; 'the sent [apostle] of the Father:' and we hear Jesus saying to the apostles: 'As the Father hath sent me, [as his apostle.] even so send I you, [as my apostles.] Nor was the title of apostle confined to the twelve, but we read also of 'apostles of churches,' and 'apostles of men.

We find that when Jesus entered on his mission among the Jews, as the 'minister of the circumcision, for the truth of God to confirm the promises made to the fathers' of the Jewish nation he chose twelve apostles, corresponding to the twelve Patriarchs, the sons of Jacob and heads of the twelve tribes of the children of Israel the type and the antitype corresponding in number. He chose them not from the Sanhedrin, or the Scribes and lawyers or wise men of the Jewish nation, not only because these, as we find, were not of the character to suit, and generally his bitterest opposers and most violent enemies, which was cause enough for their rejection as such; but of the ignorant and humble, and honest-hearted
fishermen and publicans of Galilee; because, as Paul says, comparing them to earthly vessels, "the excellency of the power might be of God, and not of us"—that it might be more manifestly seen, that the Christian religion was divine and from God, and not the result of the wisdom of men. As the religion of our Saviour could not be fully established by himself individually or personally, and the kingdom he came to establish could not be inaugurated by him thus on earth; because he had to die for the sins of the world, arise from the dead and ascend to heaven to take his seat upon his throne at the right hand of God; and it had to be established by the instrumentality of men; he chose the apostles for this purpose, to accompany him and be his witnesses, hear his teaching, see his miracles, etc. And he not only chose them, but gave them the message they had to preach, commissioned them, and empowered them to work miracles, in confirmation of their preaching and mission; thus taking their credentials along with them, wherever they went. The language of Jesus to them, when he gave them their commission and sent them forth, is very explicit and definite, and reads as follows:

"These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel: and as ye go, preach, saying. The kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils [demons]; freely ye have received, freely give."

This embraces their commission, after which follows instructions, as to their not providing gold, silver, etc. and how they were to conduct themselves. And here we have an important hint to preachers, to preach what we find commanded us by these apostles, taking their preaching, when the kingdom of Christ was established and afterwards, as we find it in the New Testament, as the precedent as to what we are to preach; and another important hint to all Christians, to sustain the preacher while engaged in his work. Jesus, in telling the apostles not to provide anything to take with them, gave as the reason,
that "the workman is worthy of his meat," which includes his entire maintenance, his clothing as well as his food, as he told them not to provide or take with them additional clothing, "neither two coats, neither shoes," etc. We see from this commission, that the first mission of the apostles was to be confined entirely to the Jewish nation, for the obvious reason that they were to act under the Savior, in reforming the Jews, preparing them for his kingdom when it should be set up, etc. as his mission was confined entirely to them, as "the minister of the circumcision." We also learn here, from the gospel of our Savior's kingdom with the apostles had to preach, the gospel in promise, or in germ, good news, that "The kingdom of heaven is at hand, that his kingdom did not commence with John the baptizer, nor his Church at the Jordan or with Abraham, or at any time anterior to the day of Pentecost; as the expression "at hand" means in the future, yet to come, They were also not to go among the Samaritans, as though occupying Jewish territory, that of the ten lost tribes who had been carried away, yet they were in reality Gentiles and not Jews; and such was the disposition of the Jews towards them, that, as the woman at Jacob's well said to our Savior, when he was there, "the Jews have no dealings with the Samaritans." But being a mixture of remnants of different nations with perhaps some Jewish blood in them, living on Jewish territory, and having adopted the Jewish law, they occupied a higher position religiously than other Gentiles, one somewhat between Jew and Gentile, and ranked next to the Jews; so that they came in far a claim to the blessings of the Gospel under the opening of the kingdom of Christ to the Jews on Pentecost, and before it was opened to the Gentiles at the house of Cornelius. Hence our Savior said to the apostles; after his resurrection, in replying to their enquiry, whether he would restore the kingdom to Israel: "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth;" and when the Church at Jerusalem became scattered abroad, on the martyrdom of Stephen and the havoc made by Saul, they went every where, "preaching the word to none
but unto the Jews only.” Hence before Peter was sent to Cornelius to open the kingdom to the Gentiles, “Philip went down to the city of Samaria, and preached Christ unto them,” and it was recognized by Peter and the other apostles.—So from all this and what we find in the New Testament, we can see clearly what was the first mission of the apostles, its limits and design. They were to be the co-laborers of our Savior, and under him; as we are informed, in the account we have of his making and baptizing more disciples than John, that “Jesus himself baptized not, but his disciples.”

And just here arises an apparent inconsistency in the inspired narratives; to which we had our attention called some months ago, while on this subject, and which it is well worth while to reconcile—not if it can be done for it can be, but, if we can do it; and, thus to remove any objection of infidelity, or doubt of skepticism, which may be raised on this apparent contradiction or inconsistency. We find it to be between the narratives of Matthew and John, the two apostolic writers of his life, as Mark and Luke were not apostles, but evangelists or New Testament prophets; and is this: Matthew (chap. iv. 12—18, etc.) appears to represent our Savior as not beginning to preach, and as not calling his disciples, until after John the baptizer was cast into prison; while John (cap. iii. 22—24, appears to represent them as living cotemporaneously in their ministry! Matthew, after saying that “when Jesus had heard that John was cast into prison, he departed into Galilee,” etc. then says, “from that time forth Jesus began to preach, and to say repent: for the kingdom of heaven is at hand:” while John, after giving the interview between Jesus and Nicodemus, says: “After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison.” Now let it be noticed, that Matthew says nothing of our Savior’s baptizing, but only speaks of his preaching; and then of his calling some of his apostles; and that the language of John does not
necessarily imply, that John the baptizer and Jesus were baptizing contemporaneously; or at the same time. John had spoken of our Savior and his baptizing in Judaea; and lest perhaps it might be inferred, that the baptism of John at the Jordan had failed of its design, or been superseded by that of Jesus, he mentions the fact of John's baptizing at Enon, another place, which might have occurred before, and is here introduced for the purpose we have mentioned. And the circumstance mentioned, of John's disciples coming to him, after what is said of the dispute about purifying, and saying: "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth; and all men come to him," may imply that they went to him after he was cast into prison, with this news; as we find him, while in prison, sending two of his disciples to know whether Jesus was the promised Messiah or not; and we find that John, after telling them that "a man could receive nothing [divine] except it was given from heaven," went on to tell them; that they could bear witness, that he had said he himself was not the Christ, (which might have been supposed,) but was sent before him; that he was only the friend of, or waiter upon the bridegroom; that he (the Lord Jesus Christ) who had the bride (the Church) was the bridegroom; that Jesus must increase, while he (John) must decrease, etc.—all these things going to show the misconceptions in reference to John the baptizer and Christ, and why John mentions them in his narrative. So that this, as well as all other contradictions and inconsistencies, in the Bible, are only apparent, and not real; and can be easily and satisfactorily reconciled.—The mention of John's baptizing at Enon, in the same connection with that of Jesus and his disciples baptizing in Judaea, does not necessarily imply that both were engaged in baptizing, at the same period of time.

We learn, from these circumstances, that a part of the first mission of the apostles, was to baptize as well as to preach the gospel of the near approach of the reign of heaven, and the repentance (reformation) necessary to receive Christ and become the subjects of his kingdom when it should be "set
up." So essential was this reformation, that it formed the
great burden of the preaching of John, of Jesus, and of his a-
postles. The very baptism that John preached—and of
course, practised as well as preached—was the "baptism of
repentance for the remission of sins," or as literally and cor-
rectly rendered, "the immersion of reformation in order to the
remission of sins." If contended from the language, that it
was the reformation that was in order to remission, then as
the baptism was that of the reformation, it was an inseparable
adjunct, and equally as necessary; so that the remission
would be as dependent on the baptism as on the reformation.
We also learn another thing in reference to this reformation
and baptism, from the language of Paul to the twelve at Eph-
esus, which, as correctly rendered, is as follows: "John
verily baptized in water into reformation;" showing that his
baptism introduced the subjects of it into a state of reforma-
tion, as well as one of pardon, justification and acceptance
with God, with the antecedent qualifications, of faith in
Him who was to come, and confession of sins. And instead of
being invalidated, or superseded by the baptism of our Savior
and his apostles as might have been supposed, or inferred from
the language we have quoted from John, it was only continued
by them as "the baptism of John," for the same purpose and
with the same object and design.—Thus we close our remarks
on the first mission of the apostles. J. R. H.

REPLY OF ELDER MARTIN PETERSON TO REV. GEORGE L. LINDER.

Dear Brother:—I find an article from you again, which has
made its appearance in the January no. of the Pioneer, to which
I shall pay my respects. And, first, I am informed by you
that you have no doubt I have been standing and gazing, with
an air of self congratulation, upon my fallen victim; but that
when your article comes to hand, fancy's air-castle will be ut-
terly demolished! Dear brother, are you measuring me by
yourself? I have been in the war too long to build those air-

PETERSON'S REPLY TO LINDE.

castles, and especially when there was no more depending up-
on it than there is on the present occasion. For if I was to
take all power of reply from you, I do not know whether you
could muster up moral courage enough to pull yourself loose
from sectarianism, and stand forth on the firm and glorious
foundation of the apostles and prophets, Jesus Christ himself
being the bottom corner stone.

- And now, my dear brother, as to my feelings, after reading
your article and re-reading and scrutinizing it as closely as I
am capable of doing, I must confess that if there is any reply
in it to my article I cannot find it; and I feel if possible more
confirmed in the opinion than before reading your "thunder-
bolts," that if my article is replied to, it will have to be done
hereafter, and perhaps by some stronger pen than yours. I fear
that you have mistaken the thunder for the lightning, as it is
the latter that does the execution, while the former is all mere
empty noise!—I shall now recapitulate; and after that, answer
all that I deem worthy of notice in your last; and if you, in
your next, do not produce something more in the shape of ar-
gument than you hitherto have done, I shall not notice you fur-
ther at present.

My illustration of the manner in which a foreigner becomes
a citizen of the kingdom of Christ, can be seen on the 10th
page of the July No. of the Pioneer. I there laid down
the premises as follows: The foreigner must first hear: sec-
ondly believe that Jesus is the Christ the Son of God; thirdly
leave all behind and come after this Savior; fourthly he must
be baptized into him and arise to walk a new life. He is
now a citizen of the kingdom of Christ and not until this
time. And now if he should be overtaken in a fault, he must
hear what Peter the authorized agent of the King, says he
must do, and comply, and be pardoned—if he has not sinned
a sin unto death. Now, dear brother, are not these my
premises?—and have you shown them to be false from the
word of God, the only infallible criterion?—or the conclusions
false?—which I and every unbiased mind must come to from
them: that is, that no citizen of this kingdom needs baptism
or a rebaptism; but that confession of sins and prayer to God for pardon, are the means pointed out to him in the word of God, when he is so unfortunate as to fall into sin. Dear brother, if you have not seen all this in the word of God, then you must have read your Bible to little purpose; and had better read it again.

Brother, in all kindness I would ask you to review these articles in the most scrutinizing manner. Have you denied the premises or the conclusions? Have you shown either to be false? Have you not, by your own sophisms and quibblings, shown yourself off as the quibbler who quibbles all over this country? What are your replies but quibbles? In your first reply you ask the impertinent question, which in fact proves you to be so: "If one sin does not place a man out of Christ, about how many does it take, and of what character must they be to put him out?" In your second reply, you ask the same things in substance. Now as said before, so say I again, that your questions are exceedingly irreverent and impertinent; and particularly so; when we consider the source; that you are a Methodist, and one too that will defend Methodism as it is taught in their standard works; as I suppose you will remember that you proposed to do, in your banter at Wintersville? Now, lest you might be wise in your own conceit, and more particularly so, from the braggadocio flourish, with which your questions are brought up, I will proceed to let the apostle answer your straniders; and, for fear it might be too much trouble for you to look far enough into "theology" to find them, I had better give you the full reading. But, before doing this, permit me first to ask you, where you are? I do not wish to take a "pop" at you, lest I might find myself like you, shooting with a pop-gun, which is fit for nothing but to kill flies! If you are at any place in "theology," it must be with that class who teach that a Christian cannot sin: and if you are hid behind any, as a battery, it must be behind this class of sanctifiers! Be careful dear brother, the apostle Paul is about to level the "thunderbolts of heaven" at you: "Let him that thinketh he standeth, take heed lest he fall!"
Now in reply to your question, I find in 1 Cor. viii. 11, the apostle says, in speaking of eating meats offered to idols:

"And through thy knowledge shall the weak brother perish, for whom Christ died." Dr. Adam Clarke, in his comment on this, says: "So we learn that a man may perish for whom Christ died." This admits of no quibble. "If a man for whom Christ died, apostatized from Christianity, for he is called a brother though weak return to, and die in idolatry, cannot go to heaven; then a man for whom Christ died may perish everlastingly! And if it were possible for a believer, whether strong or weak, to retrace his steps back to idolatry, and die in it, surely it is possible for a man who had escaped the pollutions that are in the world, to return to it, live and die in its spirit, and perish everlastingly also! Let him that readeth understand." We quote this from Clarke, that you may, if possible, see where you stand. Peter, in his second epistle, chap. iii. 17: "Ye therefore, beloved, seeing ye know these things, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Please turn and read the following Scriptures, as it would occupy too much space to quote them in full: Gal. vi. 1; James v. 19, 20. See Clarke on these also. We deem this a sufficient answer to all three of your "strangers."

I am not at all surprised at your endeavoring to take refuge behind Paul; as Peter says that there are many things in his epistles "hard to be understood, which they that are unlearned and unstable wrest, as they do the other Scriptures, unto their own destruction." Take care that you are not found wrestling them when you quote them in support of a theory not to be found in the word of God. You quote what Paul says, in Rom. vi, 2, 7, 18, 22, in reference to the remission of the sins of the alien, when he becomes a Christian, and apply it to the Christian's living free from sin; being very careful to pass over all that he says about baptism and about being made free from sin by obeying that form of doctrine! But I do not wonder at this, when I consider the Paidobaptist hydrophobia, with which you and your brethren
PETTerson's reply to linder.

are affected, and which produces such a mortal dread of water with you! Hence you seem extremely solicitous on the subject, and speak of "an awful suspicion" lurking in your mind, (I have no doubt that the feeling is an awful one to you!) that I intend to evade the question at issue, and groan on what you term my favorite hobby, "baptism for the remission of sins," which as you are aware, is one of the main points under discussion! when I had not said one word about it, but merely asked you to "tell us, in the language of the New Testament, what it takes to place a person in or into Christ," which you have never answered yet, and there "lurks about my mind. an awful suspicion that you are determined not to meet the issue fairly." "Come now, brother, we want no fumbling here."

In your first article you taught that Adam died a spiritual death, and in my reply to you, I demanded the Scriptural proof that Adam died a spiritual death; but in your last reply, instead of replying to it, you quibble again; and instead of saying, as you did at first, that Adam's sin was the cause of spiritual death, you now "content that Adam was made (or created) holy, after the image of God—and that in the fall he lost that superlative quality; and it lost, he was left in a state of death, dead in trespasses and sins." Is this meeting the issue fairly? Does it not look like "a very gross attempt at evasion, leading off to your favorite hobby" of quibbling? Now I deny your premises here; and they being false, your conclusions are consequently false. In proof of my position, we hear God saying, in reference to the creation of man, Gen. i. 26: "Let us make man in our image, after our likeness;" and we are told, ver. 27: "So God created man in his own image in the image of God created he him." And Paul says, in reference to our Savior, Heb. i. 3: "who being the brightness of his glory, and the express image of his person;" and again in Phil. ii. 7: "he [Christ] made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;" and James iii. 9, speaking of the tongue: "There-with bless we God, even the Father; and therewith curse we men, which are made after similitude of God." From all these
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we see that man was made after the image of God; that our Savior was in the express image of God, and made in the likeness of men; and again, that man was made after the similitude of God, as to all mankind; showing conclusively, that Adam never died a spiritual death, and that neither he nor his posterity ever lost the image of God. And, once more, in confirmation of what we are advancing, we read, Gen. v. 1-3: “In the day that God created man, in the likeness of God made he him. * * * And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.” Here Adam is made after the image of God and Seth, from whom descended our Savior according to the flesh, is born after Adam’s image, showing clearly, that the image of God was never lost in man—to show which seems to have been the very design of the writer of Genesis here. You say that Adam, after he transgressed I was “dead in trespasses and sin,” but you do not give a particle of proof from the Scriptures. You use the word “trespasses,” in the plural, and to that you add “sin,” making still more; but where is your proof that Adam committed more than the one offence?—as I have never been able to find it any where in the Bible! Unless indeed you have a different book that contains it—the huge volume of human traditions in religion, where I have no doubt you came across it. I read in my Bible, that the Ephesians were “dead in trespasses and sins” but I have never read any where in it yet that Adam was.—So you see that “when this article comes to hand, fancy’s air-castle will be utterly demolished;” and, “marvel not, kind sir, if thy theory be shaken by the bursting thunderbolts of truth,” which I have here hurled upon it from the word of God! Be not astonished to find the guns of your Methodist battery all spiked by the word of God, from Paul and others, and silenced!

You say that my mental vision must be superlatively great, if I can “discover any line of demarkation between freedom from sin, in the full acceptance of the term, and freedom therefrom:” and I think it will require a mental vision as superlatively great to discover any meaning at all in what you
It is merely "a distinction without a difference," words to "darken counsel."

You say again: "I am not contending against the possibility of falling into sin;" and then you say that a person may "live free from its controlling and enslaving power." According to this, it is possible for a person to sin at any time, and yet live entirely free from sin!—a possibility and an impossibility at the same time! Truly "the legs of the lame are not equal."

"To bring this subject to a complete focus" and conclusion, either deny the premises, or the conclusions. If you do not, we deem it unnecessary to notice you any further. Now if you can adduce any Scriptural proof relative to the dogma you hold in reference to Adam's sin, let it be forthcoming; and we promise to attend to it in proper order.

MARTIN PETERSON.


REMISSION OF SINS.
NO. 3

REMISSION OF SINS IN THE ANTEDILUVIAN AGE.

We endeavored to show, in our preceding no. (2.) on this subject, the manner of remission of sins, in the Antediluvian Age: and as there always has to be a place for remission to take place at, as well as a time and manner, we endeavored to show that this place was at the entrance to the garden of Eden on the east, called "the presence of the Lord," from his manifesting Himself there to our first parents, after their expulsion from the Garden and to their immediate posterity. Here as we endeavored to show God placed Cherubim and "an infolding flame of fire," incorrectly rendered, "a flaming sword," in the common version of the Bible; and here the sacrifice had to be brought which consisted of "the firstlings of the flock and the fat thereof," at least for a "sin-offering," as we learn from the case of Ab-i. It was doubtless placed upon an altar, or some place of the kind; and if accepted by the Lord, it was consumed by this fire, which seems to have been always
burning, and flaming up, in an infolding manner—ever folding
in upon itself and flaming and flashing like a keen two-edged
bright sword in the light, and hence the translation, "a flamin-
ing sword"—but if not accepted, it was left unconsumed. To
be accepted it had not only to be of the right kind, or that re-
quired by the Lord, but it had to be offered in faith, and by
the right kind of character, or by a really righteous man;
as we find that God has always had respect to character, un-
der every dispensation of religion he has given to man: and, as
we also have remarked, the Cherubim, which appears to have
been living angelic beings, might have officiated, in the offer-
ing of these sacrifices.

We have a forcible illustration of the offering of sacrifice
for sin, in this Age, in the cases of Cain and Abel, by attend-
ing closely to which, we can see how "God had respect to
Abel and his offering," but none to Cain and his; and how A-
bel "obtained witness that he was righteous," and how God
"testified of his gifts. The transactions, from the account
we have of them, seem to have been about these: In the
first place, Adam and Eve having sinned in violating the
command or positive statute of God, by eating the fruit of the
forbidden tree, and "brought death into the world with all our
woes," immediate formal remission seems to have been nece-
ssary; and as it was prospective, it must be of a character or
kind, that would point forward to the great, real, sin-offering
for the world, the offering of the body of the Lord Jesus Christ,
who was to "offer himself once for all," at the end of the Jew-
ish age. Hence the institution of sacrifice; and as God is a
God of economy as well as of order, and makes more uses than
one of the same thing where it will subserve it, as Adam and
Eve were naked, or rather had discovered their nakedness, and
were "covered with shame," we find that He made them cloth-
ing of the skins of the animal or animals slain for sacrifice, to
offer for their sin, or sins; from the mention of which we learn
the fact of the institution of sacrifice. Being thus instituted,
the obligation to offer it was laid on the human family, on their
posterity as well as on our first parents. "In process of time,"
REMISSION OF SINS.

or at the time required by the Lord for making the offerings, Abel, being a man of faith and of righteous disposition and character, brought of the firstlings of his flock and of the fat thereof, as he was a "keeper of sheep" (probably an offering of lambs, a fixing type of the Savior, "the Lamb of God who taketh away the sin of the world,"?) and the Lord showed his acceptance of his gift by consuming it with the "infoling flame of fire." But Cain, being of a wicked heart and a self-willed, disobedient, rebellious character, instead of bringing the kind of offering required by the Lord, because he was "a tiller of the ground," or cultivator of the soil, he "brought of the fruit of the ground an offering to the Lord," which being left un consumed, was not accepted. Thus, according to our construction of these transactions and the attendant circumstances, "the Lord had respect unto Abel and his offering: but unto Cain and his offering he had not respect." And thus, in the language of Paul: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts," by consuming his sacrifice; and thus he obtained the witness; and continues the apostle, "by it he being dead yet speaketh," by the example which he left. The wicked heart and character of Cain is sufficiently shown, by his "becoming very wroth," extremely mad with anger and rage, when he saw his sacrifice was not accepted by the Lord. "And his countenance fell." The Lord then said to him: "Why art thou wroth? and why is thy countenance fallen? If thou dost well, shall thou not be accepted?"—if you bring the kind of offering required—"and if thou dost not well, sin lieth at the door"—sin is upon you, and your sins will not be forgiven, but will remain against you. The wicked character of Cain is again shown, in the darkest, most terrible manner, by his being guilty of, not only of the dark, bloody crime of murder, but the worst of all murders, except that of a parent—that of a brother—guilty of no injury to him—for nothing but because God had approved of him and his sacrifice!—(perhaps from jealousy) and that too after God had told him, that, (according to the rights of primogeniture,)
REMISSION OF SINS.

Abel's desire should be unto him, and he should rule over him." Such was Cain's wicked heart and character!

In conclusion, we have some illustrations to present, from the Old Testament, of God's consuming sacrifice and similar things. By fire, somewhat after the manner of which we have been speaking. The first case is that of Moses and Aaron; when they went into the Tabernacle and came out, and blessed the people: and the glory of the Lord appeared unto all the people. • • • And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which, when all the people saw, they shouted, and fell on their faces."—(Levit. ix. 23, 24.) The next case is that of Gideon: "And the angel of the Lord said unto him Take of the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angle of the Lord put forth the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes."—(Judges vi. 21. with preceding and succeeding passages.)

We now give the remarkable case of Elijah, when he put the false prophets of Baal to the test: "And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour on the burnt-sacrifice and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar, and filled the trenches also with the water. Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones and the dust, and licked up the water that was in the trench."—(1 Kings xvii. 17—40.) Here to prevent all apparent imposition in any way, even the suspicion of it, and to show that the fire was from the Lord, Elijah had twelve barrels of water poured on the offering, the wood, and the altar, so as to completely saturate all; and we see the fire, not only consuming the wood and the offering on it, but even the very stones of the altar and
the dust itself, and licked up and consuming the very water in
the trenches around it!

These illustrations are sufficient. How easy will it be for
God who did this, at the configuration of the world to consume
not only the mountains and hills, and "the everlasting rocks,"
but even the very waters of the ocean itself! And it will be
done!

"The rocks shall melt, the skies in smoke decay;
The hills shall fall, and mountains melt away;
The ocean burn, and sink away the plains,
But fixed forever, thine own Messiah Reigns!"

(Quoted from memory.)

J. R. H.

NOTES ON A PREACHING TOUR.

NO. 5.

After a pleasant sojourn of about a week at the beautiful and
flourishing town of Oskaloosa, of which we spoke in our last,
and in the country, which is one of the most beautiful, fertile
and flourishing, that we saw in Iowa, and not to be surpassed
by any we have seen in Missouri; we left on Thursday evening
the 31st of Oct., going some 8 miles on the Belleville and
Knoxville road, to our excellent sister, Majors, whose true
Christian hospitality we enjoyed for the night, as well as
that of her son, bro. Majors, and her daughter, sist. Lizzie
Majors, whose name we here record with pleasure as one of
the most intelligent, zealous, devoted and accomplished young
sisters with whom we have ever met. On the next morning,
as we had been desirous of visiting Eldyville, some 15 miles
off, we concluded to turn our course and do so; and to remain
there over Lord's day, and preach. We arrived there early
in the evening, when soon meeting with bro. Ross, whose
name had been given to us, with that of bro. Ewing, we
were conducted by him to their residence, as they occupied the
same house. Eldyville is a handsome town, on the east side
of the Des Moines, situated on a high and dry bottom of the
river; contains some 2,000 inhabitants; and being the pres-
ent terminus of the railroad from Burlington, (to be continued
some 12 miles further to Oskaloosa, appears to be in a thriving condition, and doing quite an active business. Our brethren there have an excellent church-house, and a considerable congregation. Hearing very soon after our arrival, that Eld. Swallow of Knoxville, Marion Co. had an appointment to preach there, on Saturday night and Lord's day, we concluded that as he could do the preaching, we would deliver a discourse at night, and on next day (Saturday) go on to Albia, the county-seat of Monroe Co., only some 15 miles distant, where we learned there were brethren, some of whose names were given us by bro. Ross. We accordingly preached to a small, but attentive congregation, most of them summoned by the ringing of the Church bell.

After enjoying the hospitalities of bros. Ross and Ewing, and their very kind Christian ladies, we left on Saturday morning for Albia, crossing the Desmoins river on an excellent toll-bridge. On arriving at Albia we were most kindly and cordially received by bro. Peters and his Christian lady, and made our home at his truly hospitable house during our sojourn there. Albia is a handsome and pleasant town, where our brethren have a good comfortable church-house, not yet entirely finished off, and an excellent congregation, but a good deal scattered over the surrounding country. We formed here the acquaintance of several excellent brethren; as, bro. Nathan Sellers, originally from Kentucky, and his sons; bro. Peters, whom we have mentioned; bro. Mock; bros. Reed, and Caldwell, two of the elders of the congregation; bro. Eld. Ruben Garrett, one of our preachers, a most active, persevering one, with whom we were much pleased. Receiving a kind invitation from bro. Sellers and his excellent Christian lady to spend a week with them at their residence some 3 miles in the country, we concluded to accept it; and were most kindly and hospitably entertained by them. This prolonged our stay a week beyond what we expected, and over two Lord's days; during which, and at nights, we delivered several discourses to respectably sized, attentive and well-behaved audiences. We shall long remember our pleasant so-
NOTES ON A PREACHING TOUR.

journey at Albia and in the vicinity.

On Monday evening, Nov. 11th we left Albia on our way homewards, by way of Centerville, tarrying all night at the small, but handsome and pleasant town of Moravia, with Mr. Phillips, a merchant there, and a perfect gentleman, whose Christian lady is a daughter of old bro. Eld Mr. HUL COll118, and with whom we had become acquainted at Albia. After enjoying their truly Christian hospitality, we left the next morning; and, after an exceedingly disagreeable tramp through the cold rains and the mud, (though we managed to keep dry, by stopping at houses out of the showers,) we arrived at Center ville in the evening, where we were welcomeely received by bro. Kimes and his Christian lady; and spent the night at his house. Being quite desirous of becoming acquainted with old bro. Combs, whose residence was at the little town of Bellair, some 7 miles to the southwest, and "whose praise is in all the churches," leaving a preaching appointment at Centerville for Lord's day, we went out there on Wednesday, but were disappointed in finding him absent. Stopping at the house of our excellent and intelligent brother, Dr. BALL, also one of our preachers, we made an appointment for preaching at the Academy at night, where we addressed a good sized and attentive audience. After enjoying the hospitalities of bro. BALL and his excellent Christian lady, we concluded to visit bro. Sevy again near Walnut city, some 8 miles northwest of Centerville, where we were received again by him and his good Christian lady, with all that cordiality and urbanity, that we experienced on our first visit to him, as we went on. We tarried with them until Saturday; but the weather had become so exceedingly cold, windy and disagreeable, that we concluded it best not to venture a preaching appointment; and remained most of the time within doors, until Saturday evening, when we returned to Centerville.

The weather having become so extremely cold and disagree able, we delivered but two discourses, (in the school-house, a very comfortable room, as the brethren have no church-house,) to small and attentive audiences, composed mostly of brethren and sisters. After enjoying again the hospitalities of bro. and
NOTES ON A PREACHING TOUR.

sist. Kimes, and also of bro. Stewart and his family, (with whom we became acquainted on our return, and who is a very intelligent and most excellent brother, and an elder of the congregation,) we left Centerville on Tuesday morning, (Novr. 19th.) and began to wend our way back to Missouri, well pleased, as well as much refreshed in mind, as well as edified, by our Tour in Southern Iowa, of which we trust that we shall ever retain pleasant recollections. Passing through the little town of Cincinnati, (not in Ohio!) we were soon in Missouri again; and in the evening reached the house of Eld. Jones, one of our preachers, in Putnam Co. Mo. whose name we had given us at Centerville, who is a very respectable preacher, and whom we found to be a most excellent man, and his lady a good sister. Though somewhat late in the evening, when we arrived, as they wished preaching, and I hold myself always ready to make the best effort I can; an appointment was soon circulated, and at night I addressed a small congregation at his house.

Leaving the next morning, we pursued our route, to the west of Unionville, the county-seat of Putnam; and stopping for the night with a poor but good sister, Creasy, where we were most kindly treated, on Thursday evening we arrived at Milan, where we were again most cordially received by our excellent and intelligent bro. and sist. Lane; and where we again remained for about a week, enjoying their kind hospitality, and preaching on Lord’s day and at nights. Bro. and sist. Lane are a brother and sister indeed; and we shall ever most gratefully remember their kindness and liberality to us. Were our brethren and sisters generally such as they are; how different would be the Church of Christ from what it is! Zion would not mourn and languish as she does; and the wheels of the Gospel unclogged and well lubricated, would run on far smoother than they do!—Leaving Milan on Thursday, (Novr. 28th.) we arrived back home in safety, and much improved in general health.

J. R. H.

A man’s heart devises his way: but the Lord directs his steps.
From the exhortations we so frequently find, in the New Testament, addressed to Christians, to become perfect, many persons suppose that such a thing as entire and absolute perfection is attainable by the Christian in this life; and hence the origin of the Methodistic doctrine of sanctification, or entire freedom from sin, which is based, in part, upon these and which we have in another article noticed and exposed. These holding this doctrine of absolute perfection, a state of entire freedom from sin, ad perfection in purity of life and holiness of character, appeal to the exhortation of our Savior to his apostles, in his "Sermon on the Mount," where he says; "Be ye perfect, as your Father which is in heaven is perfect;" and Paul to the Hebrews: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;" and argue from these, that Christians would not be thus exhorted and admonished to strive for that which is unattainable. But on the other hand, the attainment of this absolute perfection on earth, would seem to be inconsistent with such expressions as the following, which we elsewhere find: "In many things we offend all;" "If we say that we have no sin, we deceive our- selves, and the truth is not in us." etc.

The mistake arises from the failure to distinguish between absolute, and relative perfection; and that while the former is unattainable on earth, the latter can be reached. If the Lord Jesus Christ himself, of whom the prophet Isaiah said: "he had done no violence, neither was any deceit in his mouth," and the apostle Paul, "who knew no sin," was "without sin," and was "holy, harmless, undefiled, separate from sinners" —if he could say to one who called him "Good Master," "Why callest thou me good? there is none good but one, that is, God;" shall fallible, erring man claim to be better, or more perfect? When in view of all this, we hear of persons claiming this absolute perfection, we think of what was said by one of Job's friends: "Shall mortal man be more just than God? shall a man be more pure than his Maker?" James speaks of
CHRISTIAN PERFECTION.

CHRISTIAN PERFECTION.

this relative perfection, when he says: “For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body;” that is, he is perfect in that respect; but it does not imply that he is perfect in all things, or every thing else. We often speak of this relative perfection, in reference to secular matters and things; as when we say of an invention of any kind, or a piece of work, that it is perfect; that is, it has no faults as we can perceive; but we do not mean that it cannot be improved, or is absolutely perfect.

But, we may be asked, if absolute perfection is unattainable in this life by the Christian, why is he exhorted to become perfect, and to go on to perfection? To this we reply, that it is in order to that religious progress, that progress in the divine life, so necessary to the development and formation of Christian character, that character for holiness, purity, love, good works, etc. without which the Christian will never enter heaven, much less enjoy its happiness and glories. As we have often remarked, there is no stand-still point in the life of the Christian. He must be either advancing in the divine life, growing daily in the favor and knowledge of our Lord, or retrograd ing and becoming worse, one or the other. Hence the exhortations to perfection—for Christians to become as perfect as possible in every thing pertaining to their lives and characters, as holy and free from sin, in their thoughts, words and actions. The Christian who is not daily striving for this, with earnest, ardent, unremitting longings, and using all the means he can for its attainment, has but little conception of his obligations and duties, and of what is necessary to enable him to reach heaven. For want of all this, numbers no doubt who are vainly expecting to reach the climes of eternal bliss and unfading glory, will fall short, and find themselves rejected, in the great day of judgment; and hear the awful sentence pronounced against themselves: “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!” Oh, how awful is it to think how few of the great mass of professing Christians, even of those who profess to be the disciples of the
meek and lowly Lamb of God, to be Christians of the primitive order, and some even once officers of the Church, will ever reach heaven, if we are left to judge by their actions and conduct, which are too often greatly lacking that accordance with the word of God which the Bible requires! Our Savior has given us a sure, an unerring rule: "Ye shall know them by their fruits." If their fruits are not those of the Spirit: "love, joy, peace, long-suffering, gentleness, goodness, faith [fidelity] meekness, temperance," they will not do and they themselves be rejected! We would say to them, in the warning voice of the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Compare yourselves, your life, conduct and character, with the unerring, the infallible standard of the word of God, and see how they accord with that. If you have not in you the Spirit of Christ, and are not bringing forth its fruits, know that you are reprobates, "not approved, rejected; that which will not stand the trial." And we would say to them still further, in the language of the apostle: "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap Life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not." We wish to impress these things deeply and indelibly on the minds of the brethren and sisters. Were it in our power we would ring them out in tones of thunder, so that all might hear, and hearing might heed them. Again we would say to them; "Be not deceived;" for of all things self-deception in these matters is of the most awful, fatal character! Of all things in the world, mistaken conceptions in religion, whether in reference to conversion or religious practice, are the most fatal and awful of any that can be conceived, since they involve our eternal destiny, which, when fixed, can never be changed! If, at the resurrection, we would arise in the glorious likeness of the Savior, we must not only bear his name here, but his moral and spiritual
CORRESPONDENCE.

LETTER FROM ELD. J. B. McGINN, OF GEORGETOWN, KY.

Commendation of the Pioneer, and our course—State of the cause in Kentucky—a visit to the venerable Eld. JOHN SMITH ("raccoon Smith")—an old-time Baptist "experience," etc.

Our readers cannot fail being interested in the following letter from bro. McGinn, our preacher at Georgetown, Ky. and particularly in reading the account he gives of his visit to the venerable bro Smith, who has been so long and favorably known to the brotherhood under the sobriquet of "Raccoon Smith." We have long and well known bro. McGinn, first in West Tennessee, then as one of our principal Evangelists in south-eastern Missouri, some four years ago, then as our preacher at Paris, Henry Co. West Tenn. and then at Paducah, Ky., from which place he made a most opportune and fortunate removal to Georgetown, Scott Co. Ky. where he now is; and have known him, not only to be a perfect gentleman in every respect, and one of the most sterling men we have among us, but to be one of the most intelligent and ablest
preachers in our ranks. The Baptist "experience," related by bro. Smith, will show some of the phases of Baptism at that day, and the extravagances to which this "experience," telling often led. We have, in our time, heard some almost as wonderful and bad! But to the letter: J. R. H.

GEORGETOWN, Ky., Jan. 6. 1862.

Dear Bro. Howard: I send you enclosed one Dollar, Farmers Bank, Ky. for the Pioneer. I am much pleased with the Pioneer, and the course you have pursued as its Editor. Worldly and evil minded men, and preachers of "one idea" may condemn the course pursued by such Editors, as Ben. Franklin and yourself, but I am convinced that the great mass of the brethren most heartily endorse the position you occupy, and will stand by you in it. And especially will those brethren who have labored unselfishly for the cause of the Messiah—those who have preferred it and given it pre-eminence above all earthly considerations,—in a word, those who have really "tasted of the good word of God and of the powers of the world to come," stand by you and cheer you on by word and deed.

The Churches are, in this section, so far as I can hear from, living in peace. I have felt especial solicitude for the Congregation here in Gortown; not merely because I am its Preacher, but because of its past history. I thought that if a congregation like this, that has enjoyed the labors of such men as old Father Stone, Walter Scott, Jno. T. Johnson, Jno. Smith, and Jno. A. Gano, should allow its unity to be broken, and its peace destroyed, by any earthly influences, that all the powers of Darkness would rejoice as at a mighty victory gained over the cross of Christ! But I thank "the God and Father of our Lord Jesus Christ," that thus far the congregation has nobly sustained itself. The brethren are united and at peace; while their prayer meetings are better attended than they have been for ten years past.

Father Smith is still spared to us here; and although bending under the weight of many winters, he is the same genial, cheerful spirit as of yore, and as fond of a joke as ever. In company with a few brethren I spent a very pleasant evening, a short time since, with the old veteran, in hearing him relate some of the incidents of his early manhood. I am tempted to send you an "experience," that he related as having heard years ago, when he was a Baptist preacher; although I know how much it will lose by the transfer, for his voice and manner of telling it no one can transfer to paper.
When a young man father Smith was, on a certain occasion, holding a meeting in the eastern part of the State. At the close of the discourse, a worthless character and notorious toper, named Hall, presented himself to the Church, when the following conversation occurred between the applicant for baptism and a prominent member of the Church, named Byers:

"Mr. Byers—Mr. Hall, do you wish to tell your experience?"

"Hall—Lordy massy, yes."

"Byers—Well Mr. Hall, begin just where the Lord began with you."

"Hall—Well, I was grubbin' a turnep patch, and right near what I was grubbin' there was a sink hole; and all at once I saw blue blazes comin' out of the bottom of it; and the next thing I saw, the Devil bounced out of the hole, and grabbed me, and tried to pull me in. I clinched him, and thar we had it around and around and around. I never had such a tussel in my life. Sometimes he would get me most in, but I'd clinch him again, and then we'd have it around and around and around. I never had such a tussel in my life! At last, after we'd had it around and around and around, I broke loose from him, and he sunk in the sink-hole; and I felt that I'd gain the victory, and my soul was converted."

At this stage of the proceedings, a rather intelligent member by the name of Rogers proposed a few questions:

"Mr. Rogers—Mr. Hall, you don't mean to say that it was really the Devil?"

"Hall—Yes, I do." (very emphatically.)

"Rogers—Did you see him?"

"Hall—Yes I did."

"Rogers—What, with your natural eyes?"

"Hall—Yes, with these very plantation eyes."

"Rogers—Well did you feel him as I feel you?" (taking Hall by the arm.)

"Hall—Yes, I did."

"Rogers—Well, Mr. Hall, how did he feel?"

"Hall—As rough as a scaly bark hickory."

During the conversation, bro. Smith had tried in vain to preserve his gravity; but at last regained it sufficiently to start a song, and thus to close the scene.

But I must close, as I have already extended this letter to a much greater length than I intended. May the new year be to you a prosperous and a happy one. Yours sincerely,

J. B. McGINN.
CORRESPONDENCE.

Note.—How many more of our brethren will, like our noble and worthy brother, enclose us a $1 note for the Pioneer—and like him a letter of approbation and encouragement along with it? If they knew our needs in a pecuniary way, to defray the expenses of the paper and to afford us the means of living, while engaged in the work we feel confident they would exert themselves to do so; nor only this, but to procure us at least one more subscriber, or as many as they can, and send us the money and the names? These $1 bills are a great help to us, as when added together they make the sums that we need to carry on our paper with. Again we say, how many more of these shall we get? Try for us, brethren, “try, try again.”

D. T. W.

LETTER FROM ELD. B. H. SMITH.

The following extracts from a letter of our able, talented, worthy and beloved brother and correspondent, Eld. B. H. Smith, of Brunswick, Mo. so well know to our readers, by his articles in the Pioneer, and generally to the brethren of Northern Missouri, as one of our ablest and most successful preachers, will be read with interest. The letter is addressed to bro. Wright: and will explain the reasons why we have received nothing recently from his pen. His labors are truly herculean; and such as but few can long pursue at a time, without detriment to health. May the good Lord continue to bless his labors and prosper him!

Brunswick, Mo. Jan. 7th, 1862.

My dear Bro. Wright:—Your welcome favor of the 26th ult., came duly to hand, but I was on a visit to a neighboring county when it arrived, which will account for my failure to respond by “return mail.”

I have no doubt, bro. Wright, but you think I am negligent in my correspondence with you, and in contributing for the Pioneer; but if you only knew the labors I have to perform, you would excuse me. Without dispragement to any other congregation, allow me to say, that my congregation is composed of the highest order of intellect; not only is this true of our own brethren, but it can be said of others who favor me.
with their attention. I am told that I have the largest audiences by far, of any preacher in the city. Now, to this congregation I have to preach twice every Lord's day; and I confess that I am so weak, mentally, that I have to spend a great deal of time in preparation. In addition to this, I lecture every week at social meetings. But this is not all. I have a flourishing school of between 60 and 70 scholars, which was forced upon me by the partiality of all classes. I have been teaching for three months, and have two months yet to teach, before my term expires. Again, I must devote some time to general reading; all of which added to a weekly receipt and answer of from ten to twenty letters, keeps me very busy. If well, I never retire to bed under 12 o'clock at night; and often, after that time, before I lay my aching head and weary body upon my bed. This, bro. Wright, must be my apology for my seeming neglect. * * * * Now, it is true, dark clouds hang over us; the awful thunder is heard, and the vivid flash is seen; but what of it? Does not the same God, who rules and reigns during a calm, also rule and reign during a storm? 'Tis true we have lost some, whom we thought friends; 'tis true we have lost a few paltry dollars in consequence of the commotion around us; but, oh! how insignificant are these compared with the untold riches God has permitted us to retain! He still permits us to enjoy the society of our dear wives and children, and, with many, who have not yet 'bowed to the image of Baal,' to praise his holy name! Praised be his Adorable Name for his loving kindness and tender mercy towards us! Oh, bro. Wright, let us think less of time, and more of eternity—less of earth, and more of heaven—less of what we have lost, more of what we have. We have health, strength, reason, friends, brethren, families, God, Christ, the Holy Spirit, and a hope of eternal life beyond the grave, what should we care for what the hatred of man can do? Ay, they may, take this poor, frail body; and quarter it, gibbet it, but with all his enmity, thank God, he cannot harm us! Man may do his best, and it will only be a striking of my tent, to pitch it again around the throne of God! Don't be discouraged; it only takes that much from our confidence in God.

It is now 10 o'clock at night, and being exceedingly weary I must close. Let me hear from you soon.

Your bro. B. H. SMITH.

REMARKS.—Though the above was a private letter, and not intended for publication, bro. Smith will pardon us for the
extracts we have made; as in them our readers will not only see the reasons of his not having written anything recently for the Pioneer, but his labors, and the estimation in which he is held at home, as his remarks in reference to himself were not prompted by egotism. They can also see the little estimation he sets upon the world and its things; and the immeasurably greater value he sets upon the things of heaven and eternity; while his remarks will encourage them to persevere in running the Christian race.

J. R. H.

LETTER FROM ELD. Z. S. HASTINGS.

We give below extracts from a letter from our beloved and devoted bro. Eld. Z. S. Hastings, who once resided among us, and was so well known to our community, as well as known to our readers by his articles in the Pioneer. Though removed from us, he is mindful of us, being bound to us all by that Christian love and affection, the cords of which neither time nor distance can break asunder.

J. R. H.

Epsom, Daviess Co. Ind. Decr. 31st. 1861.

Editors Pioneer:—Dear Brethren:—Enclosed you will find a $1 bill, on the Bank of Louisville, (Ky.) for which please send the Christian Pioneer to Wm. Wilson, Loogootee, Martin Co. Ind. * * * Bro. Wilson is quite an influential member of the Church of Christ at Christian Liberty; and I hope that his taking the Pioneer will be the means of giving it a circulation there. * * * The work of a Christian is one of peace. Our great Teacher is "the Prince of Peace." Hence he said: "Blessed are the peacemakers; for they are the children of God." I take great pleasure in showing the Pioneer; and will show bro. W.'s "Rejoinder," and also your "Reply," when I get them. Day before yesterday I heard bro. John Matthes preach—he is a "big gun." While he was preaching, I thought of you both; and the truth arose in my mind, "we are one," because the same things are taught by our brethren everywhere. * * * May God our Father bless you, dear brethren, in all your efforts to do good. So farewell.

Z. S. HASTINGS.
LETTER FROM ELD. N. E. CORY.

The following letter is from our able, indefatigable and beloved brother, Eld. N. E. Cory, of Oskaloosa, Iowa, whose acquaintance we formed while there; whom we have mentioned in our "Notes on a Preaching Tour;" and who is indeed "a workman that needeth not to be ashamed, rightly dividing the word of truth."

OSKALOOSA, IOWA, Decr. 12 1861.

Beloved Bro. Howard:—The next day after you and your son left my house, I went to my appointment near Union Mills; and protected my meeting ten days; which resulted in forty additions to Christ's army—thirty by confession and baptism—the rest by letter, and reclaimed. Amongst those that were baptized, there were eleven Methodists, (two of whom were class-leaders.) It was a very calm, but glorious meeting. Indeed I could there feel, that "the Gospel was the power of God unto salvation to every one that believeth." Yea, even in these times of war, the Gospel is able to make peace between the alien and his Maker!

I would also say, that since the above named meeting I have had five more additions to the army of the faithful; three by confession and baptism, and two by letter. The Lord continues to bless my labors; but to Him be all the praise! Bro. Howard, it does me good to see and hear the alien confess the Lord before men; and I can but wish that all our brethren would preach the Gospel, and it alone; for true it is, we have men that are able to sow the good seed, that I fear are spending their time otherwise.—May God assist us all, in obeying the injunction to "Preach the word." Your brother in the Lord,

N. E. Cory.

LETTER FROM ELD. WILIAM WRIGHT.

BLADENBURG, IOWA, Novr. 29th, 1861.

Dear Brethren Editors:—Your very excellent paper is hailed as a messenger of peace; and its pages read with interest; but the pressure in our financial matters keeps many of our Christian members from subscribing at once for the work. I should be at a loss, if I were deprived of the privilege of reading the excellent pages the Christian Pioneer contains. It is to me a source of comfort.
It is my prayer that you may be blessed in your editorial labors, and may be instrumental in the hands of the Redeemer, in preparing a people for the Lord at his coming, when he shall appear the second time, without sin unto salvation. Cease not to proclaim to the world the great truths of the blessed gospel of our Lord and Savior Jesus Christ. I am still striving to gain an inheritance in that blessed city whose Builder and Maker is God; where the wicked cease of from troubling and the weary are at rest! Oh, that the apostolic Christianity might fill the whole earth! But it seems that Zion is languishing in this part of the world! The cry of war is heard in our land! Oh, that peace might once more be established, that nations might learn war no more; and that the Gospel of our Lord Jesus Christ may fill the earth as the waters do the great deep! Go on in the good work; and may God Almighty bless you!—May the Lord bless and prosper you, in your undertaking; and that you and myself may at last meet in that happy land, where parting is no more, I am still your brother in the Lord.

WILLIAM WRIGHT.

REMARKS ON THE PRECEDING LETTER.

The above Letter is from an old, highly esteemed and much beloved preaching brother, Eld. WM. WRIGHT, of Iowa; It is truly cheering, really gratifying, and highly encouraging to receive such Letters as this. It causes us to thank God, take courage, and persevere on in our labors for the Lord. We like to receive such words of comfort and cheer; which are the more acceptable, in these times of darkness and trouble, which are so portentous and ominous of coming evil! Such letters show that there are some brethren, qualified to appreciate them; as evidenced, not only by words, but by a $1 bill enclosed for subscription. How many more brethren will imitate his example, and "go and do likewise?" How different from some others, who can overlook all the good we are effecting, to catch at something objectionable to their minds; and who are constantly trying to smell out something politically treasonable to their minds, where there is nothing of the sort! May the Lord abundantly bless our good old brother!

J. R. H.
LETTER FROM ELD. W. QUILLEN.

INGART GROVE, Ringold Co., I wa, Decr. 10th, 1861.

Bro. Howard—Dear Sir:—I now take up my pen to write to you for the first time. When you issued your prospectus for the Christian Pioneer, I was living in Missouri. You sent one to A. W. Allen, [of Eagleville, Harrison Co. Mo.] who showed it to me, and requested me to send for it. I gave him my name, paid him the subscription for it, for which in due time I received the Pioneer; and I can say that so far I have been well pleased with it. Indeed I regard it as one of the best papers published by the brotherhood. I admire the course you have taken and the spirit in which you conduct it.

I have moved to Iowa—have been trying to get subscribers to your paper, and have the promise of several, as soon as they can raise the money. The cause of Christ is progressing in this section. About a year ago I preached in this country for the first time. There was no congregation here then—but a few scattered members, and they were very cold. I commenced preaching, and soon organized a congregation of about 12 members; and we have continued preaching monthly ever since, with a few exceptions—bro. Lawrence meeting with us occasionally; and our congregation now numbers about thirty. To the Lord be all the praise! Bro. Howard, go on, calm the raging spirit of war as much as you can; and may the blessing of Heaven attend your labors! Yours in the hope of immortality.

Wm. W. Quillen.

REMARKS ON BRO. QUILLEN'S LETTER.

In the above we have another cheering and encouraging letter from la. It cheers us and does us good to receive such, in these troublous times of religious gloom and political agitation when the prospect on every side has so little that is encouraging!—when "the love of many is waxing cold," and "Zion is mourning and languishing," in too many places, and "we know not what a day may bring forth!"—when too, brethren of prominence and influence in our own State, instead of lending a helping hand, and aiding us in our labors to serve the cause of Christ, by procuring us subscribers, extending our circulation, and contributing to our columns, seem, by their indifference and course, to be working against our enterprise, and to put it down! But we have girded on the armor, and unfurled the "star-spangled banner," of Bethlehem and of the Prince of Peace, and God being our helper, we will march on under it!

J. R. H.
LETTER FROM BRO. JOHN GAGAN.

PATTENSBURG, Mo. Jany. 3rd, 1862.

Eld. D. T. Wright—Dear Brother:—Enclosed you will find $1 for the Pioneer, which is, without exception, the cheapest article for which I ever paid one dollar, for dollars are scarce with me at present, but my prospect promises to be very good in a short time. You have so far kept the gospel line well, and without dodging necessary issues, when forced upon you. If you continue to do so, and keep the Zion of Christ well guarded, with watchmen on her towers, I will continue to send you dollars, as the Lord shall prosper me. To see her well guarded, and all her watchmen at their posts, is my chief desire and great solicitude at present; and not of myself only, but of many others here. I would like to live to see the sheepfold no more a common place, nor the Church a public house of the world. You need not doubt my assistance, and my perseverance even unto death. Like Zorobabel may you go on, building up the temple of the Lord, “the Church of the living God, the pillar and ground of the truth.” My sincere wish and prayer to God is, that you may prosper in every good thing. Yours in the Lord, JOHN GAGAN.

REMARKS.—Bro. Gagan makes a good hit at those who would convert the Church into a political arena, and make it a common debating club, for the discussion of questions foreign to the genius and spirit of the Christian religion, which the apostle Paul would have interdicted as “unlearned,” in his day, and which he tells Timothy to avoid, for the good reason, that they “gender strifes,” as we see in our own times, wherever they have been introduced! We cannot however expect anything better, while men lay such stress on their political opinions, and seem to exalt them above the religion of Christ, by the manner in which they are always harping upon them, and by their making their differences on them a bar to their fellowshiping their fellow Christians, who happen to differ from them, and a cause for treating them with coldness and indifference. Cesar seems to hold a higher place, in their estimation and affections, than Christ, if we are to judge from their general course and conduct! Such was not the case with the apostles and primitive Christians. They gave
all such things to the winds, and resigned them to the "moles" and the "bats" of the earth. With them "Christ was all and in all." The great question with them, in reference to a man, was, is he a real Christian?—a genuine disciple of Christ?—and does he show himself to be such, by his daily walk and character? If such, it mattered not with them what his political sentiments were, or whether he had any or not.

J. R. H.

LETTER FROM ELD. N. E. CORY.

We give below another letter from our worthy, able and beloved bro. Eld. N. E. Cory, of Oskaloosa, Iowa. While it breathes the true Christian spirit, it exhibits that devotion to the cause of Christ; that self abnegation, humility and zeal; that reliance on the aid of the Lord and disposition to give Him all the glory; which should ever adorn the character of the true Christian, and the Christian preacher. Bro, Cory's great success, under all the adverse circumstances of the times and in the depth of winter, shows him to be "a workman that needeth not to be ashamed," who is reaping the salvation of precious souls as "his hire." Certainly he deserves to be well sustained by the brethren, who should do all in their power to minister to the necessities of himself and family while engaged in the work of the Lord.

Oskaloosa, Iowa, Jan'y 3rd, 1862.

Dear Bro Howard:—Since my last to you I have been the means in the hands of our Heavenly Father, of adding fifteen more noble souls to the army of the faithful—13 of whom confessed Christ, and were baptized "in the likeness of his death." Of those immersed there were 2 New School Presbyterians, and 1 Methodist. The Lord continues to bless my labors for which I feel very thankful, knowing that without his blessing, I could do nothing; but to the Lord be all the praise for the conversion of the noble souls that come into his Kingdom under my labors! May Heaven's blessing crown all your efforts in doing good. Yours in the one hope,

N. E. Cory.
CORRECTION OF "ONE OF THE MEN."

P. S. The year I labored in North Missouri, was since I commenced preaching the Gospel, and not while I was preaching Methodism — Bro. Howard, I will also say that the Universalist who gave me those texts you heard me preach from, has since that joined the army of Christ along with us.

Your bro. N. E. C.

We are most truly gratified in hearing this, as he seemed to be a very intelligent and fine man; as we heard him have a long conversational debate with bro. Cory.

J. R. H.

THE "REVIEW'S" CORRECTION OF "ONE OF THE MEN."

According to the Review, "One of the Men" was as much "without the record," in his article which we published, in reference to the voting for this Resolution and things connected with it, as he represents us to have been in what we published about our preaching brethren; and we deem it but justice to the men implicated as voting for it, as well as to our readers, to let bro. Franklin correct his misrepresentations.

"One of the Men," it will be remembered, said in his article, that "the whole body of Christians with which we stand is now being assailed by the press, in consequence of such unwarranted statements as you [we] have made," and that "this state of the case led to the introduction of a resolution of sympathy with those brethren of the army of the United States, now in the field, on the 24th [Octr.] in the American Christian Missionary Society, in the largest meeting it ever held."—On this bro. Franklin says: "We regret to see this statement, coming from the source it does, sheltered by a fictitious name. We ask, what press had assailed us, on the ground above stated? No instance was referred to, on the occasion, only a single one, and that a paper of no note, all it said not weighing a feather. —We know of but one reference of the kind in the papers of this city, and in these instances we as a body were not assailed. —The Review was assailed in a daily, styled the City Press, in an article supposed to be editorial and one that appeared editorially; but the writer turns out to be a disaffected brother, who has lost his standing, whose name, through pity for him, we do not mention, who came to the office, confessed himself the
THE PIONEER NOT IGNORED.

As Bro. Franklin, the editor of the American Christian Review, in his comment on an article, signed "Cornelius," which he says got inadvertently into the Review, containing remarks derogatory to the character of our preachers and editors in Missouri, had, by using the expression, "we have no edit-

writer, and expressed his regret for writing it. This article appeared in August, and we commented upon it. Another short, little and insignificant article appeared in the Gazette, not accompanied by the slightest editorial notice, from the pen of a splenetic brother. We have seen a few other short articles, in papers not printed here, merely assailing the Review, but in every case either written by professed brethren, or instigated by them. But not in these, nor any others, have the Christian brotherhood been assailed by the press, as stated by "One of the Men," nor has he any ground for the assertion.

"Another statement, in the same document, is most perverse. It is the following: "The whole concourse, in a recess of ten minutes granted for that purpose, Bro. Burnet in chair, passed the resolution without dissent by a rising vote." It is not true that a recess of ten minutes was granted for that purpose. No recess was moved, or granted for that or any other expressed purpose. A recess was moved, but neither that nor any other purpose, was stated. Had the purpose been understood, the recess would not have been granted, not that many were opposed to the contents; but they were opposed to introducing it into our missionary meeting. Still, it is true that A. Campbell, W. K. Pendleton, over whom "One of the Men" makes such flourish, had nothing to do with the political meeting—they did not act at all. They looked upon the thing as a farce; and one of the warmest men in favor of introducing it, in a letter to us, calls it, "a farcical meeting."

Such is the matter, as it now stands, pro and con, which we have felt ourselves compelled to notice again, much against our will; but we are determined that good brethren, in connection with matters of so grave and serious character, shall not be made to occupy a false position and stand misrepresented in our columns, but shall have justice done them.

J. R. H.
THE REJECTED RESOLUTION.

ors in Missouri," apparently ignored the Pioneer, he has made the amende honorable in the following remarks, in the Review of Jan. 14th:

"We by no means desire to ignore our brethren of the Pioneer. It was an oversight in us, saying there are no editors in Missouri. The editors of the Pioneer, though we know them both, and highly esteem them, did not come into our recollection at the time of writing. This may appear to be an inexcusable oversight, but we cannot help it. We do most sincerely assure these good brethren, that there was no design in it. We also desired them to have the Review all the time."

We recollect, both bro. Wright and myself, to have noticed the expression at the time, that "we have no editors in Missouri," and thought strangely of it; as bro. Franklin had published our prospectus, a card about the Pioneer, and had been receiving it for some months in exchange! We thank him for making the explanation above, which is entirely satisfactory, and for the favorable manner in which he speaks of the editors of the Pioneer. We felt confident that he would not knowingly and wilfully make such an assertion; as we know him too well to believe he could have done so. His explanation will set the matter right before his, and our readers. We would have been glad, however, and obliged to him, if, in speaking of the Pioneer, he had mentioned where it was published, but we suppose it did not occur to his mind at the time.

J. R. H.

THE REJECTED RESOLUTION.

As many of our readers would no doubt like to see this famous Resolution, we give it to them as we find it in the Bible Advocate, Carrollton Illinois:

"Resolved, That we deeply sympathize with the loyal and patriotic of our country, in the present efforts to sustain the Government of the United States. And we feel it our duty as Christians to ask our brethren everywhere to do all in their power to sustain the proper and constitutional authorities of the Union."
CHRISTIAN PIONEER.

'PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.'—Bible.

VOL. I.] LINDLEY, MO., MARCH 1862 [NO. 10

THE TEMPTATION OF CHRIST.

The Temptation of our Savior by the Devil, is of such an extraordinary character, and it presents such an illustrious example to the Christian, for his imitation, in resisting the temptations of the Devil, and in warding off his fiery darts, that we have concluded to devote an article especially to the subject. We learn from it an important truth taught elsewhere also in the Bible, in numerous places and passages, but fully confirmed here; and that is, the Devil is no myth, as many suppose and contend for—no mere principle of evil—but a real Spirit, a malignant, evil spiritual being, who is omnipresent in our world, but not to remain so; as a time is coming when he is to be bound down and confined in the abyss, "the bottomless pit," for a thousand years; and then afterwards to be confined eternally in the "lake of fire and brimstone."

We see the Tempter here, like a skillful general, in attacking a fortress, aiming his temptations, or making his assaults, at what he conceives to be the weakest and most vulnerable points in the Savior's character. As Jesus was "a hungered," which would be the natural result of so long a fast, and no doubt extremely hungry, he aims his first dart at his
appetite: "If thou be the Son of God, command, that these stones be made bread;" if you are really his Son, let me see you perform this miracle, in proof of it—you are very hungry, you can easily do it, and there will be no harm, no sin, in your doing so. Such would be the Tempter's reasoning. Suppose he had done so, what then? It would have been an unnecessary departure from the laws of nature, for no purpose, but gratifying the demands of animal nature, and the Devil, and an act of obedience to him, a compliance with his temptation, but an act of disobedience to God, which would have forfeited his favor and relation to Him! Ah, with what interest no doubt did the angels of heaven contemplate the scene!—with what breathless anxiety did they look on the tremendous contest between the Son of God, the Prince of light and glory, and the Chief of hell, the Prince of darkness!—with what absorbing interest did they watch the issue! The salvation of a world, the destiny of the Universe, hangs upon the result of this temptation! There stands the Goliath of hell, face to face with the David of heaven: and thousands of the dark Philistian hosts of hell, on the one side, and tens of thousands of the glittering hosts of heaven, angels and archangels, on the other, all eagerly and intently looking on! Jesus unsheaths the "sword of the Spirit," and meets him with it: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—there is a higher life than this present in man, a mental, spiritual life that is to endure forever, while his natural life shall perish; and this life is worthiest his greatest attention, and has to be sustained by the word of God. Such would be the legitimate tenor of the reasoning. At the thrust of that bright, keen, two-edged sword, from the great Captain of our salvation Satan is foiled, and falls to the earth; when a shout goes up from the seraphic hosts, that makes the arches of heaven ring, through its lofty courts; and echoes and re-echoes, until the hosts of hell tremble in affright!

But Satan is not killed, only wounded; and he rises, to renew the contest, resolved on another onset. He shifts the
THE TEMPTATION OF CHRIST.

scene of action, from the wilderness to Jerusalem, the holy city itself, to the Temple of God; and places his antagonist in a position there where he thinks that he can better manage him. He resolves to put him to the proof at once, and secure his object. Hence he places him on a pinnacle of the Temple, and selecting from his quiver one of his most choice darts, he lets fly, and aims it at his heart: "If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

To make his dart more certain, in his aim, he endeavoured to barbe it with the word of God; as he had just experienced its disastrous effects upon himself. But he is singularly unfortunate in quoting and applying the Scripture; as he both misquoted and misapplied it. It is a quotation from one of David's Psalms in reference to all the saints of God, to God's providence and protecting care over them; while Satan makes a special literal application of it to our Savior—an error, in the special application of a general case—and misquotes it too; as in the Psalm, it reads: "For he shall give his angels charge concerning thee, to keep the in thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psalm xci. 11, 12.)

The part, "to keep the in thy ways," he was careful to leave out, as he knew it would frustrate his design!—and he also added the words, "at any time," which was a further perversion, to aid his purpose; thus incurring the sin of taking from, and adding to, the word of God: against which there is such a severe denunciation in the Bible, in both Testaments! And we have to say with shame, that there are many sectarian preachers and writers who imitate his example in misquoting and misapplying Scripture, and thus perpetuate, as well as originate, religious error! We will not call them "the Devil's preachers;" but they are certainly not God's.—Again there is a deep hush, and all is breathless attention and the most intense anxiety, on both sides, to see the effect of this change of tactics in the Devil, and the result of this new and second
onset. Our Captain stands firm and undaunted as ever, and again unsheathes the sword of the Spirit: "It is written again, Thou shalt not tempt the Lord thy God"—you shall not put him to the proof. This was the great object of the Devil; to put Jesus to the test, in order to see whether he was really the Son of God; and to seduce him from his allegiance to his Father; for he well knew that if he could effect the last, his point was carried, as to the long contest he had been waging against God; that all the pious dead would have to live in the grave forever; and that the world with the family of man, was his to all eternity! Hence the artfulness with which his temptations were planned, and the skillful maneuvering with which he carried them on! But he is again foiled; and a loud and long shout goes up from the hosts of heaven, while hell sounds with the groans and agony of its fallen and infernal spirits, at the signal repulse and fall of their chieftain! Badly but not yet mortally wounded, he rises again, and returns to to the contest. He is going to make a desperate onset to vanquish his enemy. Again he shifts the ground of action from the Temple to "the top of an exceeding high mountain." He is now going to make a thrust at that point of character, which he conceived to be the only vulnerable one left in the Savior—at that point where so many of the great men of the world have have fallen—Ambition—which is said to be the besetting of great minds—the love for dominion and power! He well knows the influence of the passion from experience, for he had felt it himself, as being the cause of his own fall from Heaven; as it was that which influenced him to rebel against God, with his rebel-angels, and resulted in their expulsion from Heaven! Convinced now, from his failure twice, in attempting to over come the Savior—from the signal and overwhelming defeats he has sustained—particularly after the failure of his attempt to put him to the proof, that he is the Son of God and the long-promised Messiah, he now makes a last and desperate attempt to seduce him. He shows him all the kingdoms of the world, and their glory, spread out before him as upon a panorama, in all the splendor of attraction;
tells him that they are all his, belong to him; and that he will give them all to him, if he will only fall down, and worship him. "All these will I give thee, if thou wilt fall down and worship me." Ah, what a splendid offer!—what a "golden bait!" What a high honor, what an exalted position, to be the owner and the king of a whole world! How tempting the bait, to an ambitious mind! How many of the reputed great men of the earth, have bartered away their souls to him for a single empire upon it!—how many for a smaller kingdom and even a little principality! Such was the nature and character of the temptation. But the offer is a lie of "the father of lies;" for not a foot of it really belongs to him! To Jesus it is no temptation to be offered what is his own by right of creation and preservation,—who is the heir of worlds, and who shall inherit it of his Father, and come into possession of it ultimately! In one sense, it might have been called the Devil's, that of service, for they were generally engaged, in serving him; but in no other. And here was a usurper of the right and territory of God. With what intense anxiety is the result watched by the marshalled hosts of both sides! What breathless suspense awaits the issue of this third and last encounter of the Tempter with the Savior! Still firm and undaunted as ever and more strongly nervèd for the contest, the great Captain of our salvation rushes upon the enemy, with the sword of the Spirit in his hand; and inflicts a double and effective blow: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Oh what a charm, what power to avert the evils of temptation, in those words, "IT IS WRITTEN!" What lines of light and strength in them! "It is written!" What power, what authority, to confirm the truth, to banish error, to ward off temptation! Reader, if you can say, "It is written," for what you believe and what you practice in religion, you are safe, you need have no fears as to the correctness of your principles and the safety of your practice—you are ALL RIGHT, if your life is in the right. But if you cannot say, "It is written," for what you hold and practice, depend upon it you are wrong; and the sooner
you abandon it, the better for you! If you cannot say "It is written," then you have nothing to meet the temptations of the Devil with; but are liable to be "led captive by him at his will!" Do you ask where "It is written?"—we reply, in the word of God, which "endureth forever."—But to return from this digression. The thrust of Jesus is effective, it is terrible upon the Prince of darkness! He falls, but rises reeling and spent from its effects; and in obedience to a command to leave, which he cannot resist, departs to the realms of darkness and the territory of hell! Again is Jesus victorious; and again goes up a shout from the myriad hosts of heaven far more loud than any yet, that makes the arches of Heaven ring and echo and re-echo, throughout its lofty courts; accompanied by a song of victory and of praise from its seraphic and angelic hosts! The victory over temptation is now complete, and the Conqueror is prepared for any that may present itself, and for even death itself, the last enemy which he is yet to triumph over, and conquer Satan forever! But in hell no sound goes up—all is silent with the silence of despair!—while the Prince of darkness, with hanging head, and his black plumes dropping, takes his seat, in sullen mood, upon his ebon throne!

After such a long fast only equalled in length by that of his prototype, Moses, on the mount, Jesus is greatly hungered; and his Father dispatches angels from his Court to his beloved Son, with food to minister to him—no doubt the manna such as God gave the Israelites, in the wilderness of Arabia, which is called "angels food," as he would not send him less than that.

Not only is this Temptation of Jesus recorded by the writers of his life, as one of the incidents of his history, but for an important purpose—no doubt, in part at least, as an example for Christians, in resisting temptation. There are some important points, in which this temptation should be considered, some of which may not be so obvious to the general reader, which we will here consider:

1. The mildness with which the Savior met the temptations of the Devil; the peremptory manner in which he addressed
them to Jesus, and the mild manner, in which he met and refuted them; when he could have met them with all sternness of manner, and severity of rebuke. He does not even merely say, "Man shall not live by bread alone," "Thou shalt not tempt the Lord thy God," etc. but, "It is written," and so on. We have a similar example in the epistle of Jude, (9th verse,) : "Yet Michael the archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring a railing accusation, but said, The Lord rebuke thee." Now Satan does not always, perhaps but seldom, address his temptations directly to us, in the manner of evil thoughts and sinful suggestions; as he put it into Judas to betray Christ, and Annanias and Sapphira to lie to the Holy Spirit; but he addresses them through sinful men and women, who urge Christians to drink liquor with them, to dance, to engage in "foolish talking and jesting," obscene and vulgar conversation, sinful practices and amusements, provoke them to anger, induce them to swear, to attend sinful company, and to do a thousand other sinful things; of some of which the Psalmist speaks, when he says, in the 1st verse of the 1st Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Here is the point; and the Savior has shown us, by his example, how to meet all such temptations—by telling those who present them what the word of God says, and what it requires of us. Like Jesus to Satan, we must tell them, "It is written" so and so on the subject, and that we cannot engage in the practice. This is the way Jesus met temptation, and we will find that this is the most effectual way in which we can meet it. For instance, if urged to dance, tell them it is revelry, or "such like," and condemned by the apostle. (1 Cor. x. 7, correctly rendered, "rose up to dance"—a plain example, and positive condemnation.) But it is necessary for us to be well acquainted with the word of God, in order to meet all the temptations of the Devil, whether presented to us directly by him, or through sinners, for they are manifold, legion in number, and
constantly new shapes and phases—sometimes presented as religion itself, or as authorized by it!—and hence the great importance of constantly and diligently studying that word. Hear what the great King David says on the subject: “I have more understanding than all my teachers,” and the reason, “for thy testimonies are my meditation.”

2. Another important point in this temptation, is the unshrinking and unshaken firmness, and reliance on the word of God, with which Jesus met all these temptations, trying as they were, particularly the first one, as he was assailed by the gnawings of hunger, after so long a fast, and as we see how eager and importunate men are for food, even after a fast of only a few days, and ready to do almost any thing, and commit almost any crime or sin, to get it, even to shooting and eating each other, and women to killing, and eating their own offspring, as at the siege of Jerusalem by the Romans; and we see the perilous position in which the Devil had placed Jesus, in the second one; yet nothing could induce him to yield to them, and sin—not even the fear of death, when he came to be put to death. And, in the second place, we see the perseverance with which he withstood them to the very last. What an example have we here for our imitation; and of Him who is able, and has promised to give us the victory. Paul, in his first epistle to the Corinthians, (x. 13,) after placing before them the examples of the Israelites, in the wilderness, who were punished for yielding to temptation, and sinning against God, and saying, “Wherefore let him that thinketh he standeth take heed lest he fall,” says to them: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it.” Oh, how consoling and encouraging! And again, in reference to our Savior: “For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” And once more, after saying, “let us hold fast our profession,” he says: “For we have not an high priest which cannot be touched with the feeling of
our infirmities; but was in all points tempted like as we are, yet without sin."

3. We see in the example of our Savior, in this case, the preparation necessary to meet temptation. Not only was he well armed with "the sword of the Spirit which is the word of God," but he was panoplied in all the Christian armor, which Paul so graphically and beautifully describes, in his epistle to the Ephesians, (vi. 10—18,) but he prepared him with a long fast, one equal to the emergencies of the case and the great trial he had to undergo. Here we have an example for fasting, which we find was common among the first Christians. In seasons of great difficulty when sorely pressed by temptation, we find them fasting and praying, as the two generally went together; and for the latter we have too, the example of Christ, who sometimes spent whole nights in prayer. Should we not then as his disciples, fast and pray too, on similar occasions, and when necessary? Most assuredly; if we would come off victorious over temptation.—In short, taking our Lord Jesus Christ as our great EXAMPLAR, we must "follow in his steps," and as far as we can, and conform our lives to his life, and to the will of God, as revealed in his word. We must do this unceasingly and perseveringly, with the eye of faith ever set upon the "great recompense of reward," the "mark of the prize of the high calling of God, which is in Christ Jesus our Lord"—like the mariner at sea, who keeps his eye upon the polar star, and steers his vessel accordingly—so we must ever look to Jesus "the author and finisher of the faith," disregarding the erratic comets of speculation; and we will be able to navigate the sea of life in safety, and gain the port of everlasting bliss and the heaven of eternal repose!

J. R. H.

BIBLE TRANSLATIONS.—The Bible has been translated into two hundred and sixty languages and dialects, and is ready for six hundred millions of the inhabitants of the earth; but only one hundred millions have as yet received it.
Little children keep yourselves from idols.—The Apostle John.

The English word, Idolatry, comes from two Greek words, "eidolon, an idol, and latria, worship; the worship of idols, or the act of ascribing to things and persons, properties which are peculiar to God alone. The principal sources of idolatry seem to be the extravagant veneration for creatures and beings from which benefits accrue to man."—Encyclopedia of Religious Knowledge, page 645. Idol, from the Greek word, eidolon, from eidos, form, or eido, to see. From the Latin word, idolum, an image, form or representation, usually of a man or other animal, consecrated as an object of worship; a pagan deity. Idols are usually statues or images, carved out of wood or stone, or formed of metals, particularly of silver or gold. "The Gods of the nations are idols."—Psalm xcvi, 5. 2. An image. "Nor ever idol seemed so much alive."—Dryden, the poet. 3. A person loved and honored to adoration. "The prince was the idol of the people." 4. Any thing on which we set our affections; that to which we indulge an excessive and sinful attachment. "Little children keep yourselves from idols."—1 John v. 5. An idol is any thing which usurps the place of God in the hearts of his rational creatures.—S. Miller. 5. A representation, [Not in use.]—Spenser. The above is taken from Dr. Webster's Dictionary. See the word, Idol.

An idol and image are one and the self same thing. An old Dictionary, by Thomas Wilson, March 25, 1655. He says, "It is therefore a dotage in Popery, to distinguish between idol and image, and to make the picture of a false god only, to be an idol." Tertullian, one of the most learned of the Latin Fathers, says, "idol in Greek, signifies a figure or representation, whence comes the diminutive, Idolon, which signifies a little form or fashion: and therefore every little representation or figure, must be called an idol."—Liber de Idolatry. Chap.
3. Tully in Book 1 De Finibus, says, "Images which they call Idols." According to these learned and ancient authorities, idols and images are one and the same thing. In the Hebrew language, they are denominated lies, nothings, or non-enties, vanities, abominations. Horrors, idols, dungy gods. Deuter. xxix. 17, 18, 19. A root that bears wormwood and gall: stumbling blocks; Zephaniah, i. 3. Zechariah, x. 2. They are called in the Hebrew language, Elilim. Things of naught, nothing, vain, naught worth, according to which name, Paul says, 1Cor. viii. 4. "We know that an idol is nothing in the world." They are a transgression of the first and second commandment in the decalogue. "Thou shalt have no other Gods before or beside me. Thou shalt not make to thyself the likeness of any thing that is in heaven above, or that is on the earth, or under the earth." The ancient Christians would not have any pictures in their houses. They are counterfeit of true things. They are false and lying signs, and mere fictions. There is but one God, he is unlike all other beings, and cannot be represented. There are no Gods to be represented. An idol's nothing in the world, has no existence, no parts of God's first creatures, only inventions and fancies of men, creatures of men's own creating. They are the works of men's hands and not the works of God's hands,—he made the materials out of which they were made. God not only forbids men to worship the works of their hands, but the works of his hands also. So much for the meaning of the word idol or image.

Rabbi Moses Ben Maimon, commonly called Maimonides, who ranks high among Jewish commentators, says, that the root of all idolatry was the worship of the heavenly bodies. And in this way did the world walk and converse, till that pillar of the world, Abraham our father was born. Ainsworth in loco. Dr. Jortin says, that idolatry had four privileges to boast of. The first was a venerable antiquity, more ancient than the Jews' religion; and, idolaters might have said to the Israelites: "Where was your religion before Moses and Abraham? Go, and inquire in Chaldea, and there you will find that your fathers served other gods." 2. Idolatry was more widely
spread than the Jewish religion. It was the religion of the greatest, the wisest and most polite nations of the Chaldeans, Egyptians and Phenecians—the parent of civil government, and of the arts and sciences. 3. It was better adapted to the bent which men have towards visible and sensible objects. Men want gods who shall go before them, and be among them. A God who is everywhere in power, and nowhere in appearance, is hard to be conceived of. It favored human passions; it required no morality; its religious ritual consisted of splendid ceremonies, revelling, dancing, nocturnal assemblies, impure and scandalous mysteries, debauched priests and gods, who were slaves and patrons of all sorts of vices.—All the more remarkable false religions that have been or are in the world, recommend themselves by one or other of these four privileges.” So much for the antiquity, universality and adaptation of idolatry to mankind. It has prevailed among pagans ancient and modern, patriarchs, Jews, Mahometans, and civilized nations. Infidelity and Idolatry have prevailed universally, and have been the ruining, blighting, and damning sins of all nations of men. Polytheism or the worship of many gods, is more congenial to the nature of man, than Atheism, or the denial of God’s existence. This is proved from the number of idolaters being so much greater than the number of Atheist, which is very small. Atheism is contrary to the reason of man.

The question may now be asked, is there any idolatry among the sects or professed Christians? We have the united testimony of Protestant sects, that the Catholics are idolaters, that the Virgin Mary, the Images, the Crosses, the Mass, the Seven Sacraments the Traditions and Cathedrals are so many idols or images. Moses, our Savior and the Apostle Paul, all say in the mouth of two or three witnesses every thing is to be proved. We have proved the charge on Catholics by thousands of witnesses in these different sects.

Is there any idolatry among Protestants? Each one acquits himself of the charge, and says the other sects have idols; we have none. But let us see if we cannot prove the charge of idolatry against each one of you, by one or two good witnesses.
IDOLS AND IDOLATRY.

Dr. Chalmers, who is among Presbyterians like Saul among the Jews, a head and shoulders higher than ordinary Presbyterians, says, in his Evidences of Christianity, page 172. "We should take the whole of our religion from the words of this embassy; and renouncing the idolatry of our own self-formed conceptions, we should repair to that word, which was spoken to them that heard it, and was transmitted to us by the instrumentality of written language. The question with them was, what hearest thou? The question with us is, what readest thou? They had their idols and turned away from them. We have our fancies; and, we contend, that, in the face of an authoritative revelation from Heaven, it is as glaring idolatry in us to adhere to these, as it would be, were they spread out on canvass, or chiseled into material form by the hands of the statuary. The Gospel was enough for them, (the first Christians) and it should be for us." This truly great man says, that these "self-formed conceptions, the fancies of modern sects are as much idols, as if spread upon canvass or chiseled by the hand of the statuary." What sects have fancies or idols? Answer, Papists, Episcopalians, Presbyterians, Methodists, Baptists, in short all sects, ancient and modern. According to Dr. Chalmers and the learned authors above quoted, they are idolaters. The charge is proved against them. How is this charge met? First by trying to prove that these idols are necessary,—that sects are good,—that we who make this charge, have idols or creeds too: as though two wrongs made one right! or two blacks made one white! But we deny the charge, and call for proof, that we ever published or offered any other book, to any person, than the Bible, as a test of fellowship, or as a term of admission into the Christian Church. Specify times, places and persons, and we will plead guilty, and amend our ways. Until this is done, we plead not guilty.

SECOND WITNESS. We shall introduce Dr. Laurence Mosheim. Vol. 1. page 5, testifies: "As long as the Scriptures were the only rule of faith, religion was preserved in its native purity; and in proportion as its decisions were either altered or postponed to the inventions of men, it degenerated from its primitive
and divine simplicity." The inventions of men are idols, creeds, religious politics, traditions, councils, et cetera. Whosoever has these are idolaters, and should turn from them to the Revelation of God.

Third Witness. I shall now introduce the whole learned assembly of Westminster Divines, and the Presbyterian sect, as my third witness, and that is as many as the law requires. They say, on page 20, Presbyterian Confession of Faith: "The supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writings, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures." On page 150, these learned witnesses testify: "The Scriptures of the Old and New Testaments, are the word, the only rule of faith and obedience." So mote it be. Any thing else than the scriptures, is idolatry and to be turned from, says Dr Chalmers. Leave the Bible as it is, but study it incessantly. Martin Luther said, "It is not I, I repeat it, but the Divine word, which has done every thing." There is only one Lawgiver to Christians, Jesus Christ our Lord. James, iv. 12, who is able to save and to destroy. We will now hear some of the divine witnesses testify against idols and idolaters. The whole law of Moses is against idolaters. See how Moses treated the golden calf. Read his farewell address to the Jews before his death, Deuter. xxxii chap. While they continued obedient to God, they were prosperous and happy. When they went after other gods they were ruined. The steps in the ruin of Jews and Christians, are as follows: Their traditions withdrew their attention from God and his law.—2. They despised God's law.—3. Then follows disobedience to that word.—4. Then idolatry, lies or errors caused them to err, then ruin. The following is one of the many severe incentives of David against idols. "Their idols are silver and gold, the work of men's hands. They have mouths but speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they but they smell not: they have hands, but they handle not:
feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. Psalm cxv. 4—9. I saw one brought from Mexico in the shape of a man; he looked like a squirrel sitting on his hind legs eating acorns or nuts. Idols and Creeds are the works of men's hands. God never made an idol nor a creed; he condemned them both. One of the severest ironies against idols ever written, is in the 44th chap. of Isaiah, from the 12th to the 20th verse. The prophet ridicules the whole process. Read it. Bishop Lowth, in his note on it, say, "The sacred writers are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, xliv. 12—20, far exceeds any thing ever written on the subject, in force of argument, energy of expression, and elegance of composition." Horace, a heathen poet, in a line or two, has given idolatry one of the severest strokes it ever received. Here is the English of it: "Formerly I was the stump of a figtree, a useless log; when the carpenter, after hesitating whether to make me a god or a stool, at length determined to make me a god. Thus I became a god." All this applies to Creed-making. To put a Creed by the side of the Bible, is as foolish as to put a wooden god beside the Everlasting God. Jeremiah calls them broken cisterns that can hold no water. Dr. Chalmers, says "Idolatry was the source of all their wickedness, and the cause of all their desolation. Idolatry was their one great work—the business of their life—their trade." All the prophets are loud against this sin. Professed Christians are as idolatrous as were the Jews. Our cup is full. The time of our visitation is at hand. "Come out of her, O my people, be not partakers of her sins, lest you partake of her plagues." Strong is the Lord God, who will punish her. Her sins have gone up to heaven.

Can the Ethiopian change his skin or the Leopard his spots, then may he who has been long accustomed to do evil, learn to do well.—Isaiah.
After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beast, and fell before the throne on their faces, and worshipped God: saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these that are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes.

Rev. VII. 9-17.

We saw in the fifth Seal the souls of the martyrs, crying to God for vengeance on the world; and that they had white robes given them, and were told that they must wait a brief period, until others of their brethren, who should suffer martyrdom, should fall. Then in the sixth Seal, (as we have seen,) we have the Universal War, growing out of, or connected with their martyrdom, (as will be seen in the 19th chap.) in which there shall be an utter overthrow of all ecclesiastical and human polity and power, and a universal and utter destruction of all the wicked, of nearly the whole population of the earth! But lest the righteous might be supposed to share in the infliction predicted to fall upon all nations, and under go the common ruin, a chapter or episode intervenes to show that the Church of Christ shall not share in it, but that the truly righteous shall be protected and the Church preserved; and that they, as subsequently predicted, should triumph, and enter on the
glorious period of the Millennium, to "live and reign with Christ a thousand years." But lest perhaps it might be supposed, that these (the 144,000) should be all, to share in the triumph and joy of the Church, the whole body of the redeemed departed, "a great multitude which no man could number," of all nation, languages, etc., are brought into review, clothed in the white robes, such as were given the souls of the martyrs, and in which, ("fine linen, clean and white," ) we find the Church arrayed, at her marriage with the Lamb, (in 19th chap.) uttering exclamations of salvation, and ascriptions of thanks, and power, and praise to God and the Lamb, and participating in the triumphal joy! We find all heaven and earth, as it were, engaged together in the hosannas, and thanksgiving, and rejoicing, at the triumph of the Lamb, and the victory of the Church! And well calculated too will it be, to engage all heaven and earth in rejoicing!—at the cleansing of the earth from all sin, and the inauguration of that period, when it shall be restored back to its primeval state, and "glory to God in the highest, on earth peace, and good-will toward men," shall universally prevail!

"Earth by angels feet be trod,
One great garden of her God!"

—when "nation shall not lift up sword against nation, neither learn war any more!"

"They'll hang the trumpet in the hall,
And study war no more!"

Amen. Hasten the glorious period, Oh, most Holy Lord God! "Even so, Come Lord Jesus," thou "Faithful and True"—come, as "the Word of God," and "the King of kings and Lord of lords!"—come, and take unto thyself great power, and reign on earth as well as in heaven! Amen and amen!—And how consoling, how glorious should be to us the reflection, that though we may pass away from earth, and our bodies return to the dust, yet if we will only prove faithful unto death, to the end, in well-doing, seeking for glory, honor and immortality, that our souls will be in this happy throng in heaven, this company "which no man could number," and rejoicing
with them over the triumph of the Church—though invisible to the members of that Church—partaking of their joy, and of their peace, and happiness, during all this blissful and glorious period! From the Scriptures at the first of this No. (quoted from Rev. vii. 9—17,) and other passages in connection, as well as the language of the fifth Seal, nothing is plainer to our mind than all this. If the souls of the martyrs there, cried out to the Lord for vengeance on the earth, and were told to “wait yet a little season,” does it not show that they were in some manner to share in the gratification to be offered by it, and the joys of the triumph to accompany it? Most assuredly, or there is no meaning in language. If our Savior told the repentant thief at his side, that after death he should be in Paradise, and Paul said he desired to depart and be with Christ, and if Moses and Elijah appeared talking with the Savior about his sufferings and the glory which should follow; does it not show that all this can be so? Most assuredly; and it should fill the heart of every faithful Christian with joy, to know that, though he may not be here on earth in the body, yet in heaven he shall look on and partake of the great and universal joy. If there is joy among the angels of God over the reforming sinner, can there not be joy too, among the souls of the departed redeemed, in reference to other things? Yes, and there will be joy!—We add Croly’s remarks, with some of our own reflections on them:

“The whole countless multitude of those who have died in the pure faith from the beginning, are now summoned to receive their reward. [Not their final reward at the resurrection, but to participate in the triumph and joy of the saints on earth.] Those are they who in the Fifth Seal were seen waiting for their triumph, and to whom white robes were given.—The distinction between the living Church, whose calling and completion have been already stated; and this risen [not yet risen] multitude, is obvious. The former is capable of being numbered, and is symbolized by 144,000—the latter is numberless. The former is sealed,—the latter is not; it being by the grave separated from the immediate unholiness of the earth. The former does not wear the white robe; its spiritual triumph [triumph of the eternally saved disembodied spirit] not being yet begun,—the latter has washed away its last stain of earth, and is ready to enter into its glory [at the resurrection.]”
The previous summoning of the living Church in this chapter was merely with a view to the general visitation of the world, in which the Church was still to have its share of trial, yet still to be secure. —This resurrection [not resurrection but assemblage or review of the souls of the saints] is, for the obvious purpose of impressing the mind still more powerfully, observed upon by one of the Elders, who interprets it to be the general assemblage of those who had preserved their faith in the Great Tribulation, that long course of suffering which has marked the Church under the dominion of both paganism and the false Church from the beginning. Their happiness is presented by all that language can express of perfection [in the disembodied state of the saved soul.] They are no more to feel human infirmity; no more to be sufferers by the injuries of man or nature; no more to be afflicted by those common anxieties to which man is born; they are to weep no more; but are to drink of the fountains of immortality, under the guidance of their God.”

We will merely add, that while it belongs to the nature and state of the redeemed and saved spirit, in its disembodied state, to feel and enjoy happiness; it seems to be equally inconsistent with these for it to be capable of suffering or to feel unhappiness or misery, on any account whatever. It is therefore absurd to suppose that it can feel painful solicitude, or unhappiness, on account of the wickedness or sufferings of relations and connections on earth, or even on account of their sufferings in hell; which cannot, interfere with, or mar their happiness in heaven; for they “shall be as the angels in heaven.” Nor after the resurrection, when they will be invested with spiritual bodies, can they be any more affected by such things, or any more capable of suffering or unhappiness.

There was something too of great significance, in white robes being given to the souls of the martyrs, in the fifth Seal, when told to wait “a little season” for the execution of the predicted vengeance of God on the world. It was no doubt to indicate their participation in the joy and exultation of the Church over the fall of the wicked, and the triumph of Christ and the Church. —We see this too in the white robes of the innumerable company in heaven, and in the palms in their hands, as the palm was the emblem of victory —all of which things have great significance, viewed in reference to this great period, and the commencement of the Millennium. 

J. R. H.
Ever since the fall of man, and his apostasy from God, remission of sins, how he should obtain forgiveness and secure the favor of God, has ever been a matter of the greatest importance to him. We have seen this, in the immediate institution of sacrifice by the Lord, after the fall of our first parents. As we have considered the subject, in reference to the antediluvian age, we now propose to consider.

Remission of sins under the Patriarchal Dispensation.

The origin of this Dispensation is erroneously supposed, we think, to have begun in the Antediluvian Age. We have endeavored to show, in preceding articles on the subject, how remission took place in that Age; and we have no evidence or intimations of a change during that period, in the mode or manner of remission. The worship of God was continued, no doubt, after Adam, in the manner instituted by the Lord, by his posterity, until the universal corruption of mankind by the intermarriage of the righteous and wicked; and then by the righteous and pious Noah, until the Deluge. In giving him instructions what animals, and how many of each to take into the ark, while he was to take them by pairs, male and female, for the preservation of the species, God commanded to take clean animals by sevens, no doubt for the purpose of sacrifice, as well as for food, as permission to eat of animal food was not given to man until after the Deluge. Hence we learn that afterwards, Noah built an altar, and offered sacrifice upon it. As we read of nothing of the kind before, and the fact is so particularly mentioned, we infer that he was the first man who did so; and that the Patriarchal Age, or Dispensation, began with him. And we will also remark here, that it has been supposed by some of the most learned men and best Biblical critics we have in our ranks, that Noah himself was the Melchizedek mentioned in the Bible, as "the priest of the Most High God," to whom even Abraham paid tithes, in giving him the
tenth part of the spoils he took at the slaughter of the kings; when he "met Abraham returning from the slaughter of the kings, and blessed him." It is contended that Noah, who lived 350 years after the Deluge, existed until after this time, and consequently was cotemporaneous with Abraham: and that there is no other person belonging to that period, who would suit the character, is very evident. The name Melchizedek, which Paul says, "first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace," seems from the appellations to have been used by Paul as an official title, rather than a real or personal name. Noah, as we have seen, from his building an altar and making an offering upon it, was a priest; and Paul calls Melchizedek "the priest of the Most High God." As Noah's priesthood was not received by inheritance from his ancestors, like the Levitical priesthood, but began with him, and also terminated with him, as it did not go by inheritance to his posterity, he may thus have been said to be "without father, without mother, without descent, having neither beginning of days, nor end of life," as to his priesthood; and in these respects the character would suit him. Hence the presumption, that Noah and Melchizedek were one and the same person, is very strong, amounting to almost positive proof. It is in reference to this character of Melchizedek as a priest—his priesthood beginning and terminating with him—that Paul presents him as a type of Christ, who, he says, quoting the language of David, (Psalm cx. 4,) was "a priest forever after the order of Melchizedek;" and, to use Paul's language again, "Who is made, not after the order of a carnal commandment," as the Jewish priests under the law of Moses, "but after the power of an endless life." The type of Melchizedek as a priest, was peculiarly suited to our Savior, not only in reference to his priesthood, but as to his very name, "the King of peace," as well as "of righteousness," as Christ was emphatically "the Prince of peace," his religion forbidding war, positively as well as from its nature, and interdicting his disciples from engaging in it, under any and all circumstances.
Under this dispensation we also find Abraham acting as a priest, building an altar and making an offering. And it is remarkable, that it was at Salem, the very place where Melchizedek was King, on mount Moriah, where the Temple was afterwards build; and which in the time of David became Jerusalem, taking Salem as a part of its name, meaning, according to Cruden, “the vision, or possession of peace,” who further says, “It was the chief city of Judea, and was first called Salem, where Melchizedek was king.” (Gen. xiv. 18.) He further says of it, in confirmation of what we have stated, “Here also was mount Moriah, near mount Sion, whereon Solomon built the temple, and where Abraham was commanded to offer his son Isaac.” Having proven Abraham’s faith sufficiently, by his being in the very act of slaying Isaac and offering him to the Lord, as he had commanded him, the angel of the Lord appeared to him, and commanded him to desist saying, “for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me;” when seeing a ram caught by the horns in a thicket, which God had provided there as an offering in the place of Isaac, Abraham took him and offered him in the place of Isaac. The comment of Paul on this, in recounting the examples of faith in the Old Testament, is worthy of our notice here: “By faith Abraham, when he was tried, offered up Isaac: and he who had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” We also learn that before this, on the plain of Moreh, where the Lord appeared to Abram and promised him the land of Canaan for his posterity, “he built an altar unto the Lord.”

We also find that Jacob, at the command of God, built an altar unto Him at Bethel; and that Moses, before the giving of the Law, built one. These examples all go to show the making of sin-offerings, under the Patriarchal Dispensation. The Patriarch, being the head of the family, in this Age, combined in himself the offices of ruler, prophet and priest; and
wherever, we find his dwelling or tent, we generally find the
altar and the offering; which last seems to have always been
the same, a "clean" animal and its fat.—We close this num-
ber with some confirmatory extracts from one of the greatest
writers of modern times, on primitive Christianity, on the sub-
ject we are discussing; “Indeed we find not only Abel, but
Noah, Abraham, Abimelech, Laban, Isaac and Jacob officiat-
ing at the altar, and performing the office of priest in the Pa-
triarchal age.” “The origin of this divine institution is to be
found in the fact that no sinful man can have access to God,
but through a Mediator. This lesson was taught in every age
of the world; and no religious institution divinely established,
has appeared, in which the office of a Mediator was not the
most prominent part. We see the first religious actions per-
formed on earth were at the altar.”

J. R. H.

KEEP COOL.

Never has there been a time perhaps, when there were more
sources of excitement, to inflame the public mind, and keep it
aroused and excited, than at the present; and never has there
been a time when it was more important to keep as cool and un-
excited as possible. When the minds of men are excited too
much, they are not prepared to act with judgment and discre-
ption; and are liable to be precipitated into hasty, imprudent
and often fatal action! Keep cool, we say, and again, KEEP COOL!
It has been well observed, that those who say the least, these
times, come off the best; and we see the truth and propriety
of it every day. Say as little as you can; and be careful to
say nothing that may give offence to anyone. Study the char-
acter of the Savior and his holy apostles, strive to imitate their
example, and let their teaching absorb all your thoughts, and
you will have no disposition to meddle in other matters.

J. R. H.
Not only did our Savior select and ordain twelve apostles, as we have seen in our last, to accompany him while on earth, to be his witnesses after his resurrection and ascension, to establish his kingdom on earth, and to be his ambassadors and ministers plenipotentiary to the world; but we find that he also selected and ordained seventy others, and sent them out to aid in preparing the Jewish people for him, wherever he might choose to go. We have their mission and the object of it as follows:

"After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send laborers into his harvest. Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not it shall turn to you again. And in the same house remain, eating and drinking such things as they give you: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you, notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. * * * He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."—Luke x. 1—11, 16.

We see from this the object and mission of these seventy
THE SEVEN MISSIONS.

The number corresponding with that of the elders of Israel and the senators of the Jewish Sanhedrim; and was no doubt taken from that, as was the number of the apostles from the twelve patriarchs of Israel, the heads of the twelve tribes. As the apostles accompanied our Savior, as his witnesses, to aid in preaching the good news of the near approach of the kingdom of heaven, and in reforming the Jewish nation and preparing them for the kingdom of the Messiah—in conjunction with John the baptizer and his disciples, or rather in succession, after John was cast into prison—so were these seventy disciples to go before our Savior, wherever he went, as we have seen, to prepare the people for him. And there is no doubt but that they preached the same as did Jesus and his apostles, and were engaged in the same work, as we infer from the expression, "the harvest truly is plenty but the laborers are few." The command to heal the sick, shows they were empowered to work miracles, in confirmation of their mission; and there is no doubt about their doing so, from the expression, "And the seventy returned again with joy, saying, Lord, even the devils [demons] are subject to us through thy name." And there is one sentence in his reply to them, that is worthy the attention of all Christians; "but rather rejoice, because your names are written in heaven." Persons are too apt to exult over demonstrations of the splendid and powerful, as the Corinthians were proud of the most splendid spiritual gifts; but our Savior here told these disciples who seemed to exult over the expulsion of demons, that it should be a greater source of joy to them that their names were recorded in heaven; as Paul told these Corinthians that he would show them "a more excellent way," which we find was love, something far superior to the most splendid spiritual gifts, which, being given for the confirmation of the word and completion and perfection of the Christian system, were to be done away when these ends should be attained; but that love should remain forever.

As the mission of the seventy was such as we have seen, of course it would cease at the death of the Savior, if not before, as there would then be no further use for it. As the whole
Jewish system was of a typical character, and the twelve patriarchs, typical of the twelve apostles, so were the seventy elders, senators, or members of the Sanhedrim, typical of the seventy disciples sent out by our Savior. We have here also another important lesson taught us, in reference to evangelizing. Our Savior, as we have seen, sent out these seventy in pairs, “two by two”—no one of them went alone, but each one had his companion—and after the kingdom of heaven was “set up,” or had commenced, we learn, that the apostles and evangelists in all their peregrinations and evangelizing trips, always went two together. Each one always took a companion with him, and so should our evangelists now go, two together: one to preach, and the other to exhort after him. As Paul says: “Let him that teacheth wait on his teaching,” or attend to that, “and him that exhorteth, wait on his exhortation,” etc. There are great and various advantages in this companion system, which might be pointed out here, had we time and room, but which will suggest themselves to the reader. That the apostles adopted the system, is sufficient to show its wisdom, expediency and efficacy; and what was best at that day in evangelizing, is certainly good now. Let our preachers adopt it, as far as they can conveniently do so: and they will soon see the benefits of it. As far as it has been used by them, the advantages have been apparent. The Methodists, who understand the system of “recruiting better than any other sect, carry out this system of companionship as far as they can; and understand well the policy of putting up an exhorter after the preacher, when they want to get up an excitement.

J. R. H.

BLESSEDNESS OF THE PEACEMAKERS.

In that beautiful and admirable discourse of our Savior, called the “Sermon on the Mount,” which contains the germs and embraces the principles of all true religion, we hear Him saying: “Blessed are the peacemakers, for they shall be called the children of God.” This is most comprehensive, for it embraces every thing in reference to peace from war, peace in the
family, peace in society, peace in the Church, peace everywhere. How blessed then is the peacemaker; but the Christian who engages in any thing contrary to peace, inimical to it, or subversive of it, forfeits this blessing, and compromises his character as a child of God! The peacemakers shall be called the children of God. What a blessed and glorious privilege to be a child of God, and enabled to call him our Father, our heavenly Father! And how consistent too is this character with that of God, who is called “the God of peace!”—and how consistent too with the character of our Savior, who is termed the Prince of peace,” in prophecy! How consistent with the character of the religion he came to establish on earth, which was to be distinguished by “glory to God in the highest heaven, peace on earth, and good will toward men.” And how consistent with the consumation of that religion, which is to culminate in the beheading of the sword into the ploughshare and the spear into the pruning hook, when “nation shall not lift up sword against nation, neither shall they learn war any more!” Blessed are the peacemakers!

THE INFIDELITY OF THOMAS DIDYMUS.

The infidelity of Thomas whois called Didymus, or Twin, of the Apostles of Christ, after his resurrection, is often adverted to, and Thomas censured for it, and called the Doubter, from that circumstance and the name Didymus, which does not mean a doubter, but a twin, as he was one of a pair of twins. Now all this censure is very unjust, when we look rightly at all the circumstances.

Thomas did not in the least doubt that the disciples saw the form of the Savior, saw his apparition, but he regarded it as his spirit, his disembodied spirit, which they saw; and not his body; and what confirmed him in this was, that he appeared unto them in the room where they were, while the doors were shut. The Jews believed in the existence and appearance of spirits, and seemed, at least the disciples of Christ did, to be alarmed at their appearance, as people do now, and what they suppose to
be such. Hence when Jesus came to them on the ship, walked on the sea, they were greatly frightened, supposing it to be a spirit. Again, after his resurrection, when he first appeared unto them, "they were terrified, and afrighted, and supposed that they had seen a spirit." Jesus asked them why they were troubled, and why such thoughts arose in their hearts?—and then said to them: "Behold my hands and my feet, that it is my self: handle me, and see; for a spirit hath not flesh and bones as ye see me have." And then, to further convince them, he took some broiled fish and honey-comb, "and did eat before them."

When, therefore, they told Thomas, who, it seems was not present at the time, he affirmed: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hands into his side, I will not believe." After eight days, the disciples being in a room, and the doors being shut, Jesus came, "and stood in the midst, and said, Peace be unto you." He then addressing Thomas, said to him: "Reach hither thy finger, and behold my hand, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." That was sufficient for Thomas, that Jesus though invisible to them, knew what had passed, and he exclaimed, in the language of faith: "My Lord and my God." He no longer regarded it as the spirit of Christ they had seen, but as Jesus himself, who had risen from the dead, and then stood before them!

This censuring of Thomas so unjustly for his supposed infidelity, and calling him doubter from this circumstances and a misapprehension of the meaning of the name Didymus, have arisen from that careless manner of reading the Bible, unfortunately so common among people, not noticing the connection and all the attendant circumstances, and the meaning of Bible terms and names—one of the principal sources of religious error.

J. R. H.
MISTAKEN VIEWS ABOUT THE INTRODUCTION OF THE MILLENNIUM—A UNIVERSAL WAR FIRST.

We have frequently reverted to the once popular idea—and which we held ourselves—that the Millennium is to be brought about by entirely peaceful means, by the increasing spread and finally universal extension of the gospel over the earth, until the whole world shall become Christianized—an idea as incorrect and fallacious as it was popular and prevalent. A German work, the Almanac de Gotha for 1862, has recently been published in Germany, giving among other things the statistics in reference to the armies and navies of Europe; and some American editor, after adding to them those of the United States, remarks on the whole, "we have a formidable series of figures which may well shake our faith in the proximity of that millennial time when "swords shall be beaten into plowshares and spears into pruning hooks," and, he ought to have added, "and nation shall not lift up sword against nation, neither shall they learn war any more." As to the proximity of that glorious period, it may be much nearer than this writer seems to imagine; and the very "signs" he gives here, which seem to shake his faith in that proximity, are really the indications of its approach, as the storm is of the calm that follows. As when the air in summer becomes tainted, corrupted, and unhealthy and has to be purified by storms and lightning and thunder, "heaven's artillery;" so when the religious, moral and political heavens become corrupted and impure, they have to be cleansed in a similar way, judgments, infictions by revulsions, wars, etc. This we find to have always been the case, in every age of the world, and must be the case again; and the greater the corruption and depravity, the heavier the amount of sin and crime that have been accumulating, the greater that may have been the abuse and perversions of the blessings and privileges of heaven, with the larger amount of divine intelligence and light afforded to mankind; the more terrible and complete will be the overthrow, the greater the retribution,
and more dreadful the vengeance of Heaven!

Such has been the case in every age of the world since the creation of man. See the universal corruption and depravity of mankind in the antediluvian world; and mark the universal destruction that followed, in which nearly the whole human race perished! The great sinfulness and awful depravity of Sodom Gomorrha and "the cities of the plain," brought down upon them a rain of fire and brimstone from Heaven; with a subterranean convulsion that made a "Dead sea" of that plain which, for its fertility and beauty, was compared in the Old Testament to the Garden of Eden—"the land was as a garden of Eden behind them." Egypt, for oppressing with grievous bondage the children of Israel, the chosen people of God, and not releasing them at his command, and permitting them to go and worship him, were visited by a series of the most terrible inflictions and judgments, and finally with the utter destruction of Pharaoh and his host, in the Red Sea. And even the Jews themselves, so long the highly favored people of God, in consequence of their rejection of their Messiah, and the long accumulating crimes of the nation, had their city taken and destroyed by the Romans, about a million of them perished in the most cruel manner, and the balance were made slaves and carried captive into all nations!

And in the book of Revelation we have predicted a universal war to take place before the Millennium, which is to be ushered in immediately after. Such will be its character, terribleness and destruction of human life, government and institutions that it is predicted no less than four times, in each of the four parallel visions of that great book of prophecy, "each time with some added terror, and the last time with the most overwhelming accumulation of individual and national ruin"—accompanied by the most terrific judgments of Heaven, the heaviest and most appalling inflictions, compared with which the plague and cholera were as nothing—with a destruction of mankind, compared with which that of Jerusalem was but a type, and which can only be approached in magnitude and extent by that of the Deluge! All this is still in the future,
before the Millennium; and this general "arming of the nations," this mighty accumulation of the munitions of war, these great armaments, may be the prelude to the great drama, the initiative of the mighty conflict, the last great, universal one on earth! And when it does come, it will leave no room for the future judgments of Heaven! The great vintage of the winepress of God's wrath and vengeance, is nearly ripe; the cup of human crime and sin nearly full; and the consummation will come, take mankind by surprise, and find the world unprepared!

J. R. H.

MENTAL AND MORAL HYDROPHOBIA!

People sometimes have the hydrophobia, when bit by an animal that has it; but then it is a mental and moral hydrophobia, which manifests itself in the same way—a moral dread of water!—not of the drinking of it, but of its application to the body or of the body to the water, in baptism, so as to have as little applied as possible! These people are generally called Paidobaptists. But there is a people called the Quakers, who have such a dread of it, that they refuse to use any of it in baptism!—contending that the baptism of the Holy Spirit is all we have now—though there has never been a case of that since the days of the apostles. I once saw a man of the former class of people, whose dread of water in baptism was so great he contended, that "one drop was as good as all the water in the Atlantic ocean!" Of course he would be one of the last to rush to the water.

Now as the hydrophobia is generally caused by the bite of an animal infected by the virus or poison, it must be a bite of some kind that occasions this mental and moral hydrophobia. If any are at a loss to know where the bite comes from, if they will go to the city of Rome they can see the "animal." (Man, you know, is an animal of the genus homo.) They can see him there at a large, ancient building called the vatican—sometimes at St. Peter's. At least, according to history, it started with him; he "bit" others, and they then "bit" others again, and so on; and thus has the disease come on down to our times!
Such was the exclamation of the wicked Jews, when they sanctioned the unjust sentence of death, pronounced against the innocent Son of God. Pilate, when he found nothing in Jesus worthy of death, and that he "could prevail nothing" against the people, who where clamoring for his death, and crying out, "Crucify him, crucify him," and telling him that if he let Jesus go, he would forfeit his allegiance to Cesar, "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us and on our children." And it was upon them and their children! They had thus called down the vengeance of God on them and their children, for crucifying his only begotten Son, who came from the bosom of his Father; and terrible and fearful was the retribution! According to the history of Josephus, when Titus, the Roman general, took Jerusalem, he caused these wicked Jews and their children to undergo the same punishment they had caused to be inflicted on Christ. He had crosses erected all around the long-extending walls of the city, as thick as they could stand, and had them crucified on them, as many as could be put to death on each cross; and the Romans thus continued to crucify them as long as they could find room for crosses to stand, or get wood to make crosses out of!

There was nothing in the Jewish law, no sacrifice or any thing of the kind, to atone for such a crime as that of crucifying the Messiah; and hence when convicted of it by Peter, on the day of Pentecost, his audience cried out in the language of faith, and in penitential agony of mind, "Men and brethren, what shall we do?" after telling them to "Reform, and be immersed, every one of them by the authority of Jesus Christ, in order to the remission of sins," in addition, and no doubt in view of their having said, "His blood be on us and on our children," Peter said to them further, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." J. R. H.
DEAR BRETHREN HOWARD & WRIGHT: My mind often dwells upon the theme set forth in the caption of this article; and especially, for the last few months, does it appear that I have derived a consolation, from meditating upon the beauties of that home to which the children of God are heirs, that I never felt before. The utter emptiness and vanity of this world, sink into nothingness when compared to the solid joys and incorruptibleness of the eternal world. We see it daily illustrated in the lives and actions of men, in their various avocations, that they are striving for something in this life, the benefits of which they expect to enjoy in the future. One will engage in commercial pursuits, because thereby he hopes to amass great wealth. Another will enter the field of politics, hoping to become conspicuous in the halls of legislation, and secure a place for his name, high upon the tablets of fame. These observations teach us that men naturally expect a reward in the future, for the toils they undergo. If we look beyond this life, we find that for serving God faithfully, we are to receive the crown of life eternal, and if we neglect to do our duty, we will be forever banished from his presence. God has plainly and clearly pointed us to the road that leads to his right hand, and when we consider the shortness of this life, and also the never fading glories of heaven, how earnest should we be in our labors of faith and love. This life, though long it may be, bears no comparison with eternity. How incomprehensible is the idea of never ending time! Its vastness is far beyond the power of a finite mind to estimate. We may bring to bear all the mathematical skill of which the world has any knowledge, and after computing as long as we have power to numerate, we will have made but a faint beginning to estimate the length of eternity. The poet has sweetly and truly sung:

“When we’ve been there ten thousand years,
Bright shining as the sun,
We’ve no less days to sing God’s praise,
Than when we first begun.”
One of the sweetest joys ever experienced on this earth, is for the dying man to realize that he has a home in heaven. I feel it from the very bottom of my heart, that I would rather have my last moments on earth, sweetened by this glorious hope, than to wear the diadem of the Cæsars, or hold the mightiest sceptre of earth. What a happy and glorious convocation will that be! A collection of all those who "have washed their robes and made them white in the blood of the Lamb." All pain and woe, all sorrow and distress will be banished from that heavenly land. Sickness and death cannot enter there; but here in this world we often, very often meet with both in all their varied and hideous forms. Friends who have long been separated will once more be clasped in fond embrace, never, no never to part again.

Our brightest conceptions of the grand and beautiful will be more than realized there: and will find that our most vivid imaginations of the lovely and pure, were but faint shadows of what we will there behold. But as nothing good or great can be obtained in this life without toil and exertion, neither may we expect to enjoy the bliss of heaven, without striving for it, and striving too, in proportion to its great value. Our blessed Lord and Master made many and great sacrifices for us, and shall we be so ungrateful as to withhold the small return he asks? On the one hand, heaven, with all its lasting pleasures, is presented to our view, and on the other, eternal separation from God an all that is holy and just. We are left with reason, intelligence and God's word to choose for ourselves. Let us, dear brethren, be faithful to our Maker, exert ourselves in behalf of our Master's cause love our brethren more fervently than ever before, that we may feel in our hearts, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

W. D. STEWART.

BETHANY, Mo. Feb. 9th, 1862.

The ornament and beauty of this lower world, next to God and his wonders, are the men that spangle and shine in Godliness.
THE DAY OF JUDGMENT.

There is a most awfully solemn and important day just a head of us, in the future, known as the day of judgment. We all have an interest in that day, and: with every beat of the pulse, we advance steadily on to participate in its awful transactions. What a day that will be, "when every work shall be brought into judgment, with every secret thing." It will be the day of bringing to light the hidden things of darkness; the day when all the hidden desires, lusts and passions, motives and intentions of men, shall be brought to light, with their outward actions in this life. On that day, every one will appear in his true character: there will be no deceptions practiced there; fraud and disguise will be at an end. The propriety of bringing all the hidden things of darkness to light, and leaving nothing hid that shall not be made known on that day, and of unfolding all the secrets of the heart preparatory to a just and impartial judgment, is apparent. "For it is by these," says Barnes, "that the character is really determined. The motives and principles of a man constitute his character, to judge him impartially these must be known. They are not judged or awarded in this life. The external conduct only can be seen by men, and of course that only, can be rewarded or punished here. Men of pure motives and pure hearts, are often basely aspersed and calumniated, often overwhelmed with ignominy. It is proper that the secret motives of their conduct should be brought out and approved. On the other hand, men of base motives; men of unprincipled character, and who are corrupt at the heart, are often lauded, flattered and exalted into public esteem. It is proper that their secret principles should be detected, and that they should take their proper place in the government of God. The fact that all secret thoughts, and purposes will be brought into judgment, invests the judgment with an awful character. Who should not tremble at the idea that the secret plans and desires of his soul, which he has so long and so studiously concealed, should be brought out into noon-day in the judgment. All his artifices
DIVINITY OF CHRIST.

of concealment shall then be at an end. He will be able to practice disguise no longer. He will be seen as he is; and and he will receive the doom he deserves. There is one place at least, where the sinner will be treated as he ought." That will be the great day of retribution, when God will avenge his people of all their enemies, and the wrongs they have suffered in this life—the day of a general reversal of the verdicts of men in this life. Hence we are commanded not to judge, or avenge ourselves upon our enemies, but to give place unto wrath, and to suffer, "for vengeance is mine, and I will repay, saith the Lord." And we see that it will be done.

D. T. W.

DIVINITY OF CHRIST.

In consequence of having had a good many brethren among us once holding Unitarian or Arian sentiments concerning the Divinity of our Lord Jesus Christ, and because we (disciples of Christ) desire to conform ourselves to the language of the Bible, when speaking and writing on such subjects, and do not use the terms in vogue among sectarians, the Trinitarian jargon, we are frequently charged with denying the Divinity of Christ than which nothing is more untrue. We believe in it as fully as any people on earth; and those brethren among us, who once held Unitarian sentiments, have generally very soon abandoned that and all other speculations, after uniting with us. And even where still holding it, we have no right to exclude them, if they hold it as a mere matter of opinion, and are not guilty of preaching or propagating it, as any other speculation so as to occasion disturbance, contention, make a party or heresy, etc. And there have been, and are, persons in every sect of the land holding Arian sentiments on the Divinity of Christ as a matter of opinion, who are not excluded for it.

It is really amusing sometimes to hear sectarian preachers, frequently mere fledglings in years and theological learning, get up, build up "a man of straw," Arianism, and letting their audience know that it is a terrible, damnable heresy, and kindly
hinting that there is a certain odious sect of people in the land
who hold it, called C—ites, let off a two hours tirade of in-
consistent, pompous nonsense, embellished with a great display
of tropes and figures and interlarded with "quotations learned
and long!"—and then sit down with an air of triumph on their
faces, self-conscious of having "made a perfect smash of every-
things," the devil whispering in their ears, "What a big dis-
course you have preached!"—But to our subject.

We have said that we, as a religious people I mean, do not
deny the divinity of Christ, but on the opposite, believe it as
fully as any people on earth, and as fully as the Bible teaches
it. But, as we have also remarked we do not use the terms
and expressions so much in vogue among sectarians, as "Tri-
inity," "triune God," etc. because not Bible terms, and we
wish to preserve a pure speech in this respect. And we re-
ject such terms and expressions, on that account. God is re-
vealed to us in the Bible as a threefold Being, consisting of the
Father, the Son or Word, and the Holy Spirit, and that there
is but the one God. This is in accordance with what John
says in his 1st Epistle, v. 6: "For there are three that bear
record in heaven, the Father, the Word, and the Holy Ghost:
and these three are one." It is true that there is a great mys-
tery in this—the union of three in one—but there is just as
great a mystery in the constitution of man, who was created in
the divine image, and which affords a fit illustration of this.
Paul speaks of man as consisting of "body soul and spirit,"
three, and yet we know that there is but the one man. How
these three exist together as but one in man, the modus of it, is
a mystery, a great mystery; but who would be disposed to
reject it on this account, and say that it was not so because he
could not comprehend it, or because inconsistent with the rea-
son of man? So as to the existence of Father, Word or Son,
and Holy Spirit, in God. He is thus revealed to us, in the
Living Oracles, and that should be sufficient. We are not to
say that we will not receive it, because we cannot comprehend
it, that it is contrary to reason, and all this. We will not quote
the expression we so often hear and meet with,"where reason
ends there faith begins. "Faith really begins every where there is good and valid testimony for it to rest upon, whether reason ends there or not; as it is the belief of testimony, and where there is no testimony there can be no faith.—But we must return to the Divinity of Christ again.

As the term God-head means Divinity, the correct rendering of the passage from Paul, so much cited, would be: "in him [Christ] dwelleth all the fulness of Divinity bodily"—that is in a human body; and the expression, "all the fulness," embraces a great deal. It means that God dwelt in the person of Christ as much and as fully as it was possible for him to dwell in a human body. Hence Jesus is called in prophecy: "Wonderful Counsellor, the Mighty God, the Everlasting Father, [Father of the Everlasting Age,] the Prince of Peace;" and his name was to be Immanuel, which means, "God with us."

The term "Everlasting Father" is an inappropriate one, and does not give the sense of the original, which is correctly rendered, as we have shown, "Father of the Everlasting Age." Both the expressions, "eternal Father" and "eternal Son," as applied to God and Christ, are not only unscriptural, and never used in the Bible, but also absurd. Father and Son imply relations that must begin in time, and consequently cannot be eternal. God as God or Jehovah, and Christ as the Logos or Word, are eternal, and existed from all eternity, uncreated and without beginning of existence; but it was not until Christ was begotten of God and born of the virgin Mary, that God became his Father, and he became God's Son. And although we find persons in the Old Testament called "the sons of God," and all Christians are called his sons and daughters, yet no one was ever the Son of God in the sense that our Savior was, but our Lord Jesus Christ himself. All except Adam and Christ had earthly fathers, "fathers according to the flesh." Hence Adam was "the son of God" by creation, and Jesus became "the Son of God" by a begetting: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Jesus then being begot-
en of God by the Holy Spirit, in the manner here described, thus became “the only begotten Son of God;” and is called “that holy thing;” and said to be “holy, harmless and undefiled, separate from sinners, and higher than the heavens;” and John says of him: “and we beheld his glory, the glory as of the only begotten Son of God, full of grace and truth.” Hence Adam is a type of Christ, as having no earthly father, but being the immediate offspring of God; and as standing at the head of the human race as their progenitor or common ancestor; while Christ will stand at the head of the human race, in the resurrection, as having raised them from the dead. Hence “as by Adam all die, even so by Christ shall all be made alive.”

It was by him, as the eternal Logos or Word of God, that “were all things created, that are in heaven, and that are in earth, visible ad invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist.” Hence Jesus is called, “the root and the offspring of David—the root or Creator of David as the Logos, and his offspring as being descended from him according to the flesh.”

J. R. H.

WATCHING FOR SOMETHING TO CONDEMN WITH.

There is nothing perhaps which affords a better illustration of the evil, carping, denunciatory spirit of the day, than the constant watching of every thing published in periodicals and papers, of every word a preacher utters in his discourses, of every transaction of public meetings, and sometimes even of every word dropped in conversation, in order to catch at something with which to cry out “wolf,” and rouse the prejudices of the community! If some professing Christians in the world, would watch for the salvation of their souls, with the same close ness and constancy that they do for these things, it would be far better for them and all about them, and they would make pretty certain of heaven! It used to be, that heresy in religion was the great bugbear that was watched for; but now it seems
te be heresy in other things of a secular character,

As people too often see things through their prejudices, prepossessions, passion, and a distempered imagination, instead of the clear and transparent medium of truth, or as they really are, and thus misrepresent them; so in things of this kind, they attach ideas and designs to them which the authors never dreamed of. An innocent "wisp of straw" is converted into a halter to hang with; and what had really nothing objectionable about it, becomes clothed with something terrible and awful! They are are like persons who see a ghost "with arms outstretched" in a sign-post, in the twilight of evening, or in a white gander with his outstretched wings; and betaking themselves to flight run away from it! The ghost was only in their imaginations.

APOSTOLIC SUMMARY OF CHRISTIAN DUTY.

Let love be without dissimulation. Abhor that which is evil cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints: given to hospitality; Bless them which persecute you, bless, and curse not. Rejoice with them that do rejoice, weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceable with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with Good.  

Rom. xii. 6—21.
QUESTIONS AND ANSWERS.

TRENTON, Mo., Feb. 10, 1862.

EDITORS, PIONEER,—Sirs: Will you please enlighten a subscriber, in the Pioneer on the following subjects, which I cannot look at as most people, with the arguments they advance. I have seen that one of you, (Mr. Howard, in the A. C. R.) condescends to answer the questions of the most lowly, which is my apology for thus troubling you. Before stating my questions I will tell you that I am not a Christian.

1. Does the New Testament command or require any one that has lived since it was published, to preach or proclaim the gospel? if so, whom?

2. Was Adam conscious of sin before he eat of the forbidden fruit?

3. Will any one that lived before the law of Christ, or the New Testament, be judged by the New Testament, or its laws?

You will please answer these questions if proper, without stating any of my gibberish. Yours with respect.

C. S. HOMAN.

It would be a difficult matter for us to answer these questions without stating them, that our readers may know what we are talking about; and to state them satisfactorily, we cannot do better than to present them as above, just as they have come to us, and to this, we presume there can be no serious objection.

1. Does the New Testament command or require any one that has lived since it was published, to preach or proclaim the Gospel? if so, whom?

Answer.—"The New Testament is the only source of information upon this topic. It teaches us that the association, called the church of Jesus Christ is, in propria forma, the only institution of God left on earth, to illuminate and reform the world. That is, to speak in the most definite and intelligible manner, a society of men and women, having in their hands the oracles of God; believing in their hearts the gospel of Jesus Christ; confessing the truth of Christ with their lips; ex-
hibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord, blamelessly, in the sight of all men;” and thus “holding forth the word of life” to a perishing world. Such is the most essential as well as the most effectual manner of preaching the gospel. It was the custom of the church in the days of the apostles, and of course a divine arrangement to be continued in the church, for such as could speak in public to advantage, to do so; as did Apollos, Tychicus, Archippus, Sylvanus, Ephaphras, Marcus, Aristarchus, Demas, Lucas, Titus, Timothy and many others, all of whom were uninspired men, simply evangelists, like the faithful evangelists in the church of Christ at this day, nothing more nor less: and as to a command for any one to preach, we refer to the charge and instruction given to Timothy and Titus, all which, so far as authority to preach and do the work of an evangelist is concerned, is just as applicable to evangelists in the Church of Christ at this day, as it was to them. “When spiritual men, that is men having spiritual gifts, or, as now termed miraculous gifts, were withdrawn, this institution was left on earth, as the grand scheme of Heaven, to enlighten and reform the world.” “The church of the living God is therefore styled the pillar and the support of the truth.”

2. Was Adam conscious of sin before he eat the forbidden fruit?

Ans.—He was not. Adam had no sin to be conscious of. He was holy and pure, perfect before God, until “he eat of the forbidden fruit,” which was a transgression of the law of the Lord forbidding him to eat of it, and with that transgression, came the knowledge or consciousness of sin.

3. Will anyone that lived before the law of Christ, or the New Testament, be judged by the New Testament or its laws?

Ans.—No. There will be no ex post facto laws in the judgment. No man will be judged by a law that was not in existence when he lived. And even when the law was in existence, he will not then be judged by it, unless it was intended for him. Such will be the case with the Gentiles who lived before the commis-
sion given the Apostles, for though the Mosaic law was in existence, yet it was confined to the Jews. But after this commission and the full execution of it by the apostles, all nations of every kindred, and tongue, and people in the whole earth, without a single exception, will be judged by the Gospel, which was preached during the apostles' time, to all nations, and to every creature that was under heaven. See Col. i. 6, 24. Their not having it now, will be no apology, they will nevertheless have to be judged by it.

D. T. W.

For the Christian Pioneer.

**Home and Mother.**

*BY EDWIN R. MARTIN.*

My mother, many years have flown
Since I beheld thy loving smile,
And oh, around my humble path
The storms of life have beaten wild;
The years have fled, yet in my heart
Thine image still unchanged I'm keeping,—
Ah, can it be thou hast so long
Within thine lonely grave been sleeping?

As mariners upon the sea
Look backward to the distant shore,
And muse upon the many joys
Which they may see and share no more,
So I, too, o'er the wave of time
Glance to the home which once we cherished,
And weep to think that thou art gone,
And that my boyish dreams have perished.

My childhood's home! my mother, dear!
Sweet pictures to my loving heart,
They have with memory so entwined
That of my life they form a part
No shadow falling on my way
Can reach the consecrated chamber,
Where on the walls of pearl they hang
Bathed in a light of gold and amber.

*Bethany, Mo.*
NOTICE OF SOME MINUTES OF CALVINISTIC BAPTIST ASSOCIATIONS.

We like sometimes to notice these things of an "old time" sect, that has prided itself on being "the elect of God," the specially called, saved "with an everlasting salvation," and predestinated unto it, before the world was, in number so definite and certain that it can neither be increased nor diminished; but which for several years past has been waning and decreasing until it is fast approaching "the little end of nothing," or, in other words, has become nearly extinct, to what it was in its palmiest days. They have had divers opprobrious appellations applied to them, as "iron-jackets," "hard shells," etc. but regardless of all these they march on "the even tenor of their way." Speak of their decreasing, and the smallness of the denomination, and they quote the language of our Savior to his apostles, "Fear not, little flock, for it is your Father's good will to give you the kingdom," apply it to themselves, and take comfort from it! Speak of the great company, which John saw, in his Apocalyptic vision, "which no man could number," and they are called "old side Baptists" of the primitive order! As they and the old "blue stocking" Presbyterians both claim to be "the elect," we leave it to them to decide which it is.

As we have before us the Minutes of "the Yellow Creek Old School Baptist Association" for 1858, and 1759, (1859 we suppose,) we propose to notice a few things in them. And as our rule is, to

"Seize upon good, were'er 'tis found,"
On Christian or on Baptist ground,
to add a line of poetry to make it apply, we will extract some things for the benefit of our own members, and by which they can profit if they will. In the "Circular Letter" for '58, say:

"The public worship of God cannot be too highly estimated. It is of God's own appointment, intended for the spiritual welfare of Zion in the world." —"The worship of the sanctuary,
by presenting before us themes on which are staked our dearest interest for time and eternity, will tend to counteract impressions made upon our minds by the pursuit of the world.”

“The Lord loveth his people in their private capacity; he loves them because they have been renewed by his Spirit and bear his image. But never are they so dear to him as when in their assembled capacity, they engage in his worship; and never does he bestow upon them so fully the light of his countenance and joy of his salvation, as when thus employed. It was when the church was assembled with accord in one place, that the Spirit of God descended, and three thousand gladly received his word, and were Baptized, and the same day added to the Church.”

The following contains some good hints about neglecting to meet on Lord’s day to worship God:—“Whatever may be the reason for neglecting the worship of God, one thing is certain, that where this is given up, all else pertaining to the work of grace in the soul is given up with it. The neglect of the house of God not only leads to evil, but implies evil. It shows already an alienation from the life of God in the soul. Says David, a man after God’s own heart: “I was glad when they said unto me, Let us go unto the house of the Lord. A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness.” If so much is depending on the public worship of God, shall we not endeavor to maintain it—shall we not freely give our time and influence to so inestimable a blessing?”

The following contains some good hints at those members, who let trifling circumstances keep them away:—“Are there not many whose seats are often vacant in the house of God, and who permit small things to keep them from enjoying its privileges? Fatigue a warm or cloudy day, or company, are permitted to deprive the soul of services hallowed by the Spirit, consecrated by a Savior’s presence, appointed of and enjoined by God the Father, and filling the hearts of the saints with bright hopes and happy assurances of the future.”

But while there are these good things in these Minutes,
there are some most egregious errors and palpable misapplications of the word of God—almost "too numerous to mention."

For instance, while they denounce all legislation in religion, they are all the time legislating for the churches, of which these very Minutes contain plenty of evidence. The misapplications are too numerous almost to notice. For instance, what Paul spoke about the apostles being chosen in Christ, in Ephesians, they apply to all the elect; and so on. But this is what we might expect in systems of religion based upon per-versions and misapplications of Scripture.

J. R. H.

AN IMPORTANT FACT FOR CHRISTAINS TO LOOK AT AND CONSIDER.

We have recently had our attention called several times to a very important fact for Christians to look at and consider, and which we wish here to make stand out in bold relief. It is this; that when they permit any thing of a secular character, whether political, military, or whatever it may be, to exercise such an influence over them as to alienate their affections from brethren who differ from them, or to cause them to have a greater affection for those who happen to agree with them, they are exulting such things above those of Christ, and in reality above him! This is the truth, and it cannot be denied. If for instance, a brother who is on one side of the present agitating question of the day, can give another brother a warm greeting, and seems to regard him in a more favorable light, because he agrees with him in his views upon it; or vice versa, cannot greet him as cordially, or seem to regard him as highly, because he supposes him to be on the opposite side to him; then he is exulting the transitory and perishing things of time and sense above Christ and the things of Christ! These are things we too often see, and see to regret them. They are wrong, and should not be so; It matters not if one brother differs from another as widely as the poles, on secular or political matters it should not make a particle of difference, if he is a true Chris-
tian, and shows it in his daily conduct. And we can say conscientiously, that it does not with ourself. We think no more of him for being on the one than on the other side of such a question, if he possesses the Spirit of Christ; and says, the apostle, "if any man have not the Spirit of Christ he is none of his." That Spirit was one of love, kindness and forbearance. Let us exemplify it in our daily conversation, conduct and character; while we render to Cesar the things that are his, and to Christ what belongs to him, always giving Christ the preference and precedence in every thing.

J. R. E.

LETTER FROM ELD. J. M. MATHE'S.

We take pleasure in furnishing our readers with the following short extract from a private letter written to us by Eld. J. M. Mathes of Bedford, Ind., who is so favorably and extensively known among the brethren, as the Author of the "Morris Letters," the Compiler of the "Works of B. W. Stone," the former Editor of the "Christian Record," and also as one of our very safest and best writers and preachers.

D. T. W.

BEDFORD, Ind. Feb. 3rd, 1862.

DEAR BRETHREN HOWARD & WRIGHT:—The "Bundle" of Pioneers, which you had the kindness to send me the other day, came safely to hand. Your letter also of the 22nd of Jan., came to hand about the same time. I like the Pioneer very much so far as I have yet had time to examine it. It seems to be managed with prudence, and breathes the right spirit. I shall take pleasure in cultivating the acquaintance of your readers occasionally: though I cannot promise much in that line at present.

I have charge of two congregations, that occupy most of my time. And I am present Principal of the "Lawrence County High School," where I spend a portion of each of the five school days in the week.
My health is good, and I am now able to do as much preaching as I did 25 years ago. The Lord be praised!

The cause is still onward in this State, notwithstanding our great national troubles. On the 4th Lord’s day in Jan. I immersed 4 persons at Spencer, Ind.; and on the previous Lord’s day, 20 were immersed at Mt. Taber Church, near where my Mother lives, in Morgan County, Ind.

Your brother in Christ,

J. M. MATHES.

"MORRIS LETTERS."

We have received a copy of the above work just published by Eld J. M. Mathes, the former editor of the "Christian Record." It is gotten up in Bro. Mathes’ best style, and is an able examination of the doctrines, usages and government of the Methodist Episcopal Church. Those wishing to see an examination of the Polity etc. of that Church, would do well to send for a copy. And especially do we commend it to such of our young preaching brethren as in their zeal so often have occasion to allude to the doctrines and practices of that respectable denomination. It contains 189 pages, 18mo. and is sold at 40 cents per copy. Address Eld. J. M. Mathes, Bedford, Lawrence county, Ind. For further particulars, see advertisement on the cover of this number of the Pioneer.

D. T. W.

ONE IDEA FOLKS.

It is characteristic of people who have but one idea in religion as it is termed, to be eternally harping upon it. It seems to take entire possession of their mind, and assures such gigantic proportions in their imagination—little as it may appear to others—that they can see nothing else, and talk of nothing else! Whatever the conversation may be, it hardly ever fails of soon running into that all-absorbing channel! Is it their "harp of a thousand strings," on which they are always playing.

J. R. H.
CHRISTIAN PIONEER.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."—Bible.

VOL. I.  LINDLEY, MO., APRIL, 1862, [No. 11.

ORDER AND HARMONY OF THE CREATION.

When we take a survey of the universe, with the telescope of the astronomer, and examine our own Solar System, and the suns that lie beyond, called "fixed stars," many of them far larger than ours, and all of them no doubt surrounded by planets or worlds like our own sun, these suns extending as far as the vision of the astronomer can reach, and still extending on, "In infinite progression;" we are forcibly struck with the wisdom and power of God, and the order and harmony that every where prevail throughout the stupendous whole! But in the creations of our own world, we see an equal manifestation of this order and harmony, in connection with this wisdom and power, and its attendant goodness and benevolence.

It has been well remarked, that in all wise contrivances, that which is first in design is last in execution; and we see this exemplified in the six days creation. Man, who was first in the design of God was the last in being created. As the world was made for him, and all that it contains and pertaining to it for his use and benefit, consequently he would be last in being created. The house was built, and fitted up, and furnished
for the inhabitant before he was brought into existence; and he was then ushered into being.

But even in the preceding days of creation, we see the manifestation of this wisdom, harmony and order. *Light,* the most important of all material things, without which creation itself would be a blank, and the great importance of which we learn from the inspired declaration, that "God is light," we find to be the first thing of his creation, that of the first day. We learn, from the Mosaic account of the creation, after the general affirmation that, "In the beginning God created the heaven and the earth;" thus, at the very outset of the Bible, the writer affirming Him to be the great Creator of all things—

that "The earth was without form, and void; and darkness dwelt upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, let there be light; and there was light."—As an atmosphere around the new-formed globe, for the purpose of suspending and sustaining the vast ocean of moisture, and for the purpose of respiration and the support of vegetable as well as animal life, without which (atmosphere) neither could exist, we find that next in the order of creation: "And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters, And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament." And God called the firmament Heaven." This was the work of the second day.

But the earth, or matter composing it, occupying the central portion of the globe, is covered over every where with water, and must be separated from it and brought to the surface, in order to produce the vegetable creation of trees, plants etc. Hence, "God said, Let the waters under the heaven be gathered together in one place, and let the dry land appear: and it was so. And God called the dry land Earth, and the gathering together of the waters, called he Seas.* * * * *

And God said, Let the Earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose
seed is in itself, upon the earth: and it was so." This we find to be the work of the third day.

We find now created, by the almighty fiat of Jehovah, "who said and it was done; who commanded, and it stood fast," light, that all-important element in the Universe of God, without which all would have been chaotic darkness; then the atmosphere that surrounded the crude mass of matter and water which compassed the globe in its first state, and the separations and changes made by the introduction of the atmosphere, and then the separation of the earth or land from the water, and its formation into that necessary and beautiful variety of mountain and plain, hill and valley, earth and rock, with the intervening oceans and seas between the different portions, constituting continents, islands, etc. But had the great Creator stopped here on the third day, how blank and desert-like would all the surface of the earth have been!—how bare and naked would have been the appearance of every thing! So he proceeded immediately, as we find, on the same day, to cover the surface with a beautiful carpet of grass, interspersed with every variety of herbs and flowers, and caused the fruit trees and those of every variety and kind to spring out of the ground. "In wisdom he made them all."

But the light, though created, and the first in order of the six days creation, is yet, it seems, in a fluid and dispersed state in space, like the vast nebula, in the illimitable regions of space, visible to the telescope of the astronomer, and which may be light, (and probably is) in that primitive condition when first created. But in order that the light may be made available for the purposes for which it was created, and subserve these in the best manner, it is necessary for it to be concentrated in the midst of the solar system, where it can be conviently dispensed to all the different parts of that system, to the various globes composing it, constituting the primary planets and their satellites; and it was also necessary that an immense globe be created and placed in that center, so far surpassing in size and bulk all the others as to serve for a center of attraction for them around which to revolve in their orbits, so as to receive from
it light and heat—as both would be necessary to them, and probably existed together in combination at the creation of light, as we generally find the two existing together. And it was also necessary, that at the same time there should be created a smaller globe, one much inferior in size to our earth itself, so that the latter might serve as a center of attraction to it, around which for it to revolve and accompany it as a satellite, while the earth revolved around this great center of attraction for all the planets of the solar system, to serve important purposes, to our earth, in the arrangement and wisdom of God, by its attractive and other influences upon it, etc. Hence: "God said let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also." The correct and the marginal reading of the original for lights is, said to be light-bearers, or dispensers of light: the Sun, the "greater light-bearer," and the moon, the "lesser light-bearer." This account of the creation of these two luminaries, in connection with our remarks preceding it, and with the correct rendering of the terms from the original, shows that the Sun was created first an immense globe of solid, opaque matter, like the planets, though no doubt of quite different material, of a nature homogenous to the purposes it was designed to answer; and the light which God had previously created was attracted to, or collected upon its surface, to be dispensed by it, with its attendant heat, to the planets that surround and revolve around it. The very term "light-bearer" favors this idea. Here we have the fourth day's work of God, in the creation. The added expression, "He made the stars also," appears to be put in, not to show that he formed them on that particular day, or at that particular period of time, but that He was their Creator also, as well as of our Sun and earth; and that he, in their creation, followed the same order as in creating these.
The habitation of man, the earth, is now fitted up for the inhabitant, the land clothed with verdure and flowers, "Rich in hue and many in their class," and covered over with trees of every kind, and shrubs, with leaves of "glossy green," loaded with fruits of every variety and in every stage of maturity, of every kind; but, with the exception of the fanning of the gentle breeze, and the sweet whisperings of of the evening zephyr, no sound is heard! No living animal or even insect-being is to be seen or heard; nor are the waters moved or stirred by any of the vast and various beings, with which they were to teem! The air, the water and the earth are to be peopled with living beings for the use, comfort and pleasure of man, as well as to subserv various purposes in reference to each other; and which now shall be created first, of all these?—which will God, in his wisdom and conformity to his plan of creation, bring first into existence? As those of the water were the lowest in order, and to be subservient to those of the air and land, we find God creating them first; and as those of the air come next in order we find him next creating them, as they too must, a part of them at least, have their origin in the same element. Hence we are told: "And God said, Let the waters bring forth abundantly the moving creature that hath life and fowl that may fly above the earth in the open firmament of heaven, And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind." Such was the work of God, in the creation, on the fifth day. We also see here an important fact, which the student of the Bible would do well to notice; and that is, that the "fowls of the air," as well as the fish of the sea," were, a part of them at least or in part, made from the water. The fiat of creation was, "Let the waters bring forth," etc.

We have followed the inspired narrative of the creation thus far; and at every step we have seen the wisdom of God, in the order and harmony by which it has been distinguished—all, demonstrating these, and the existence of an infinitely
wise God, and an omnipresent, omniscient and omnipotent Creator of the Universe. Truly we may exclaim: "In wisdom hast thou made them all." And in the language of the poet:

"Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives through all life extends through all extent,
Spreads undivided, operates unspent."

We come now to the creation on the sixth day, when the animal creation were ushered into existence. As the fish and fowl creations were necessary to the animal, we see both of them brought into existence before that, in conformity with the divine plan, order and harmony, which we have seen everywhere prevailing. The account reads as follows: "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind." Such is, in brief the account we have of the formation and origin of the animal creation. All things have now been made but man, for whom the earth itself and all it contains were created—man, the "master-piece of creation," and, "the topmost stone in the pyramid of the visible creation" of God, the keystone, without which it would have been as incomplete as the arch without the keystone to cap and complete it. And we see manifested the great wisdom of the whole, in God's reserving for his last work that which was first in his contemplation—the first in design, the last in execution.

Not only this, but when God went to make man, instead of saying, as he did when he made the beasts of the earth, "Let the earth bring forth man;" we find him retiring within himself for a model, by which to make him: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him: male and female created he them." Thus we see man created the last of all; and installed in dominion over all the other
THE CREATION.

Creation, whether on the land or in the sea—placed above all and over all, as a king upon his throne, and emperor over his realm. Truly might he then have said, "I am monarch of all I survey." The house being fully prepared and furnished for the inhabitant, he is brought into existence, and placed in it, to govern, guide and control it.

There is something here, in the language of Moses, in reference to the creation of man in the image and likeness of God, that deserves our particular attention. It is not only said, that, "in the image of God created he him," but it is immediately added, and in manliest reference to this, "male and female created he them." This image then, not only included the image of man, but the idea of plurality, of male and female. Now by noticing the language of God, in reference to the creation of woman, we can see what is here meant: "It is not good that the man should be alone: I will make him a help meet for him." Woman, then, "the angel of life," was created as a companion for man, "a help-meet" for him; without which the creation of man would have been imperfect, and the perpetuation of the human race would have been impossible. As both man and woman are necessary for this, the creation of man would have been incomplete, in the design of God, as far as the human race is concerned, without woman. Hence Adam said, on beholding Eve, when brought to him by the Lord: "This is now bone of my bones, and flesh of my flesh: she shall be called woman." Hence added Moses: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Paul, in illustrating the Church by this matrimonial union, says: "and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church." The image of God, spoken of in Genesis, as we have quoted above, is evidently that of "Society in unity." In God and the Word (Logos) we have this society in unity. God always had his word, and He and that Word were always one: "In the beginning was the Word, and the Word was with God, and the Word was God." Hence, when God was about to create
man, He said to the Word, as we have seen: "Let us make man in our image, after our likeness;" and then, it is said:
"in the image of God created he him: male and female created he them." Here we have society in unity, in God and the
Word (Logos,) and society in unity, in the creation of man and woman: thus created in the image of God; as well as in reference to the intellectual and moral powers of man and woman.

In all this, and in connection with the whole creation, we see the order and harmony of God, as well as His manifold wisdom, power and goodness; so that we are induced to exclaim again: "In wisdom hast thou made them all."

HANNIBAL, Mo., Feb'ry. 11th, 1862. J. R. H.

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For the Christian Pioneer.

THE KEYS OF THE KINGDOM.

The Savior said to Peter, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." This passage has been the fruitful source of much controversy. The Roman Catholics esteem it a sweet morsel, and it is made one of the main pillars of their edifice. Indeed, this verse, and a few preceding verses, constitute the essence of Romanism. In a former article, I showed the material upon which they reared their church—which was Peter—and, as the keys of the kingdom were delegated to Peter, he must either live always, have successors, or, the church go down. The first, no one affirms; that the church has passed away, no one will assert. Then, if one of these things must be, it follows that there must be successors of Peter, in order to the perpetuation of the church. This is the argument of Romanists, and hence you see the Pope, with keys dangling by his side, symbolizing his authority and power to retain and remit sins. This, then, is the idea they have of the keys.
But are the Romanists alone in this idea? I will quote from the Presbyterian Confession of Faith, Chapter 30: "The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, and by the ministry of the gospel, and by absolution from censures, as occasion shall require." That there may be no mistake in the matter, they refer, in proof of their position, to Matt. xvi: 19.

But the list is not yet complete. By reference to the Cumberland Presbyterian creed, chap. 30, I find precisely the same language as quoted above. In justice to the Cumberlands, I would state that they have a foot-note, in which they ignore the theory set forth in the text. The religious world, however, holds them responsible for the servile use of the language. It is true, writers and speakers have the privilege to give to ambiguous words and phrases, an interpretation different from the one commonly received; but I deny that there is ambiguity in the language referred to, and an endeavor to shrink from the responsibility, only serves to place them in a more ridiculous attitude.

I will introduce another quotation, from which the theory of "the keys" may be learned, as understood by another class of religionists. Dr. Clark, in his comment upon this passage, endorses the following paraphrase from the brain of Dr. Lightfoot, which I give as it appears: "I am about to build a Gentile church," saith Christ, "and to thee, O Peter, do I give the keys of the kingdom of heaven, that thou mayest first open the door of faith to them." This being a sentence complete within itself, is as much of the quotation as is deemed necessary to obtain the views of these Reverend Doctors upon the passage. This is a carefully worded sentence, and contains a vast amount of theology. It is not the idle vaporing of "eight by ten" circuit-riders; but the grave, deliberate thoughts of learned "Doc-
tors of Divinity." Here is erected a prop, in a sly way, to hold up the theory of the identity of the Jewish and Christian churches, and the maintenance of the faith alone theory. The whole thing is absurd and contradictory. In the first place, where, and when, did Christ say, he was "about to build a Gentile church?" If that place can be found in the Bible, who were those to be admitted after the Gentiles? There were but two classes known at that time—Jews and Gentiles—and the inference is clear, that if the Gentiles were to be admitted first, the Jews must be admitted next; and the church, having Jews in it, would cease to be a "Gentile church;" and consequently, the church that Christ built—a Gentile church—fell to pieces! It will not do to say the language means that Peter was to be the first person to open the door; as it stands, there is no ambiguity in the sentence; and the clear meaning is, that the Gentiles are to be admitted first, which implies that a different class came after them. How far the Bible sustains the assertion, that the Gentiles first entered the kingdom, I leave the reader to determine; also, let him determine the truth of the assertion, that faith is the door into the kingdom. Dr. Clark, himself controverts the first assertion. In his comment upon the language of Christ to Peter, he says the latter was the "instrument of opening, i. e. preaching the doctrine of the kingdom of heaven to the Jews;" and refers in proof of this to the second chap. of Acts; and there was an interval of eight years, some say twelve, between the conversion of the Jews on the day of Pentecost, and the conversion of the first Gentile.

We have failed to receive any light as to the meaning of the passage from the authorities quoted, and we turn from these to look at another idea, which is this: The Savior gave to Peter the keys of the kingdom of heaven, by which is meant the authority to open the door of that kingdom, and prescribe the conditions of entrance to such as desired to become subjects. Hence, in accordance with that commission, he opened the door of the kingdom to the Jews on the day of Pentecost, which was the employment of one key; and again, at the house of Cornelius, a Gentile, he employed the other key, and opened the
door of the kingdom to the Gentiles; and thus were employed the keys. This is the substance of the theory, though briefly set forth. But here, again, difficulties present themselves. The question arises, Did the Gentiles enter the same kingdom the Jews entered? If so, was there one door of entrance for the Jews, and another for the Gentiles? If not, why the necessity for a plurality of keys to open the door! If Peter announced to the Jews the conditions of entrance into the Kingdom, did he proclaim any thing more, or less, to the Gentiles, as the condition upon which they might enter the same kingdom? The apostle Peter, who was a Jew, and speaking to Jews, said, "God put no difference between them, (the Gentiles) and us." If this be so, how did Peter use the other key; for we have the word keys; and evidently, thus far, he has used but one.

But we have still another idea sometimes given concerning "the keys." It is affirmed that Faith Repentance and Baptism constitute the keys. This will not do, for the Savior gave the keys to Peter, and to no one else. The distinction must be kept in mind, between opening and entering a door. The fact that Peter has used the keys in opening the door, shows that there is no further use to be made of them, unless it is affirmed that the door is still closed. But if it stands open, there is no necessity for keys to open it; but there is a necessity for faith, repentance and baptism; therefore, faith, repentance and baptism are not the keys. The door of the kingdom being open, these are only the steps we have to take to place ourselves within the kingdom. We must look elsewhere for a solution of the problem.

We have in the word "keys" a literal rendering of the original word, which occurs six times in the New Testament, and rendered correctly in our common version key, or keys, in every instance. But though the word means a literal key, it is evident that, in the passage before us, it is to be understood metonymically. Indeed, it is to be so understood wherever it is used in the New Testament. I quote one passage as a sample of the others: Matt. xi: 32, the Savior says to the lawyers,
Ye have taken away the key of knowledge." The language of the Savior to Peter, simply means the delegated authority, or power, to make known to the world the conditions of entrance into the kingdom; and he employs the term key, in a metonymical sense, for the reason that keys in the literal sense give to the possessor power and authority. The fact that the Savior gave to Peter a plurality of keys, is evidence that the latter had a plurality of duties to perform. To the consideration of this thought let us now turn. In the first place, I would remark, that every thing God has established in the world of a religious character, was, and is, a type of what was and is to be. This will hold good in all the ceremonies of the ancients. Did they erect the Tabernacle, with the sacrificial altar, and place thereon the victim? Did they erect the laver; the shew-bread; the candlesticks; the altar of incense; the different apartments? These were only patterns of things to come. Have we now a church, or kingdom, on earth in which joy, peace, love and happiness are found? It is only a type of another kingdom, in which will be enjoyed in a larger sense, all these of which we are permitted to have a foretaste in the type. The kingdom on earth is but a type of the kingdom above. There are, then, two kingdoms, into which all, who would be happy in time and eternity must enter. To Peter alone were given the keys, and to him must we go to find the steps necessary to be taken in order to give an entrance into these kingdoms. On the day of Pentecost he opened the door of the church, or kingdom, on earth, and made faith, repentance and baptism the necessary steps in order to admission. He did not proclaim this to the Jews exclusively on the day of pentecost, for he said the promise was not only to the Jews but their descendants, and all that were afar off—the Gentiles. But though a person has believed, repented and been baptized, something else is necessary to qualify him to become a subject of the kingdom above.

The reader will turn to Peter's second Epistle, and read with more than ordinary care the first chapter. He now addresses Christians exclusively—those who had "obtained like precious faith" with him—to whom are given "exceeding
great and precious promises." He says to such, "Giving all
diligence, add to your faith courage; and to courage knowl-
edge; and to knowledge temperance; and to temperance pa-
tience; and to patience godliness; and to godliness brotherly
kindness; and to brotherly kindness love. For if these things
be in you and abound, they make you that ye shall neither be
barren nor unfruitful in the knowledge of our Lord Jesus Christ.

For soan entrance shall be min-
istered unto you abundantly into the everlasting kingdom of
our Lord and Savior Jesus Christ." He opened the kingdom
on earth to sinners, and after they were brought into this king-
dom, he urges upon them, as Christians, to make their "calling
and election sure," by doing "these things." Thus has Peter
used the keys.

B. H. S.

THE LIVING AND EFFECTUAL WORD.

If in the word of an earthly King there is power, how power-
ful must be the word of him who "spake as never man spake"
—of him who is not only "the Lord of lords," but who is "the
King of kings"—the King of heaven!—what blasphemy, for
we can call it nothing else, to say that it is "no more than an old
almanac!" Where is the difference between such men, though
professors of religion," and the avowed infidel? Professors
they may be, but not possessors of it. Indeed they are infidels
in some things in religion, for they avow their disbelief insome
of the plain declarations of the word of God.

While they speak of that word as dead—as inoperative and
ineffective for which God has given it, until God is pleased to
put life into it by some abstract, supernatural operation of his
Spirit—until, like the dead body of a person, life is galvanized
into it—by some "specially called and sent preacher" of a
sectarian gospel, having this abstract operation himself—Paul
terms it "quick and powerful," or "living and effectual, and
sharper than any two-edged sword, separating the animal and the
intellectual" in man," and a discerner of the thoughts and in-
tents of the heart”—as able to slay the enmity of human heart to God, by faith in it; circumcise it, by cutting off the evil desires and affections and change it from the love of sin to the love of God and holiness. Hence he terms it the sword of the spirit which is the word of God”. Again, Paul, after telling the Thessalonians: “our gospel came not unto you in word only, but also in power, and in the Holy Spirit”—as confirmed by the miraculous gifts and operations of the Spirit—“and in much assurance”—says to them: “when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word, God, which effectually worketh also in you that believe”—thus ascribing the same power and efficiency to it as before, and giving the lie to those who represent it as dead, or as a dead letter. And still further, in confirmation of all this, Jesus while on earth, said of the word: “The words which I speak unto you, they are Spirit and they are life”—the means of Spiritual life.

In the parable of the Sower, he represents the good seed as the word of God. Now all seed to vegetate must have the principle of life in it; and how much more must it be the case with the word of God. And in this respect that word differs from all mere human compositions. None of these have the power of imparting Spiritual life; and all the effectiveness they possess in really reforming mankind from vice and wickedness, they derive from that word and owe to it, either directly or indirectly. The Bible is the only volume in the world that possesses that power. It both kills and makes alive—destroys the love and dominion of sin, and imparts Spiritual life to those dead in trespasses and sins.” But it is through faith in it, that it gives that life. Hence Jesus says: “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life.” We could multiply quotations to the same effect, going to show the power of God’s word, and the impartation of Spiritual life from it by faith, but it is unnecessary. God has ordained “the gospel of Christ” to be the power of God unto salvation to every one that believeth,” to be the great instrument in the redemption and
salvation of the world from sin. And he has declared that when he sends out his word, it shall not return unto him void, but shall accomplish that for which it was sent."

Though eighteen hundred years have passed away, since the volume of inspiration was closed, and the world has passed through revolution after revolution, military, civil, and ecclesiastical, which has shaken society to its very foundations, and though system after system of human philosophy and human religion, has arisen, flourished and gone down, the word of God has remained the same living and effectual word; and is now, when unadulterated by error, unperverted by corruption, and untrammelled by human traditions, as powerful in the conversion, regeneration and sanctification of mankind, and in the progress and perfection of Christian character, as it was when spoken and written. Hence Peter says, that it "liveth and abideth forever," confirming what we have said of it—that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of Lord endureth forever." The old Jerusalem blade—"the sword of Spirit"—has lost none of its power by age but is the same bright, keen, two-edged sword as it was in the hands of Peter on Pentecost—when it cut three thousand to the heart—and as "mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

With this living and effectual word of God on our side, and in our favor—in our heads, and hearts, and hands—we have nothing to fear, all to gain and nothing to lose. Under the banner of Christ himself, the Incarnate Word, with the thirteen stars of the apostles, and that word inscribed upon it, we will march on from victory to victory, as we are now doing, in the strength, and power, and might of the Lord of hosts, the strong holds of our opponents falling before us, until we shall achieve a universal conquest; for, "As I live, saith the Lord, every knee shall bow to me—and every tongue confess Jesus Christ is Lord, to the glory of the Father"—"when all shall
THE LABOR—WORTHY OF HIS HIRE.

know me from the least to the greatest; and righteousness shall
cover the land as the waters do the deep.”

J. R. H.

"THE LABORER IS WORTHY OF HIS HIRE."

So spake the apostle Paul; and the sentiment is as true now
as it was then, and as worthy of attention and consideration.
What would we think of the conduct of a man, who should
employ laborers to work for him, and when they had performed
the work, should send them away, or dismiss them without their
pay?—and perhaps without even feeding them while at the
work? Would he not be denounced by the whole community?
Most certainly. Notice what James says on the subject: “Be-
hold, the hire of the laborers who have reaped down your fields,
which is of you kept back by fraud, crieth: and the cries of them
which have reaped are entered into the ears of the Lord of Sa-
booth!” Let us make the application. Our Savior says, in his
parables, that “the field is the world, and preachers the reapers.
If “the laborer is worthy of his hire,” should they be suffered to
labor for nothing? Should they not receive some compensation
at least?—as they cannot “live upon the wind,” and have to eat,
and wear clothing like other men. If it was a matter of such
criminality, according to James, to keep back the wages of
the reapers of grain, will the Lord hold guiltless, those who re-
fuse or neglect to compensate the reaper in the field of sin-
ners, or the laborer in his vineyard? Most assuredly not.—
We give these hints, in reference to all who are thus defrauded
and hope they will be acted upon. In conclusion, when the
laborer finds he has no prospect of remuneration, he is not to
be blamed for ceasing his labors. These hints will be enough.

J. R. H.

Let us hear the conclusion of the whole matter: Fear God,
and keep his commandments: for this is the whole duty of man.
For God shall bring every work into judgment, with every se-
cret thing, whether it be good or whether it be evil.—Bible.
REV. GEORGE L. LINDER'S REPLY TO ELDER MARTIN PETERSON.

Dear Bro: Your last so-called reply is before me; and I am not at all surprised at the "braggadocio flourish" which you have given it. My worst fears are at length realized. Ever since I read your first reply, I have believed you to be a kind of "fly," and your last forces the stern reality upon me, that I have been shooting all this time at an enormous blue-bottle! And although I have been hurling heavy thunder bolts, winged with red lighting from the lofty parapet of the gospel upon you, I am fully convinced of the fact, that there was nothing really necessary but a small perforated elder, commonly called a pop-gun, charged with a paper wad; for you admit it to be the only weapon requisite for killing "flies." So, you see, if mine should prove to be a pop-gun, it will only be a vindication of my wisdom; for how much wisdom would that cannoneer be regarded as having, who, upon discovering a blue-bottle "fly," perched aloft on the mud-wall from behind which his enemy was keeping up a steady fire, would elevate and fire one of his thirty-six pounders, in order to effect its removal? You intimate that you have been "in the war" a long time. Indeed! Why, my dear brother, I must confess my gratitude to you for this timely information, for but for your kindness in undecieving me, I had perhaps ever remained ignorant of that fact; for judging from your articles, I had supposed you to be a mere tyro in theology. You state that after having "scrutinized" my article as closely as you are capable of doing, you can discover nothing in it, in the shape of a reply to yours I sympathize with you, brother, in your wretched state of blindness, and would gladly anoint your mental eyes that you might see, but I cannot: wisdom is a jewel that lies so deeply hidden in her mine, as to be accessible only through incessant toil and untiring energy. Sir, I labored in my last to convince you of the truth, the great and glorious truth, that as long as a man is a christian, e. i. a follower of Christ, he is free from sin, and that because the Son hath made him free, he is free indeed, or "perfectly" free. And how far I succeeded in establishing the point, I leave the intelligent, candid and unbiased reader to determine. And this point rendered palpable, it follows with all the certainty of ocular demonstration, that he who, after having been made free from sin, pauses and hearkens to and obeys the voice of the tempter that bids him sin against his God, is no longer free from sin, but a servant of
the devil. He is no longer a christian. Here is the point in
dispute. I contend that a single sin places a man out of Christ,
while you deny it, and affirm that he has to continue in sin a
while before he gets out. With this brief statement of the
question before them, the readers of the Pioneer can decide,
whether the questions which I have propounded during the
progress of this debate, are irreverent and impertinent or not.
To prove this to be the point in question, I will quote your
own words. In your first article, on the 90th page of the Pi-
oneer, you say: "These quibblers take for granted, that every
sin which a man commits, puts him out of Christ,"—which
amounts to a denial of that proposition. I affirm the proposi-
tion to be true, and admit the conclusion, that it "will hold as
well in reference to us,"—to be correct. And when one of
our converts, falls into sin, we say "repent and do thy first
works." Having proved the preceding to be the point under
discussion, we proceed to present some arguments in favor of
our affirmative, (that a single sin places a man out of Christ.)
Our first argument is founded upon the known truth, that like
causes produce like effects; or the same cause always the same
effect. If then the single sin of Adam, so mared him and his
posterity, as to render a vicarious victim necessary in order to
his and their redemption and salvation, it follows that a single
sin committed by a person who has been made "a new creature
in Christ Jesus," will have the effect to render the absolving
efficacy of the blood of that sacrifice necessary to reinstate
him.

Our next argument is drawn from the state which those are
represented as being in, who are in Christ, Here Paul, 2 Cor
v. 17, "Therefore if any man be in Christ, be is a new creature.
old things are passed away; behold, all things are become new."
Again, Paul to the Romans, viii. 1. "There is therefore
now, no condemnation to them which are in Christ Jesus, who
walk not after the flesh," etc. In the first verse quoted, Paul
says if any man be in Christ, etc; observe that the present tense
is used throughout the entire verse. He says they are new creat-
ures, and that old things. (by which he means the works of the
flesh or sins,) are passed away, and hence they are not sinners.
In the second he says, there is no condemnation to them which
are in Christ Jesus, which proves they are not sinners, for God
teaches that no man can sin against him and go uncondemned.
I am aware you would make the apostle say, "there is no con-
demnation to them which are in Christ, that is those of them
who walk not after the flesh, but a man may sin a few times and
not walk after the flesh; to walk after the flesh, is to continue
in sin." This position is too palpably false to need refutation: to deny it is to refute it. But, least you might become "wise in your own conceit," I will examine it for a short time. In the last clause of this verse, Rom. viii: 1, Paul is describing the characters who are in Christ; and their peculiar characteristic is, they "walk not after the flesh." And in the next verse he assigns the reason why they do not walk after the flesh. He says: "For the law of the Spirit of life," etc. But you may contend, that a man must continue to walk until he travels a mile or two, before he walks; but I argue that when a man takes one step, he has walked. And you admit (page 230) that those who do the opposite of "walk not after the flesh," "are condemned and out of Christ." Now Paul says, those who walk not after the flesh are in Christ and not condemned, which is the same, according to all rule, as if he said, "those who walk after the flesh are condemned and out of Christ." So says Paul, so says Martin Peterson, and so say I. "Out of the mouth of two or three witnesses shall every word be established." It remains to show how far a man has to travel on foot before he walks. We say of a small child; "It walked," or "It walks." These are two simple sentences, each composed of a subject and predicate: in the first, it is affirmed of the subject, by the predicate, that it has walked. This sentence without any adjunct element, asserts the truth, though the child may have walked only one step. So, when we say of a man, he has walked after the flesh, we declare the truth, though he may have only taken "a single" step in that direction. So you see what becomes of your dogmatical assertion, that the opposite of walk not after the flesh was an expression of continued sin. How the notion vanishes before the test of fair criticism.

My third argument is drawn from the term, Christian. To be a christian, is to be a follower of Jesus Christ. Not physically his follower, but morally; to practice his virtues and emulate his examples. As long as we walk "even as he walked," we are his followers and consequently christians and not condemned. But when we leave his tract, and go one step in the path of sin, we have gone in a direction which Christ never traveled, and become what He never was—a sinner.

In your first article, on page 91, you tacitly admit my first argument to be correct. You say, "If they commit sin against the king, or his subjects they must hear the law of pardon and obey it," etc. Here you teach that they who get into Christ may become sinners, and need pardon and yet remain in Him, than which there is nothing more absurd. You must either
So I answer to Peterson.

ear & mall may sin so as to need pardon and yet remain in Christ, or that you have two ways of getting into Him, (Christ;) either of which is contrary to scripture and derogatory to the character of God. In your first reply, you fully concede the point, where you acknowledge, that the man who walks after the flesh is condemned and out of Christ. I have before proved that he who sins once, walks after the flesh, and you say, he is condemned and out of Christ. Verily, by thy own words thou art condemned.

My last argument is clear, conclusive and unanswerable. With my feet thus firmly planted upon the eternal truth of God, I consider my affirmative fully established, my position invulnerable, and bid defiance alike to your satirical sneers and would-be arguments. Having established, beyond controversy, the point, that one sin places a man out of Christ, the next question that arises is,—"Is it possible for him to get in again; and if so, how is this second transition effected?" I contend that there is but one way to get into Christ, and that, if a person is so unfortunate as to get out, he must retrace his steps and go in as he went before. You fear I have mistaken the thunder for the lightning; I hope your fear is not a tormenting one. You also assert, that baptism for the remission of sins, is one of the main points "under discussion." I deny that baptism has any thing to do with this debate whatever, nor this debate with it. I have admitted at present, for the sake of argument, that all persons who get into Christ, are led in by a sound law of water induction. Then the question is, what effect does sin have upon them, when they fall into it? Hence I have scrupulously avoided saying any thing, that would have a tendency to divert our minds from the point in debate, on the subject of the transition of the sinner from nature to grace.

"Did you notice you failed" to notice the texts upon which I rely with the greatest confidence for the support of my position? In pretending to notice them, you quote 1 John i. 10, "If we say"—and then throw in the modification, (at any time it may mean,) "that we have not sinned, we make him a liar and his word is not in us." Granting that it does mean at any time, does it necessarily follow, that we have sinned since our conversion? certainly not. I am astonished at the blindness (mental,) you manifest in all your comments upon the scriptures. Again you quote James iii. 2: "For in many things (not sins) we offend all," and apply it to sinning against God, whereas the most superficial ought to see, that it cannot have reference to this, for I understand there is only one God—indeed I had always been so ignorant as to believe (fully) in the existence of
only one God, and had ever remained so, perhaps, but for your herculean efforts to reform me to your system of water salvation. If you will suffer the axis of your mental vision to become some-what elongated, you will perhaps be able to discover that the apostle is here speaking of offending persons, and not God. Finding all efforts to call my attention to baptism fruitless, you have tried to get me to leave the point and dwell upon the effect sin produced upon Adam. You ought to know that this point does not involve that, if I were to admit it, (although I do not admit it) that Adam did not die a spiritual death, it would not invalidate my argument in the least, for all will admit, that the effect produced upon him and his posterity, by a single sin was of such a dire nature as to require a vicarious sacrifice in order to his and their redemption and salvation. And if the single sin of Adam called so loudly for the vengeance of a sin-hating and unchangeable God, surely it (a single sin) will not call less loudly now. I did not, when I introduced the subject of the spiritual death of Adam, intended to found an argument upon it, but merely introduced it in a casual manner to show what an awful effect a single sin produced upon its perpetrator and the world; and then my argument was, that the same cause will invariably produce the same effect.

You insinuate that I am one of those unlearned and unstable fellows, who take refuge behind the dark sayings of Paul, and "wrest them to their own destruction." Dear brother, I make no pretentions to classic lore; but perhaps, if our literary attainments were compared, you would not be found to occupy a much more lofty position on the rugged hill of science, than your humble opponent.

Granting your premises, (that water baptism is the door into the kingdom,) to be true, your conclusion, ("that no citizen of the kingdom need rebaptism," ) is also true. For whosoever is in this kingdom, (says your unwritten creed,) verily he is in Christ, where baptism (water) placed him. We have never argued that a citizen of the kingdom would (according to your premises) have to be re-baptized, but that when, by having committed high treason against the king, (e. i. sinned against him) they have forfeited their right to the immunities of the kingdom and been banished from its domain, they need to be re-baptized in order to effect a second transition. Just as a man now, who is guilty of treason, is compelled to take the prescribed oath of allegiance before he can again enjoy the immunities of "our once happy land."

As far as your not noticing me further is concerned, I confess, I little care; for after having (as you requested,) read and
ABOUT PREACHERS.

re-read your articles I have arrived at the conclusion they sa-
vor as much of logical argument, as do the whimsical notions
of the Mormonite of gospel truth. And I think you have al-
ready, more than your watery stomach will ever be able to
digest. May God establish the truth, up-root error and ulti-
mately bring us to see eye to eye. Amen.

Yours with due regard,

GEORGE. L. LINDER.

REMARKS:—"Paper wads," "perforated elders," "pop-
guns," "flies," "blue-bottles," and all other kinds; and in
short, all such like expressions which can have no possible
bearing upon the question, "that every sin which a man
commits puts him out of Christ," would be much better omitted.

Brethren, condense your arguments; give us multum in parvo,
so as if possible not to exceed three, or at most, four pages of the
Pioneer; you can easily come at this, by counting the number
of words in a line, and the number of lines on a page, and then
shape your articles accordingly.

D. T. W.

FOR THE CHRISTIAN PIONEER.

ABOUT PREACHERS.

BRO. WRIGHT: I see from the last Pioneer that bro. How-

ard has left you, on a tour through Illinois and Kentucky, and

I will write to you, and hope you will grant a plain, practical

man, a hearing in your periodical. I have a slight personal ac-
quaintance with bro. Howard, and knowing his worth and cir-
cumstances, I could not refrain from writing a few lines. I

have said my personal acquaintance with brother Howard was
slight; but I have known him through his writings for years
past. And, if there is one uninspired man that has contribu-
ted more than another to lead me out of the mazes and delusion
of religious fanaticism, that man is bro. Howard. Nor am I a-
lone in this. Within the small circle of my own acquaintance,
I have found others, some who are now proclaiming the Word,
who have said the same. The same is no doubt true wherev-
er his writings have circulated. I saw this aged soldier of
the cross some months ago. Tears involuntary started to my
eyes as I gazed upon him, homeless, penniless; his weak limb
the only support of his body as he journeyed, staff in hand, from
ABOUT PREACHERS.

village to village, town to town, city to city. Can it be possible, thought I, that one who has denied himself of worldly honor and wealth; one who has sacrificed health and comfort for the cause of the blessed Master, should now, when the damps of death are about to settle upon his brow, be left unaided, unprovided for, without even the necessaries of life.

But the case of bro. Howard is by no means an isolated one. All over this land of ours can be found preachers, with whom there is a continued struggle to provide for themselves and families. Cases of this kind have come within my own observation. I will relate one: In the early part of the winter my business called me to a certain town, and being detained there on Lord's day, I went to the meeting house to hear bro., whom I knew from reputation to be a good preacher. Truly was I delighted with the preacher and his discourse. The latter was rich in thought, and evidently the result of study. After the congregation was dismissed I was introduced to the preacher, and went to dine with one of the Elders of the church, a merchant of the place. We took our seats at the table, which was weighed down with a variety of the good things of this world, and after thanking the Lord for supplying us thus, sister—the wife of the Elder, remarked: "How very careless bro., has become in his dress; (alluding to the preacher) I could not enjoy the sermon," said she, "for looking at the holes in the elbows of his coat." My first impulse was to make some inquiry into the ability of the preacher to wear a better coat, but I refrained, and resolved to pay the preacher a visit. I did so, and found him to be all that I had imagined. Although something whispered to me, "It is none of your business," still, I could not refrain from inquiring into his pecuniary affairs. My observation prompted this. His coat, after I had taken a few sly looks at it, convinced me that it was getting rather "seedy." A little son five years old was barefooted; and a daughter, and the mother, attired in plain calico dresses, the same worn by them to meeting that day. I said to myself, something wrong here. I knew the brethren were able to sustain their preacher, and I had heard them speak highly of him, I drew from the preacher the reluctantly given information, that the brethren promised him a yearly salary of $800; that he had been preaching for them for sometime, but had failed to realize, by several hundreds, the amount pledged. In a short time I was invited to supper. My countenance betrayed my thoughts as I gazed upon the table. The preacher said to me, "bro., we can only offer you some light-bread and a cup of tea." I looked up, and
saw the faithful wife of the preacher in tears. "Let us be thankful, my dear," said the husband, "that we have bread to eat." Now all this was not in consequence of any want of ability on the part of the brethren; nor was there any unwillingness on their part. It can be explained in a word—neglect.

The above is not a sketch of fancy; nor is it the only case of the kind in the country. "But," says one, "that is not the case in our congregation. Our preacher does not need any thing." Let me ask, Do you know that to be a fact? Let me tell you another thing: When preachers are employed to labor, there is not one in ten, that will go to the brethren and tell them when they are in want of the necessaries of life. You may say they are too independent. And pray, why should not a preacher be as independent as any one else? If they are preachers, they have feelings and sensibilities like other men. It is discreditable, shameful, to any congregation, when their preacher is forced, by necessity, to go to one or more brethren and say, "My wife needs a dress, my children need clothing, bread and meat, will you please let me have some money to purchase these necessaries?" The work of a preacher is a spiritual work, and engaging in this work exclusively, the only earthly reward he asks, is a supply of temporal things. His brethren covenant and agree to supply these wants, and the preacher, forgetful of earthly cares, devotes himself to the providing of spiritual food for his congregation. But, says one, the preacher, should go to the brethren, and tell them he is in want. Well, it may be that he should, but as I have said, there is not one in ten that will. A preacher thinks that the brethren ought to know that he and his family cannot live upon air exclusively, and that the cold blast chills his blood, and that of his family, the same as others; and that brethren knowing this, should supply his wants without being asked to do it. This is what preachers tell me, they think about the matter. Now, a true statement of the case is this: A preacher's duty is to break the bread of life—to supply his congregation with spiritual food. The duty of the brethren is, to see that the temporal wants of the preacher are supplied. Let us suppose a case: Here is a preacher in need of bread, and other necessaries. The brethren, by some means, find it out. They go to the preacher and say, Why did you not come to us and let your wants be known? The preacher confesses his error, and promises when he is in want, to let them know. The preacher says to himself, there are two sides to this, and I will see if their rule will hold good on my side. Lord's day soon arrives: the congregation are all assembled; a hymn is sung, and anoth-
or hymn, and still another; the time when services should have commenced has passed long ago; another hymn is sung; anxious looks are cast at the door; Why don't the preacher come? At last, an Elder arises, apologizes for the preacher's absence; says, indisposition, sickness, or something else has kept him away, for he is very punctual and faithful in his duties. The congregation is dismissed, and taking for granted that the preacher has a valid excuse for failing to attend to his duty, no questions are asked him. Lord's day arrives again. The brethren are all in their places, waiting for the preacher to break them the bread of life. They wait and wait; their patience is exhausted; no preacher comes, and they are dismissed. Well, say the Elders, What in the world is the matter with bro—this morning? Says one he is certainly well, for I heard him singing as I passed his house on my way to meeting. They wait upon their preacher. Why, bro—were you not in the discharge of your duty to day? The brethren waited, and waited, expecting you every moment, but you failed, and we have all been deprived of our usual spiritual repast. Really, says the preacher, I am very sorry, but why did you not come to me, and let me know your wants? But, say the Elders, you should have known that.

Brethren! Sisters! Christians! do we not know that our faithful preachers are in need of those things necessary to supply their temporal wants! Look at the noble, self-sacrificing band of preachers around you. There is a preacher, a graduate of Bethany, Harrordsburg, Franklin, Abingdon, Eureka, or some other college. Years has he been studying to qualify himself for usefulness; hundreds of dollars has he spent for that purpose. Let that man turn his attention to politics, and he would rise to worldly fame and honor. Let him turn his attention with his well stored mind, to one of the learned professions, and he would realize dollars where he does not now see cents. But no! On the watch-tower of Zion is he seen and heard proclaiming the unsearchable riches of Jesus Christ. He endures toil, labors hard, sacrifices much, devotes the entire energies of his mind and body, for poor perishing humanity; the only earthly boon he asks, is bread and clothing, house and fuel.

Brethren, there are some few exceptions to what I am going to say, but take preachers as a class, and a more noble, self-sacrificing band of men cannot be found upon the earth. Do not let necessity drive them from the pulpit to the school-room, the bar, the political arena, or any other vocation. Recollect that all you have belongs to God, and you are only entrusted with it for a short time. God will hold you responsible in the great
day of accounts for what he has loaned you. Let the members of each congregation look well to the wants of their preacher. Do not plead hard times, for, but few preachers, even in the best times, ever had more than a support, the harder the times, the greater the necessity exists for doing your duty in this respect. Curtail some of your own extravagances; deny yourself of some luxuries, that your preacher may have what he necessarily needs.

CHRISTIAN.

The following most effecting remarks which we copy from the Evangelist, published at Davenport, Iowa, are from the pen of its worthy editor, Eld. A. Chatterton, and are the out-burstings of a christian heart overflowing with sorrow. No misfortune can befall a christian man greater than the loss of his companion, the partner of his life, and the mother of his little ones! In his heart and affections, she stands next to the Savior and the Father of his spirit. Those only who have suffered in this way, can fully appreciate, in all their depth and magnitude, the sorrows of our dear brother, on this occasion. We tender him and his three daughters, our sympathies and prayers, trusting that the God of all consolation will abundantly comfort and sustain them under this sad bereavement.

D. T. W.

APOLOGETIC AND PERSONAL.

Some of our correspondents have found themselves neglected of late; and some who have sent for the Evangelist have found that it did not come to them as soon as they expected. The apology is found in an Obituary Notice which appears in this number. We have been called away from our office for a time to devote tedious days and sleepless nights with one who traveled the journey of life with us for more than sixteen years. We saw her calmly breath her last, and but yesterday we followed her to her last resting place, (till the great Trump shall sound,) in the Oak Dale Cemetery, near this city. We feel as having waked in a new and strange world, hardly able to realize what has taken place.

But we wish our dear brethren, and sisters, and friends, who have known us and taken an interest in our welfare, to know, that, though cast down, we are not destroyed. God knows we
have had a bitterness beyond the power of tongue to express; but his strength is greater than our weakness. We never so appreciated the goodness and sustaining grace of God before. We are satisfied now that we have too much depended upon the courageous, cheerful, self-sacrificing one, now torn from us, in hours of trial, and too little upon God. We have severely learned a great lesson. And now we feel an elevation of spirit. We feel as nearer to the bosom of a loving Father. All that we could do was done to save to us the living; but now, from the inmost depths of the soul, we cheerfully say, Lord, receive thine own.

"We feel that we have not time to devote in vain repinings. She bade us all to look cheerful and not sad, during her severe sufferings, and the voice seems to come to us yet—Don't look sad! And we open to the words of Jesus, in his valedictory address to his disciples, and read the blessed words, in beautiful concord, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." The blessed promises, like a train of celestial spirits, loom up to dispel the bitter gloom.

We will not despair, God being our helper; for we have objects for which to live and labor. The three daughters which were graciously given us, demand unceasing care. And we feel more like laboring for the Lord now than ever before.

Let me exhort those who have long known us, that when they shall drop a tear in memory of the departed, to raise with me one note of praise to God for his goodness. Know ye, who wept over the graves of departed ones, that I know better how to comfort you now. Never did I feel so much like going to the abodes of grief and sharing the sorrows of the afflicted. I know the boon of true sympathy in God's people, which is but an outflow of that spirit of the Master, which enabled the historian to say of him, that while standing by the side of Mary and Martha, "Jesus wept."

And here I would express my gratitude to God for the unwearied attention and labors and sympathy of the brethren and sisters of the Davenport congregation. What more could they have done, I know not. God reward them. And in their midst, by the favor of God, I feel secure with my little ones. And who would ask a more faithful, sympathizing brother in the time of need, than our dear brother Challen? No one better understands how to minister joy to the afflicted. After a
little, reader, and you, with the writer of this, shall go down to the dust; but if we are faithful to the Lord, it shall be well. Jesus has been in the grave, and he has taken the gloom away from it.

"The graves of all the saints be blessed,
   And softened ev'ry bed,
Where should the dying members rest,
   But with their dying head?

"O that men would praise the Lord for his goodness, and for his wondrous works to the children of men."

JAN. 22d.

A. C.—N.

EXPLANATION:—The forgoing, together with the Obituary in this number, should have appeared in our last, but was unintentionally omitted.

D. T. W.

DEBATE AT WHITE HALL, ILL.

DEAR BRO. WRIGHT:—During the last week I had the pleasure of attending one of the most interesting and edifying religious discussions, to which I have ever listened. It was held at the town of Whitehall, Green Co. Ill. on the 25th, 26th, 27th and 28th days of February, (Tuesday, Wednesday, Thursday and Friday,) including four days and nights, (as it was carried on at night too;) between our bro. Eld. JOHN S. SWEENEY, of this place, (Winchester, Scott Co.) on the part of our brethren, and Rev. J. B. LOGAN, of the city of Alton, Ill. of the Cumberland Presbyterian Church, the author of a little work on Baptism; and for several years editor of the St. Louis Observer, and regarded as one of the most learned, able and talented men of his Church.

There were four propositions discussed by them, as follows:

1. Immersion in water is essential to Christian Baptism.—Sweeney affirmed.

2. The Infants of parents, one or both of which are believers are Scriptural Subjects of Christian Baptism.—Logan affirmed.

3. Baptism is a condition of the Gospel, precedent to the remission of sins, equally important with repentance and faith.—Sweeney affirmed.

4. All Infants, dying in infancy, and all others who are incapable of being outwardly called by the ministry of the word, are regenerated and saved by Christ, through the Spirit, who worketh when, where, and how he pleaseth.—Logan affirmed.
By the courtesy of our Methodist friends at Whitehall, the debate was held in their commodious church-house, as neither we nor the Cumberland Presbyterians have any house in the place; and was conducted by the two parties, in good order, and apparently with the best of feeling, and great harmony and urbanity. The house was generally filled during the day, with an intelligent, well-behaved, and discriminating audience; and crowded at night, so that many could not obtain seats. As an evidence of the growing interest excited by the discussion, the audiences continued to increase in size to the last. Fortunately, the weather was very good for the season, during the four days of the debate, without snow or rain, and not very cold, which greatly facilitated the attendance of the people, particularly from the country, and at night. Several of our preachers, and many of our brethren, some of them from a considerable distance were in attendance; as also some of the Methodists, C. Presbyterians, Baptists and Universalist preachers, as well as many of the members of these denominations.

I can hardly speak in too high terms of bro. Sweeney, as an able debater and preacher. You, as well as many of the readers of our periodicals, will remember his name, as co-editor of the Bible Advocate, along with bro. Craig, when it was published at Jacksonville, Ill., and with what ability and success he, as well as bro. Craig, opposed and exposed the speculations of Mr. Russell.

Bro. Sweeney is a young man as yet, only about 27 years of age, has more experience in debating with the sects, than any man of his age I have ever known; as this was the ninth regular debate he has had with them, with Universalists, Methodists, etc.—not that he has been the challenging party, and soliciting discussions, as might probably be supposed by some, as in all these debates, where the challenging has been on our part, our brethren (and not he) have been the challengers, and selected him to meet the opponent; and where the challenges have been from our opponents, or other parties, he has been selected by our brethren to meet the opponent; in all cases as the ablest and most competent man available for the occasion that we had in all the country. I regard him as a man of unusual ability and as one of the most promising preachers and debaters we have. He sustained himself, his well-earned reputation as a debater, and the cause of Christ in the most admirable manner; and achieved a complete victory over his opponent, on every proposition. It was a great triumph for the truth and one long to be remembered. From what I could learn of the sentiments of the people and the sects, who heard the debate,
on the merits of it, it was generally admitted by them that bro. Sweeney had the best of the argument, on almost every proposition.

As I attended the whole discussion, and took as full and copious notes as I could, to keep up with the debaters, I am now engaged here in writing it out for publication. It will comprise a pamphlet, (or book,) of about 250 pages, perhaps not so much, or a little more, common duodecimo size, the pages about the size of the Evangelist, or Christian Pioneer; and can be afforded at the price of about fifty cents per copy. It will be brought out as soon as convenient, after being written out and revised; but where, has not yet been decided upon. As soon as issued from the press, due notice will be given in our periodicals, as a copy of the work will be sent to each one of them, and then it will be announced, where it can be had, the price, etc.

I enjoy a great advantage, in having bro. Sweeney present to write out his own speeches, which he is engaged in doing; while I am endeavoring to give as full and fair report of Mr. Logan's, as if he were present, and writing them out himself. The Lord knows, that I have neither disposition nor motive, to misrepresent him, or give an unfair report of his speeches. As he took occasion one morning, during the debate, at the opening of it for the day, to tell the audience that he understood I was taking it down for publication, and to warn them that it would be an ex parte and one-sided affair, I shall be the more particular in reporting him fully and fairly, so as to leave no grounds, if possible, for complaint on the part of him and his brethren.

I regard the brethren as peculiarly fortunate in selecting bro. Sweeney, to represent them in this discussion, as I do not believe that, under all the circumstances, they could have made a better selection of a man to meet Mr. Logan, or any other man the sects can bring forward. But the debate, when published, will speak for itself; and I predict a great demand for it, as it will not only show the different points argued in an able and interesting manner, but contain a large mass of useful and valuable information, for reference, to our preachers and brethren.

J. R. HOWARD.

WINCHESTER, Scott Co., Ill., March 8th, 1862.
"ONE OF THE MEN"

For the Christian Pioneer.

"ONE OF THE MEN."

Brethren Editors: Facts are being developed which show conclusively that the author of an article signed "One of the Men," and published by you sometime ago, labored under a great mistake when he wrote said article. In that article, a position is given some of our brethren which is inconsistent with their former record. If the position assigned, by "One of the men," to these brethren be true, the brethren wish to known it; if false, great injustice has been done them, and they are suffering in the estimation of many brethren by the assertion of "One of the Men." In either case, the brethren should be placed right. Permit me to say, that I have taken pains to learn the feelings of the Missouri brethren relative to the position of "One of the Men," and also, as to who he is. Relative to the author we have settled upon one of three men, viz: D. S. Burnet, Dr. Sheppard, Isaac Errett. I would remark that the presumption, as to the author, is just in the order in which I name them. If neither of these brethren wrote the article in question, no harm is done them. If, however, one of them did write it, let him say so, and the pledge will be redeemed, if thought necessary, to show that he has misrepresented some brethren, or that they are inconsistent with their former record.

CORRESPONDENCE.

Beloved Brethren, Howard & Wright: The Pioneer has made its appearance and I am well pleased with its contents in the main. I hope Bro. Howard will continue his essays on the Book of Revelation. They have aided me much in understanding that portion of God's book, that has long been looked upon as a great mystery.

Inclosed, I send you $2. for which send the Pioneer, to the following persons: * * * I have had some ten additions to the army of the faithful this winter! Praised be the Lord for the success of the gospel.

Yours in the hope of immortality.

R. GARRIOTT.

Alma. Monroe Co. Iowa March 11, 1862.

Dear Brethren Howard & Wright:—Inclosed find two dollars for the "Pioneer" to be applied as follows: * * * If I could give you a word of encouragement, that would be of any benefit, I would be glad to do so. But, when I consider that you are battling for an unfading crown, with full
confidence that you will obtain, if you continue faithful.
what better encouragement can be given, than the promises of
our Divine Redeemer. I would say put not your trust in an
arm of flesh, but in the "Lord of host," who hath said, "I will
never leave thee nor forsake thee!

We should all rejoice, when we see before our eyes, the in-
dubitable proof of the position that we occupy above our re-
ligious neighbors. While they are tore to atoms, by ques-
tions of mere human policy; we have ignored them. The con-
sequences are, we have had a series of uninterrupted success;
while they are doing comparatively nothing. In conclusion, I
will say,

Gird on the armor, watch and pray,
Care not for what the scoffers say,
For Satan's reign will soon be o'er,
While peace shall rule from shore to shore,

Go on, Dear Brethren, H. and Wright,
Your crowns soon will have in sight;
To him who overcomes is given,
The right to reign with Christ in Heaven.

Yours in Christ,

H. Y. Kellar.

LOVINGTON, Moultrie Co., Ill., March 5, 1862.

From "The Evangelist."

OBITUARY.

DIED, January 19th '62 (Lord's-day morning,) Mrs. ELIZA JANE
CHATTERTON, wife of Elder A. Chatterton, of Davenport, Iowa, af-
after an illness of several weeks standing, which she bore with great pa-
tience, and submission to the will of the Lord. It is but proper that some
notice should be taken of this estimable Christian lady. ELIZ JANE CHAT-
TERTON, was born in Bloomington, Ind., July 27th, 1829, and was grand-
daughter of Elder Thomas Nesbit, of that vicinity, the companion and as-
sociate of Barton W. Stone. She, at an early age, professed the Chris-
tian religion; and having married young, she, with her husband, soon af-
after emigrated to the Territory, now the State of Iowa. Though not a-
mong the first settlers, they encountered the privations incident to a new
home in the prairie settlements.

She was the wife of a pioneer preacher, and bravely did she meet and
bear the toil and trials of her responsible position. She proved a help-
mate to her husband, and generously shared in his sacrifices and la-
bors. Her attention to the sick and the suffering, and her hospitality and
kindness to the stranger and her brethren were unbonded.

During her long illness, her patience, courage and meekness exhibited
her confidence in the Father of Mercies. As she lived in the faith of the
Gospel so she died in the blessed hope of Immortality. She has left an
affectionate husband and three children, together with an afflicted mother
to mourn her absence. "Blessed are the dead who die in the Lord."

JAMEES CHALEEN.
And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree: And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manassas were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.—Rev. VII. 1–8.

It may seem to the reader, at the first glance at these quotations, to be unnecessary to give the details of the number of each tribe sealed; but we will see in the interpretation, the importance of doing so.—We give that of Croly again, adding our own remarks to it:

"In the previous chapter, [the sixth seal and universal war,] a divine infliction was predicted to fall upon all nations. The Church might therefore have been presumed to undergo the common ruin. But the chapter intervenes so show that the protection of the Church is provided for by the Deity; four great angels (four great Monarchies) are appointed to keep Europe in peace, until the propagation of the scriptures shall have produced its effect, and the due number required to complete the Church, shall have been called from the spurious religions of Rome, [and Sectarianism,] and the Barbarian countries. Are we not under this superintendence, this restraint from general convulsion, for this purpose, at this hour? [Most assuredly we are.]—How the final security of the Church is to be accomplished, must be for a while even beyond conception."

* * *

The four angels standing on the four corners of the earth, imply an influence exerted in all regions of the world.—The Angel from the East is an angel of protection; the East being the original place of the Church. The Seal of the living God is Conversion, the mark by which his people are to be distinguished in the general catastrophe. The same symbol occurs in Ezekiel, where, previously to the capture of Jerusalem by the Chaldeans, the prophet sees an angel sealing those who were to be preserved.—The 144 000 are the Christian Church. The same expression is used in the 14th chapter, where this meaning can be proved on other and more direct grounds. The mention of Israel does not necessarily imply the Jews. The Christians, the successors of those to whom the
promises were given, are called the "Israel of God," (Gal. vi. 16. Phil. iii 5, etc.) even to the exclusion of the Jews. The Christians are possessed in the New Testament of the forfeited applicatives that originally belonged to the Jews alone—"the holy nation;" "the chosen people;" "the temple of the living God." Besides, independently of the non-existence of ten of the tribes for ages before the Apocalypse [book of Revelation], the list here given is not that of the Jews. Dan and Ephraim, the idolatrous tribes, are rejected for Levi and Joseph; the Christian Church the declared enlargement, and remolding of the Jewish, bearing an especial reference to the extinction of idolatry. —The number 144,000 the square of twelve, the number of the Apostles, implies a complete body or regulated church, raised upon the foundation of one of the Gospel. (Rev. xxi. 10, etc.) The square was the customary sign of perfection.

While we adopt the interpretation of Croly here as correct in the main, it must be borne in mind that he was a sectarian, an Episcopalian "clergyman;" and we dissent from him, on the Paidobaptist assumption, that the Church of Christ was the enlargement and remolding of the Jewish, which was merely typical of it; and the antitype is never the enlargement or remolding of the prototype; which, (antitype,) in this case, followed after the type. While Paul, in one place, (Col. ii. 11-13,) makes circumcision the type of baptism for remission of sins. (not baptism to come in its place,) in another place (Rom. ii. 23, 29,) he makes it typical of a change of heart.

The influence of the four monarchies, or great powers of Europe, began as we shall see hereafter. (in the vision of the Trumpets, Rev. ix chap.) at the time of the reign of the old Napoleon Buonaparte, in the alliance which put him down; is still in continuance, and has been ever since—not however embracing the same four powers exactly. They consisted then of England, Russia, Prussia and Austria. Now France has taken the place of Austria; and it may be that the United States will sometimes be one; as we learn that our country, will probably be invited to take part, or join in, with the three powers of England, France and Spain, in the affair of Mexico, making the four; in order to put an end to the long series of civil wars, that have been raging in that country, and desolating it, for the preservation of peace there, and for some other purposes: this alliance not always embracing the same four powers, but always four in number, as in this, the prophecy; according to which no war any where in the world can become general, involve any one quarter of the globe, the whole world, or last long; as their interference will put a stop to it; as these four having possessions in almost every part of the world, navies and ships on every ocean and sea, and being engaged in commerce with every region of the world that has any; will, on account of their own interests, keep the world in a state of general peace; which, in the providence
of God, is to continue until, as Croly says, the Scriptures by
a general circulation, shall have produced the desired effect,
and the Church of Christ shall be completed and prepared for
the Universal War, eventually to take place. And we see that
the Scriptures have been translated, and are being translated,
into all the languages of the world; and almost everywhere,
along with this, Christianity becoming stripped of its corrup-
tions, and progressing to a state of purity.

By the completion of the Church, we do not understand a
certain, definite number to be saved, as taught by Calvinism;
but all on whom the gospel can be made to have its desired
effect—completion as to that. But such will be the influence
eventually, (it may however be a good way in the future,) of
Romanism, Jesuitism and Infidelity, (see the three unclean
spirits like frogs," in Rev. xvi. 13-16,) that the restraining in-
fluence of the four great powers of the world in favor of peace
will be broken; and then will come "the consummation," the
Universal War.

The "angel from the east," (as the term angel means mesen-
ger and often refers to men,) we regard as some great and ex-
traordinary man, to arise in the Church, in our own times,
through whose influence, by his preaching and writings, pure
Christianity is to be restored to the world, and the Church of
Christ to become prepared for the mighty ordeal, through
which she will have to pass, and the Millennium; as Croly
says elsewhere: "the teachers and holders of the true faith
to prepare themselves by the cultivation of their powers, by a
vigilant purity, by a generous and hallowed courage, for that
high service of God and man in which they may so soon be
called on to act, and perhaps to suffer; and proclaiming to all
men alike the infinite urgency of redeeming the time before the
arrival of a period, that to the whole world of idolatry, European
and barbarian, shall come with a civil ruin, of which the destruc-
tion of Jerusalem was but a type; and with a physical destruc-
tion, that can find no parallel but in the inevitable fury of the
deluge!"

This great messenger or man, like this Universal War, we
find predicted four times, in the four great parallel visions
of this book, (Rev. vii. 2; x. 1; xiv. 6. 7, or 8; xviii. 1,) at
about the same period in each, and each time his office and influence more clearly and distinctly predicted: the first time as
restoring primitive Christianity; the second, as proclaiming
that there shall be no longer delay in the infliction of the judg-
ments of God; the third as preaching the everlasting gospel,
or proclaiming the overthrow of spiritual Babylon; and the
fourth, as enlightening the earth with his knowledge of truth and true religion. We will remark here, that in prophecy the proclaiming of a thing to be done is equivalent to doing it, or being instrumental in it; and as God in prophecy, "speaks of things to come as though they were," the proclaiming of the overthrow of Babylon is prospectively, or in anticipation of her fall, (in the xix chap.)

Dr. Adam Clark's note, in his commentary, on Rev. xviii. 1, is remarkable. He says that the prophet is "referring to some great man who should arise in the Church; and who, by his preaching and writings, should spread the light of truth and true religion over the earth." We leave the reader to draw his own inference, as to whom it is.

J. R. H.

A WORD OF EXHORTATION.

We hear of some, so impressed with the troubles of our country, that they think it would be better to dispense with church meetings under the present excitement till the war is over! And we know of others who seem to be acting with this view: some of the brethren have for some time neglected to assemble themselves together as the apostle has directed. What a mistaken idea! True our troubles are great, but not as great as they might be; no misfortune has yet overtaken us so great, but a greater one might come upon us. We should be thankful for what we have, and not despair over what we have not. Beyond this dark cloud is the smiling face of our heavenly Father. Instead of becoming discouraged on account of our national troubles, and giving over our duty for the time being, we should act right to the reverse. Brethren, if you are really the salt of the earth, you are needed at times like these. When the nation is at peace, and apparently capable of taking care of herself, she does not so specially need your seasoning and saving properties. It is now the salt is needed. How absurd and ridiculous, in the eyes of the world, do those secular christians appear, who put themselves up as the light of the world, and the salt of the earth; and at the very time that light and a savory influence is needed, they are as Egyptian darkness, and
EXHORTATION.

as void of a savor as the refuse that is cast out and trodden under foot of men. Do you never think of these things? Depend upon it the world thinks of them. Your neighbors look at you; they are keen sighted in these matters: and then what is more than all, the Savior and the heavenly Father, and all the holy angels that are sent forth to minister to the saints, see you! and if they rejoiced at your repentance, do you not think they weep now at your apostasy? When did the Savior abate his zeal on account of trouble? When did any of the holy apostles leave off their duty on account of national troubles? When did any of the innumerable company of the New Testament saints, leave off their duty on account of the troubles that loomed up before them in every country and nation whither they were scattered? What would have been the condition of the world had they done so? What would have been our condition at the present? Think, brethren, when you set at home on Lord's day instead of going to the house of God to worship, that if all were to do as you are doing, how many church-houses that have been erected to worship our Lord Jesus Christ in, would stand solitary and alone! not a single voice would be heard in any one of them in honor of our Lord Jesus Christ! the pallor of death would come over the land and gross darkness upon the people! Look at those lovely innocent ones that God has given you. Do you see no sweet invitation in their innocent looks, to teach them of Jesus, and how to worship God our heavenly Father? In view of all the interest that God has manifested for you, can you forget him now and give over the service of his house at a time like this? Look at the very ground on which you dwell and claim as your own; look abroad in every direction; lift up your eyes if you can to the heavens above you, and ask yourself what meaneth all this? and whence came it? Ah, that heavenly Father whose honor you are now despising by neglecting his service, made all this, and he made it for the comfort, happiness and interest of man. Ask the Bible the object and design of all this. The answer is: it was all made for man! With your Bible still in your hand, what do you see? What mean those prophecies and life
giving-promises? What mean all those types and shadows, 
those sacrificial altars and their victims? Why all these? 
What mean the cross of Calvary, the agony and the bloody 
sweat, the passion and suffering of the Son of God? What 
mean all this? Ah, surely man has a friend in heaven; and 
can you my brother, insult that friend, by despising his worship. 
Remember, how soon you may need his favor. Soon all 
that you now possess, and yourself will separate forever. A few 
years more at furthest, and you will have no interest in any 
thing going on beneath the sun. Worms will devour this 
flesh, "the cheek of beauty will lie low in the dust;" and de-
pend upon it, if you are ashamed of Jesus now, he will be a-
shamed of you, then. All that you have done will not save 
you: but as certainly as the Bible is true, if you forget God, he 
will forget you; if you despise his service, he will despise you.

Let us show to the world that we are the children of the 
light, and that we have been with Jesus; let our conduct be 
such, that we may be known and read of all men. What we 
do, let us do quickly; the time is short. Let us meet and wor-
ship in the house of God together. Soon we shall lie down in 
the lonely grave and our dusts mingle together, no national 
troubles, wars nor commotions, will disturb us then; neither 
the thunder nor the earthquake will awake us; the trump of God 
and the voice of our Lord Jesus Christ, will bring us up in that 
day, when all that are in their graves shall hear his voice and 
come forth. May God help us, to prepare now for that great 
day, by walking in all his commandments and serving him 
with reverence and Godly fear. D. T. W.

For the Christian Pioneer:

A SHORT DISCOURSE.

No man can come to me, except the Father which hath sent me, draw 
him: and I will raise him up at the last day. John vi: 44.

This language of the Savior, was spoken to the Jews after 
their murmuring because he had said, "I am the bread that 
came down from heaven." And we find that this passage is
one of the proof texts of Calvinism; and is also much relied on by Armenians, to prove that man is totally depraved.

The *Presbyterian Confession of Faith*, on pages 63 and 64, in the third division of the article on free will, says: "Man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength, to convert himself or to prepare thereunto."

Again on page 187, in answer to the 25th Question of the Larger Catechism, it is stated that "man is utterly indisposed, disable, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgression." I do not object to all the above, but to that part of it which states that man is wholly depraved, by Adam's sin; which is the part of the Armenian doctrine that I also object to, for Calvinists and Armenians are a unit on this subject. The error taught here has been the germ from which has sprung Paido Baptism, which was at first Infant Immerion. This was introduced in an early age, and founded on this principal: "If Infants are guilty of original sin, then they are proper subjects of Baptism; seeing in the ordinary way, they cannot be saved unless this be washed away by baptism. It has been already proved, that this original stain cleaves to every child of man; and that hereby they are children of wrath, and liable to eternal damnation." *Wesley's Doctrinal Tracts*, page 251. Again page 277, Wesley quotes from Origen, as follows: "Showing that every soul that is born in the flesh, is polluted with the filth of sin and iniquity; and that therefore that was said, which we mentioned before: that none is free from pollution, though his life be but the length of one day." Beside all this, let it be considered, what is the reason, that whereas the baptism of the church is given for the forgiveness of sins, infants are also by the usage of the church baptised; when if there was nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them." Again, Wesley says, on page 255:
"Therefore his disciples or ministers are still to suffer infants to come, that is to be brought unto Christ. But they cannot come to him, unless by being brought into the church; which cannot be, but by baptism." Another fruitful error that is founded on this and kindred passages, is that the Father must by a direct operation of the Holy Spirit upon man's spirit, independent of his word as contained in the Bible,—give man a hope, or as others express it give them saving faith, and this again, has led some to another fatal error, which is infant regeneration. "Elect infants, dying in infancy are regenerated and saved by Christ through the spirit who worketh when, and where, and how he pleaseth, so also are all other elect persons who are incapable of being outwardly called by the ministry of the word." "Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the spirit, yet they never truly come to Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they profess: and to assert and maintain that they may, is very pernicious and to be detested." Presbyterian Confession of Faith, pages 68—70

We can see from this quotation, some of the evil tendencies that have their origin in a misapplication of our text; but says the Armenian the above is purely Calvinistic. Grant it; then, as I have abundantly shown, by the foregoing quotations from Wesley, that Calvinists and Armenians are a unit on original sin, and that this must be pardoned or eternal death will follow; so they are a unit on this spiritual regeneration. According to them the individual regenerated is perfectly passive, and the power exerted in their regeneration by the Father, is purely physical.

We cannot conceive of a drawing without some power to draw; and as "no man can come to the Son, except the Father draw him," it is necessary that we should understand the power, which the Father exerts in drawing the alien to his Son. We can conceive of but two powers, that the Father can
A WORD TO THE BRETHREN.

Brethren Howard & Wright: I know of no more suitable text, outside of the Bible, which may serve me for a starting point, than the following words of the great Burns:

"O wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a blunder free us
An' foolish notion."

I have not taken the above caption with the intention of writing any thing vindictive or censorious; no, far be it from one so humble in the walks of life, to assume the position of critic; but I would if possible say a few things to cheer and comfort my brethren and sisters in these times of trial and distress.

It is in such times as these, that we need all the consolation
A WORD TO THE BRETREN.

that can be found either in the word of God or from the exhortations of good men. We hear very much said at present, about "giving up the Bible, and taking the sword:" and, "I do not think it would be any use to hold a protracted meeting, there is so much excitement;" or, "times are so hard it is impossible to pay preachers any thing." The above expressions, and others of similar import, have a very great tendency to discourage those who are not fully determined the work shall go forward any how. If such sentiments are characteristics of Christians, I must confess I have read my Testament to little profit.

This one thing must be clear to the mind of every student of God's word, and that is, no person can receive the approbation of our heavenly Master, without a strict conformity to all things required at our hands. With this point clearly before the mind I would now ask, where is the shadow of authority, for supposing that God will require less of us in times of trial and tribulation, than when all is peace and safety? It can be found no where but in the lusts of the flesh, the lusts of the eye and the pride of life. Indeed, the word of God teaches us that we must watch and pray continually, lest we enter into temptation. Suppose that during the time our Bible is laid aside and we are plunging headlong into the wild excitement around us, we should be called from this world. In what a pitiable plight do we appear before our Judge: and when asked to give a reason for this neglect, we are forced to reply that we were fighting for the things of the world. While we are wrangling and disputing about the things of this life, we are doing nothing to secure the crown of eternal life; and how appropriate will be the sentence of banishment, "depart from me ye workers of iniquity." How strangely are we keeping the unity of the faith in the bonds of peace, while we are disputing with our neighbor or brother.

We do not find that our Savior ever paused in the great work he was sent to do, yet he lived on the earth in times of great excitement. His mission was to pour the balm of consolation into the saddened heart, revive the drooping spirits, smooth
the ruffled brow, ease the aching head, and in short, to banish the ills that beset us in life, and point us to the heavenly banner. He has left us an example, that we should follow in His footsteps. Shall we do it, or shall we mark out a course for ourselves, that is dictated by human wisdom? The holy apostles lived and labored at a time when the wildest excitement carried the people beyond the bounds of reason; human governments were crumbling to pieces; yet they faltered not in the great work of preaching the gospel. If they were persecuted in one city, they fled to another. They braved the howling tempest, stood unterrified before frowning judges, rode undismayed over the surging billows, endured desertions by false brethren, suffered hunger and thirst, heat and cold, and all the insults and indignities that an enraged, bigoted and blinded people could heap upon them. Yet amid all the wild turmoil, the dangers and trials by which they were surrounded, they still continued faithful; they ceased not to labor for the good of poor, suffering humanity. But says one, "we are not apostles;" very true, but we have the same sublime promises to buoy us up amid the toils of life, and the same eternal home to gain that they had. Will it require any less on our part than on theirs, to be Christians? True, they were inspired, but not infallible, for Paul says, having preached to others, he feared he might become a cast away. How many Pauls, in courage, can we have in these perilous times? I pray God that we may have many. How many Loises and Eunices, to rear up Timothies?

Let us all with one accord, and one mind, resolve that the great work shall move steadily forward. We can accomplish a great and mighty work if we but use the means which God has placed in our power. Let us support our Missionary enterprises, our faithful preachers, and go to the house of God as his children should. Let us pray more, preach more, read the Bible more, worship God more fervently, love our Savior and the brethren more, and the world less than ever before. And another thing we must do, and do it heartily and in earnest, support the Pioneer.

D. W. STEWEART.

Bethany, Mo., March 1st, 1862.
Messrs Howard & Wright—Dear Brethren: It gives me pleasure to see that the Pioneer is so much devoted to the one thing needful: to that which is of paramount importance to every man; whether he be a farmer or a mechanic; a merchant or an artist; a lawyer or a doctor; a statesman or a general; a prince or a peasant. I do not undervalue our secular privileges. They are gifts of God to man; and if properly used, they would always serve to promote both our happiness and our usefulness.

But what are all Earth's treasures of gold, and silver, and brass, and iron, and marble; what are all its rich varieties of animal and vegetable products; and what are all its political and military honors and rewards to the man who is not a Christian! to the man who has no hope beyond the grave; who has no right to the inheritance that is incorruptible, undefiled, and that fadeth not away! Of what value was it to Dives that he had been clothed in purple, and that he had fared sumptuously every day, when in Hell he lifted up his eyes in torment, so miserably poor and destitute that he could not procure even a drop of water to cool his parched tongue! How much more to be desired is the destiny of Lazarus, though his probationary state was one of extreme poverty and suffering. Who would exchange the honors of a place in Abraham's bosom, for the carnal gratifications of a mess of pottage, or the varied Epicurean pleasures that last but for a moment?

To make all, then, see and comprehend what are the birthrights of the sons and daughters of the Lord God Almighty, is manifestly the paramount duty of every preacher and editor in the kingdom and patience of our blessed Lord and Redeemer. If this were done, all else would very soon be done. Our affections being set on things heavenly and divine, would no longer be absorbed in the things of Earth. But realizing that "all things are ours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to
to come, we would like our blessed Savior and his apostles, be willing to give up all our earthly possessions, and if need be, even life itself for the glory of God, the good of the Church, and the salvation of the world. And then would speedily commence the Golden Age of the church, so eloquently described by the bards and holy prophets of olden time, when "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the failing together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." Nations also would soon beat their swords into plough-shares and their spears into pruning hooks, and learn war no more. "For then the Earth would very soon be full of the knowledge of the Lord as the waters cover the sea."

Let it then be the chief end of all our pulpits and all our presses to make known Jesus Christ and him crucified; to make all men understand and comprehend what are the riches, and treasures, and fulness of the everlasting Gospel; let every Christian household be converted into a school with special reference to the same object; and let all our institutions of learning be made subordinate to this end, and soon all will be well. Like the primitive Christians we will all love one another, out of pure hearts, fervently; and our political troubles and disappointments will only serve to unite us together more closely and more firmly in the bonds of Christian affection. "As many then as walk according to this rule, may peace be on them, and mercy, and upon the Israel of God."

Affectionately your brother in Christ.

R. MILLIGAN.

PALMYRA, Mo. March 10th, 1862.

Bro. D. T. Wright: Having answered your excellent letter to me, I will send you a few thoughts to fill up the remainder of my sheet, which, if you think them worth publishing, you are at liberty to do so.
Far be it from such an humble individual as I am, though I am sorry I have been reproached with it, far be it from me I say, that I should claim the right of judging all my brethren, or arrogate dominion over their faith, and presumptuously ascending the tribunal without authority from the government of Christ, or a call from the people, should pass sentence on each of them. How foreign that would be from my habits and (I hesitate not to say) from my modesty, none can be ignorant who have a slight knowledge of me. If I could lead exactly the life I choose, having now experienced the manifold malignity of the world, I should wish for nothing more than that, far from all disputation, noise, strife and war, I might be allowed to pass the remnant of my days, even to my latest breath, in calm tranquility and secret solitude, with pious prayers, and devout supplications, in holy meditations, in the humble investigation of our sacred Scriptures, and secret intercourse with God, secluded from the public, and scarcely known to my neighbors, except as far as piety and acts of kindness are required.

My wish is, that I might lead a life of tranquility and serenity, unknown to all others, but known to God, and knowing the love of God and man. But since the nature of my office will not allow me to do these things, in the public station in which I am placed to remain silent on those points which are now controverted among us. I have said what I have learned from God's word, and what I thought would tend to unite the minds of our brethren in the pursuit of truth. I have endeavored to represent the word of God in its native simplicity, which is full of beauty; and to avoid turning plain expressions into enigmas and darkning what is clear. Moreover, whatever I have not observed with sufficient clearness, or whatever I have written inconsistent with the word of God, or unbecoming the dignity of sacred subjects; in short, wherever I may be convicted of having wandered into error, that when apprized of it, I will strike out and correct, with a sense of gratitude, which I shall not fail of expressing, to the person who shall give the admonition. For I class myself among those who cheerfully submit themselves and their writings, to the
SECOND VOLUME OF THE PIONEEER.

opinions and judgment of their most judicious brethren; mindful of the apostolic direction, "and let the others judge."

I think it a greater benefit to be refuted than to refute, in proportion as it is a greater advantage to be one's self delivered from an evil, than to deliver another from one. I count it more excellent to be cured of a disease, than to cure another person. As many errors as my enemies suppose I hold, I will exchange an error for a truth at any time. You may be my censor and judge; and consider my intention, with which these papers, such as they are, are offered to you and to them, and allow them to stand as a perpetual monument of my respect for you and them. Farewell, and cherish an affection for me, and when it goes well with you, remember me.

Yours truly,
J. CREATHE.

SECOND VOLUME OF THE PIONEER.

On the third page of the cover of our last number, we told our readers that we had determined to continue the Christian Pioneer through another volume at least. As bro. Howard, the Senior Editor, and who will do most of the writing for the paper, is still absent, we will not issue a Prospectus at the present. Indeed it is not absolutely necessary, as the present volume of the Pioneer may be regarded as a fair indication as to how the second will be conducted, and will answer nearly every purpose that a prospectus would. Our Terms will be the same as heretofore: for which, see the present prospectus on the fourth page of the cover.

We want every one who is a friend to the Pioneer, to help us. Let each subscriber try, at least, to obtain as many others as he possibly can, and send us the names and the money. Don't be too easily disheartened; ask your neighbors, and the brethren especically, to take the Pioneer. If the first half dozen of them refuse, do not become discouraged and give over; for ought you know, one half, at least, of the next dozen you speak to, may take it; be not weary in well-doing; "sow the seed in the morning and in the evening withhold not thy hand." You
know not what may be in the hearts of the people; you may do an immense amount of good by circulating the proper kind of reading, and we have no doubt that every reader you may obtain for the Pioneer, will thank you before the year is out, for what you may fear he now terms officiousness. So confident are we in the general interest the next volume will possess, that we speak positively on this matter.

And as you love the church and desire its prosperity, and the good of society, so you should labor to circulate among the people, the right kind of religious reading, which, with many, is now, being left off for the war-news and secular matters of the day. When brethren give up their religious reading, they are in a fair way to give up their religion also. The papers and periodicals of our brethren are invaluable co-laborers with our evangelists in giving the people a correct knowledge and understanding of the Gospel. Where the two go together, success is certain to follow. The evangelist will always find his work comparatively easy where these writings are read: and our publications are more easily understood, and better appreciated where we have faithful evangelists. The two should go together and mutually respect and assist each other. We look with a great deal of anxiety and interest to our evangelists. Brethren, be mindful of us, in all your travels and labors, ever ready to obtain a reader for the Pioneer where you can. And may the favor and blessing of God our heavenly Father, attend each of our labors, and make them abundantly useful wherever they may extend.

D. T. W.

ELEGANT EXTRACT.

The Son of God came into the world, not to legislate for nations, not to command armies, not to sit on the throne of universal monarchy; but to teach religion, to establish truth and holiness. The highest end of human nature is duty, virtue, piety, excellence, moral greatness, spiritual glory; and he who effectually labors for these, is taking part with God, in God's noblest work.—CHANNING.
CHRISTIAN PIONEER.

'PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.'—Bible.

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From the Evangelist.

BACCALAUREATE ADDRESS.

Delivered before the graduating class in Kentucky University, June 26th, 1861, by President R. MILLOGAN.

Young Gentleman:—This is an important epoch in your history. You have now attained to your literary majority. And though you are still young in years, it gives me pleasure to say, that you have all completed our prescribed course of studies, in a manner that is both creditable to yourselves and honorable to your Alma Mater. This day is therefore your Commencement. Having been just admitted to the First Degree in Liberal Arts, you have to-day, as the ancient Romans were wont to say, exchanged the Toga Praetexta for the Toga Virilis: and henceforth your associations will be with men.

This is indeed an enviable privilege. It is a distinction to which you have long looked forward with much anxiety: and for the attainment of which, many of your juniors are still pressing forward with a zeal and devotion that will soon carry them to elevations higher than Parnassus; and to streams of living water, purer and deeper than ever flowed from the fountains of Ancient Helicon.
But remember, young gentleman, that wherever much is given, much is also required. This is a law of the universe. It is a principle of all governments, both human and Divine. Be assured, then, that much is still expected of you. Enjoying, as you do, all the rights, and honors, and privileges of our first born sons, I trust that you will ever remember, and gratefully acknowledge, that your Alma Mater has many just and important claims upon you. But more than this, your country demands much of you; and God and posterity will demand much of you.

Do not then, for a moment suppose, that you have completed your course of study. Nay, verily: you have but just fairly commenced it. And should you live to the age of Methuselah, you will find that every day will bring to you for solution, some new problem; some new question of interest. Even now while you are lingering in the last fond embrace of your Alma Mater, the question of your future calling is pressing itself upon your consideration. What shall it be? You must of course engage in something; and you must do it speedily. The educated loaf is a disgrace to humanity. Nay, he is more than a disgrace; he is a curse. Let not then a single day pass, I entreat you, young gentleman, without engaging in something useful. And let this something, if possible, have a direct bearing upon the profession of your choice. Concentrate your efforts. Do not attempt too many things. "A doubled-minded man is unstable in all his ways."

I am aware that necessity knows no law. I know that a man on the frontiers of civilization, is often compelled to be his own farmer; and his own carpenter; and his own blacksmith; and his own doctor; and, in some cases, even his own pettifogger. But such a man does nothing perfectly. He never looks beneath the surface of anything. It is the man who, like Newton or Copernicus, confines his thoughts, and his investigations to some particular scheme of things, that labors for posterity. Select then, for your avocation, as soon as possible, some particular branch of business: and to this, let all the energies of your being be directed. From this, let no earthly object turn
your attention. Only remember Crockett's homely maxim: "Be sure that your are right first; and then go ahead."

But as you are all quite young, and as none of you have yet much experience in life, I trust that a few parting words of advice to you on this subject, from one who feels a deep concern for your present and future welfare, will not be unacceptable to any of you. To the very brief consideration of this theme, I therefore now respectfully invite your attention.

And first of all, allow me to say most emphatical, that your main object should always be to glorify God, and to do good to the human race. Without this object before you, you will succeed in nothing. Without this, all the wealth, and all the learning, and all the honors of the world are but vanity, and even worse than vanity. Without this, it were better for you, that you had never seen a University; and that you had never breathed the pure, balmy air of Christian civilization. But with this object, kept constantly in view, your success in life is certain; your bread shall be given you and your water shall be sure.

This, however, does not determine your special avocation. This is a wide world; and in it there are as many departments of useful and honorable employment. The Tailor, the Shoemaker, the Blacksmith, the Farmer, the Merchant, the Physician, the Lawyer, the Teacher, and the Preacher may all serve God and bless humanity, if they are only faithful in the discharge of their respective duties. Their callings are all honorable, and useful. I do not say they are all equal in point of honor and utility. This may not be true. The position of the foot may not be as honorable as that of the head. But, nevertheless, it is honorable; and both these members are essential to the free and full exercise of our corporeal functions. The Moon does not occupy as high a rank as the Sun in the Solar System; but, nevertheless, she serves to regulate all the planetary motions; and contributes essentially to the harmony and the stability of the whole system.

That which now concerns you, then, young gentleman, is to ascertain for what position in the social system, you are best
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qualified. It is not enough to determine what place is the most honorable. That might not suit any one of you. The foot would make but a sorry figure, if it were substituted for the head: and Diana, though lovely in her place, would perhaps fare even worse than the unfortunate Phaeton, were she to attempt to guide, for a season, the chariot of Apollo. Happy then is the man who finds his true position in life, and who keeps it. It is a great pity to make a poor lawyer out of a poor hostler; or to make a trifling, worthless preacher out of a good and faithful sexton.

But if we succeed in making a good preacher out of a sexton, or out of a lawyer, or a doctor or a student, or any one else, we accomplish a great work: we do much for the glory of God, as well as for the highest and best interest of the human race. And I freely confess to you, young gentlemen, that I would infinitely rather see a friend of mine become an humble, pious, devoted, energetic, and successful preacher of the Everlasting Gospel, than to see him become the President of these United States; or to see him wearing the richest crown that ever sparkled over a monarch's brow.

I would recommend each of you to consider carefully and prayerfully, whether this is not the position that you should all seek to occupy for life: and whether it is not, in fact, the position that God in his providence has marked out for each of you. This is a matter which you must of course, determine for yourselves. On you, personally, rests the responsibility. Neither your parents nor your teachers can, with propriety, decide this question for you. But we may give our advice. This much indeed we should do. And I will therefore, in conclusion, very briefly suggested a few thoughts that may serve to aid you in this solution of the problem.

In the first place then, it gives me pleasure to know that you all profess to be Christians. You have acknowledged, that you are not your own; that you have been bought with a price; and that you are therefore under paramount obligations to glorify God in your bodies and your spirits which are his. Now the question with me is, and the question for you to consider
is, can you discharge these obligations and not preach the Gospel?—With your talents, and education, and other means of doing good, can you glorify God to the fullest extent of your capacity, unless at the same time you spend and be spent in turning others from darkness to light, and from the power and dominion of Satan to the service of the Living God? Paul once said, “Woe is unto me, if I preach not the Gospel;” and can you, young gentlemen, say otherwise, if God should continue to bless you for the future, as he has in the past? I merely ask the question; and I leave you to answer it.

The second thought that I would recommend for your consideration is, that no other calling is so much in harmony with your Christian profession; and consequently, that no other is, on the whole, so favorable for the proper development of your own moral and religious character. This is, to my mind, a very grave consideration. For if the main object of this life, is merely to prepare for Heaven, merely to be educated for a higher state existence, then indeed nothing else should be allowed to interfere with this. Then all our labors and all our associations should, as far as practicable, be made subservient to this one supreme end. And hence I could never recommend any of you to engage in the practice of either Law or Politics. I have long been satisfied, that very few men have sufficient virtue and moral courage, to be either lawyers or politicians.

I mean, of course, no disrespect to gentlemen of these professions: nor do I say, that they may not be honest and consistent Christians. I know that this is possible. But I also know, that it is barely possible; and that it is extremely difficult for any man, who is deeply immersed in the cares and anxieties of either law or politics, to give, at the same time, all diligence to make his calling and election sure. Andrew Jackson could not do it; and Henry Clay could not do it; and James K. Polk could not it. They had to renounced the cares of political life, before they could enjoy the great salvation. And what these men could not accomplish, it may not be safe for you to attempt.
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But the ministry of Christianity leads a man directly to the study and the practice of the highest virtues. He must, of course, know the truth if he would impart it to others: and he must illustrate it by his own example, if he would persuade them to embrace it, and, at the same time maintain a reputation as an honest man before Heaven and Earth. And hence I believe, that the preaching of the Gospel is, on the whole, as favorable for the cultivation of piety, and progress in the divine life, as any other calling in which men can engage in this world of sin and trial.

There is another consideration which, I think, should also have great weight with you in choosing a calling or vocation for life. It is the generally conceded and acknowledge fact, that of all departments of labor, that of the Christian Ministry is now the most destitute of earnest, faithful, and efficient workers. There are not wanting, men to till the soil; to build our houses, and to furnish them with every thing that is useful and ornamental. We have about three times as many merchants as we need; and, at least, five times as many lawyers and doctors. But where are the men that are qualified and willing to take charge of our churches at home, or to carry the bread of life to the dying millions of other lands? And yet from all quarters, and I may even say from every kindred, and tongue, and people, and nation under Heaven, the Macedonian cry is now distinctly heard, "Come over and help us."

Will you then regard this call of Providence; and this earnest appeal of dying humanity? Or will you be content with doing what others could about as well do without you, merely in order that you may enjoy a life of ease and luxury? Young gentlemen, I have higher hopes and expectations of you all. I know you want to live for a purpose: and I am persuaded that you desire to leave the world better than you found it. Go then into the Lord's vineyard, and whatsoever is right that you shall receive.

And this brings me finally to notice the great reward of the faithful minister of Christ. In this world, indeed, we cannot promise him very much except the approbation of a good con-
science, and the consolations of the Holy Spirit. While labor-
ing here he may have to endure many trials, and even many
afflictions. But this is a matter of very little consequence,
so long as it is written, "They that be wise shall shine
as the brightness of the firmament; and they that turn many
to righteousness, as the stars forever and ever."

"A hope so great and so Divine
May trials well endure."

But I would not be too imporunate in this matter. I only
ask you to consider all your relations to the universe; to God
and to man; to time and eternity; and then to decide and
act for yourselves. If you cannot be preachers, perhaps after
a full and careful examination of all the premises, you might
obtain your own consent to become teachers. If you cannot
fill the sacred Desk, perhaps each of you might be induced to
occupy a Professor's Chair; or even a more humble position
in the great work of training and educating humanity. And if
so, I will still hope, that you may be ranked among the benefac-
tors of your age; and that your influence for good, will be great-
fully remembered and acknowledged, when the exploits of an
Alexander, a Caesar, and a Tamerlane shall have been forgot-
ten.

You, live young gentlemen, in a most eventful period. You
enter upon the practical duties of life, just when your own
country is torn by sectional jealouses and rent assunder by
party factions; and while the whole political and religious
world is in a state of revolutionary convulsion. Never was there
a time, when wisdom was more needed in the councils of the
church and in the councils of the nation. And never was
there a time, when the true Christian philanthropist had bet-
ter opportunities to distinguish himself in works of faith and
labors of love.

Go then, my young friends, into the busy world, with a firm
determination, by the help of God, to do your duty. Go
wherever you can do the most to promote the glory of God and
the good of humanity. And, as you go, bear with you, as
the last token of my kind and affectionate regards for each of
DOING THE WILL OF GOD.

you, this Book of life; this Chart of immortality: this only guide

"By which the bark of man can navigate
The Sea of life, and gain the coast of bliss
Securely."

[Presentation of Bibles.]

And now, my dear young friends, I commend you to God, and to that word of his grace which is able to build you up, and to give you an inheritance among all them that are sanctified in Christ Jesus. May God bless you, and preserve you; and finally admit you all to the higher honors and rewards of his everlasting kingdom; and to his name be the glory.

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DOING THE WILL OF GOD.

A Discourse,—By the Senior Editor.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. vii. 21.

These words of our Savior occur near the close of that beautiful discourse on the mount, which we have recorded in the testimony of Matthew; which seems to have been intended by him as an exposition of the true principles of religion, in opposition to the heartless formality and hypocritical worship of the scribes and Pharisees; and thus to forewarn his disciples against the contagious influence of their example, instruct them in regard to the true worship of God, and prepare them for the duties of their ministry in their first mission.

In discussing this subject, we shall begin by enquiring; first, what is meant by the will of God; second, where we are to find that will; third, how are we to do his will: and fourth, the reward and advantages of doing his will, and the consequences to be incurred by a want of compliance with it, both in this world and the world to come.

1. The meaning of the will of God. This word, as used in the New Testament has two meanings, the first implying the
pleasure of God—what is an act of his volition—what it pleases him to do, or require to have done—and generally has reference to something commanded by him, or enjoined on man to do; the second, the covenants God has made with the Jews and with the human family.

We have illustrations of its first meaning in this discourse upon the mount; as being humble or poor in spirit, meek or mild, merciful, pure in heart, peacemakers, suffering persecution for righteousness' sake; bearing reviling persecution and false accusation for the sake of Christ; abstaining from revenge from the adultery of the heart; loving enemies doing good to them and forgiving men their trespasses; avoiding hypocrisy and public display in prayer and alms—giving; laying up treasure in heaven; bewareing of false teachers and many other things, with the golden rule: "All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets;" that is, the sum and substance of their teaching. We have here an illustration of what was the will of God, at the time Jesus uttered the words of our text. Being himself God manifest in the flesh, he uttered the will of God; and in saying to his heavenly Father, on the night of his agony in the garden of Gethsemane, "Not my will but thine be done," he spoke of the will of the flesh, which was averse to undergoing the sufferings before him; as he also said in reference to this, on the same occasion, "The spirit indeed is willing, but the flesh is weak."

We come, in the second place, to the will of God, as implying his covenants referred to, Paul calls both a will, (in Heb. x. 9, 10.). "Then said he, [Jesus,] Lo, I come to do thy will O God. He taketh the first will; that he may establish the second will. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It is also called a testament. Hence when a man is going to die, or before he dies, he writes and leaves behind him what is termed his "last will and testament," in reference to the disposition he desires made of his property after his death and his wish concerning his family. This is not only an expression bor-
rowed from Paul, but seems to have been the custom at his time, derived no doubt from the inauguration of the Jewish law. He says; "For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Let us look at the analogy, and notice the points of resemblance. A man makes his will, appoints in it his executors, signs it and has it witnessed. Now as long as he lives, it has no force, and cannot be carried into execution; and while he is living he can make any changes in it he pleases, but after he dies, no change can be made—it must remain just as he left it, and carried into execution according to his instructions. And even then his executors can do nothing with it towards carrying into execution, until it is produced in court, and there proven by the witnesses to it, to be his last will and testament. Now the old will or covenant of God, the Jewish, was written by Moses the mediator between God and the Jews, (the Decalogue first by the finger of God himself on the tables of stone, but Moses became so angry with the Jews for worshiping the golden calf, that on coming down from the mount when he saw them at it, he threw the tables down in a rage and broke them, and God then made him write it himself,) witnessed by the attestations of Jehovah in the flames, and lightnings, and thunders of mount Sinai, and then sealed with blood. Paul says that Moses "took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of the testament God hath enjoined unto you." Thus Jesus when he died, sealed the new testament or covenant with his own blood, when his side was pierced by the spear, and there came out blood and water—the antitype of the blood and water used by Moses, and showing the union of the two in baptism. The apostles were both the witnesses and executors of his will; but they could do nothing with it, until it was shown sealed by his blood and proven in the court of heaven. Beyond the appointing of an apostle to fill the vacancy of Judas, which as it was done by casting lots, ac-
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COMPANIED WITH THEIR PRAYERS TO GOD TO DECIDE IT, AND WHO CAUSED THE LOT TO FALL ON MATTHIAS, THEY COULD NOT DO A THING UNTIL ON THE DAY OF PENTECOST, WHEN THEY TESTIFIED FOR JESUS AND TO THIS NEW COVENANT. THEY FULLY CARRIED OUT HIS WILL AS HIS EXECUTORS, AND NO ONE SINCE HAS HAD ANY RIGHT OR AUTHORITY TO CHANGE A SINGLE PARTICLE OF IT. IT MUST REMAIN AS HE HAS LEFT IT UNTIL HE COMES AGAIN, THE SECOND TIME.

2. HAVING SEEN WHAT IS MEANT BY THE EXPRESSION, "THE WILL OF GOD," OR BY THE TERM, WE COME NOW, IN THE SECOND PLACE, TO ANSWER THE ENQUIRY, WHERE IS THAT WILL TO BE FOUND? SHALL WE GO TO THE TALMUD OF THE JEWISH ELDERS OR FATHERS?—OR TO THE KORAN OF MOHAMMED?—OR TO THE BOOK OF MORMON, THE "GOLDEN BIBLE" OF JO. SMITH? BUT WHAT EVIDENCE HAVE WE THAT THESE ARE FROM GOD? WE MUST EXPECT HIS WILL TO BE ATTESTED AND CONFIRMED BY MIRACLES; BUT THESE HAVE NO MIRACLES IN PROOF OF THEIR BEING FROM GOD, AT LEAST NO GENUINE MIRACLES, NONE BUT THOSE THAT ARE FALSE; AND HENCE THERE ARE NONE OF THEM FROM GOD. THERE IS BUT ONE VOLUME IN THE WORLD, WHICH CAN CLAIM THIS EVIDENCE, AND THAT IS THE BIBLE—THE ONLY VOLUME WRITTEN BY THE INSPIRATION OF HIS SPIRIT, ATTESTED AND CONFIRMED BY MIRACLE, AND HAVING GOD FOR ITS AUTHOR. HOLY MEN OF OLD SPOKE AS THEY WERE MOVED BY THE HOLY SPIRIT; THE LORD WORKED WITH THE APOSTLES, AND CONFIRMED HIS WORD WITH THE SIGNS FOLLOWING; AND THE GREAT SALVATION WAS CONFIRMED BY THEM, GOD BEARING THEM WITNESS WITH SIGNS, AND WONDERS, AND DIVERS MIRACLES OF THE HOLY SPIRIT. IT IS IN THIS DIVINE, HEAVEN-ATTESTED VOLUME, THAT WE CAN FIND THE WILL OF GOD, AND NOWHERE ELSE; AND IT IS TO THIS THAT WE ARE TO GO TO LEARN IT. CREEDS AND CONFESSIONS OF FAITH WILL NOT DO TO BE TRUSTED IN SO IMPORTANT AN ENQUIRY, ONE INVOLVING CONSEQUENCES OF SUCH A TREMENDOUS CHARACTER AS THE SALVATION OF MAN FROM SIN HERE, AND HIS ETERNAL DESTINY HEREAFTER; AS THEY ARE MEN MADE, FALLIBLE, AND FULL OF ERROR AND FALSE DOCTRINE. NOTHING BUT THE BIBLE WILL DO. IT IS THERE AND THERE ALONE, THAT WE CAN FIND THAT WILL.

3. HOW WE ARE TO DO THAT WILL. TO DO THE WILL OF GOD, IN THE LANGUAGE OF OUR TEXT, AT THE TIME THAT JESUS UTTERED THE LANGUAGE, WAS TO OBEY HIS COMMANDS AND COMPLY WITH HIS RE-
quisitions, under the Jewish system of religion, and to obey the teaching of Jesus, in the discourse upon the mount, and as recorded elsewhere; as he was the end of the law and prophets, but required obedience to them as long as they were in force. To do the will of God now is to obey the Gospel of Christ, and his commandments under the Christian institution. By going back to the day of pentecost, when his will or covenant was publicly attested by the apostles, and their teaching confirmed by miracles, we can see how that will was done and that covenant entered. It was by faith in the Lord Jesus Christ; reformation towards God; accompanied by the confession with the mouth that Jesus Christ is the Son of God as the object of that faith; and baptism by the authority of Christ, into the name of the Father and of the Son and of the Holy Spirit, in order to the Remission of sins—thus implying a relation with all these, by taking their name upon us; with God as our Father; the Son as our elder brother and Mediator; and the Holy Spirit as our indweller, comforter, and the Holy Guest of the Church. To this must be added what follows that formula of baptism, "teaching them [the baptized] to observe all things whatsoever I have commanded you;" as we must not only obey the will of Christ, in becoming his disciples, but must continue doing it afterwards; as it is only by "patient continuance in well doing, seeking glory, honor and immortality," that we can receive the reward of eternal life; and it is only those who do his commandments that shall be termed blessed, and who shall have the privilege of entering through the pearly gates of the New Jerusalem, and enjoy the happiness and glories of the celestial city, forever and ever.

4. We come now, in the last place, to notice the consequences of not doing the will of God, and the blessedness of those doing that will. We have just seen the advantages those possess, who do that will, and who persevere in obeying it unto the end. We find in the language of the text that Jesus says it is not every one who shall say to him, Lord, Lord, or who shall merely acknowledge him, that shall enter his everlasting king-
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dom; but those who not only acknowledge him, but who do the will of his Father in heaven. Ah how much self-deception is there here, among the professed disciples of Jesus!—how many, who have merely acknowledged him, by confessing him and putting him on in baptism; but who go no further; whose conversation, conduct, character and lives, give no evidence of their being his disciples, and are no better than, frequently not as good as, many of the world around them; who seem to be absorbed by a sordid self-interest that swallows up everything else; who seem to be absorbed by the present and to look not beyond it; "whose god is their appetites," in the language of the apostle, "and who mind earthly things;" and whose supreme attention seems to be placed upon the perishing objects and evanescent things of time, which they are so soon to leave, and leave forever.

Jesus has here given an infallible test, by which his true and genuine disciples shall be known: "Ye shall know them by their fruits;" that a corrupt, evil tree cannot produce good fruit, and a good tree, on the contrary cannot bring forth evil fruit; and as an illustration, that men do not gather grapes off of thorn bushes, or figs from briars and thistles. "Wherefore," continues he, "by their fruits you shall know them." This is the infallible test. If they do not exemplify the religion of Christ, in their conversation, their works, their actions, conduct and character their profession is a vain and empty one. Nay, worse than this; it makes them hypocrites, in wearing the cloke of religion while destitute of its character—"having a form of godliness, while they deny its power," in their lives—"a name to live, while they are dead" to the spirit and power of religion; and too often "reprobate to every good work."

As Jesus, in his discourse on the mount, taught the eternal principles of all true and vital religion, he closes with the forcible illustration of the wise and foolish builders: He compares the wise man who hears his sayings, and does them, to a wise builder, who erected his house upon a rock foundation; and when the rains descended and the storm blew, and the
floods beat against his house, it fell not, because he had built it upon a firm and immovable foundation: but the man who hears them, and does them not, he compares to a foolish man, a simpleton who built his house upon sand, and when all these came, and beat upon it, it fell because it was built upon a crumbling, unsubstantial foundation; and great was the fall, for it "fell to rise no more!"

Both these characters heard the words of Christ and both built their hopes of heaven upon something; but the one built them on doing the commandments of Christ, and the other rested his on merely hearing and believing them; but what a wide, what a vast difference in the eternal destiny of each!—and how awful that of the latter—eternal misery and banishment from the presence of God! Such we fear will be that of too many, who seek justification from mere faith in God's word—faith alone, and who refuse or neglect to obey the the commands of Jesus. Reader, rest not your salvation—risk it not—short of doing the commands of the Savior; or you will "build on sand." We close as we began in the language of our text: that it is not every one who merely acknowledges Christ, that shall enter heaven; but only those who do the will of his Father in heaven.

REMISSION OF SINS.
No. 5.

REMISSION OF SINS UNDER THE JEWISH DISPENSATION.

We would perhaps do well to remark here, at the outset of this article, that from the law given to Adam in Eden until the giving of the law of Moses, there was no positive law given by the Lord to man, at least no positive law the penalty of which was death; and from this we draw the inference that there was no such law given; at least we have no account of any such in the Bible. We infer all this from what Paul says in Romans: "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the
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similitude of Adam's transgression, who is the figure of him who was to come." Adam sinned against a positive law, the penalty of which was death; and there was no such law given afterwards with such a penalty, until the giving of the law of Moses; yet death, being introduced into the world by Adam's offence, continued to reign over mankind, even over those who had not sinned as he had. But we are not to infer from what Paul says about the imputation of sin, that he meant men would not be held accountable for their sins, "when there was no law." As the law of which he was speaking, was one the penalty of which was death, of course "sin would not be imputed" to a man unto such punishment, when there was no law for it; just as men now would not be punished with death for the violation of law, unless the penalty of death was affixed to the law. Such we, think is the obvious meaning of the apostle. We also ascertain from this, that the death which Adam was to die, for violating the law given him in Eden, was **temporal death, and no other.** Hence the Psalmist says (Ps. I xxxii. 7) to the Jews: "Ye shall die like men," [like Adam in the original.] making their offences and Adam's alike, where they were punishable with death.

With these introductory remarks, we are prepared to consider the subject of remission under the Jewish Dispensation. As the Jews, like all others of mankind, would be guilty of sin, and sin of all the different kinds known among mankind, it was necessary that the law of Moses should contain provision for the remission of these; we find that it did, ample and complete provision for every sin committed by men, that was pardonable in the eyes of God.

But before we take up the subject, we must notice the language of the Lord to Moses, on this subject, in reference to the offerings made, while the Jews were sojourning in the wilderness of Arabia. It was in reference to the altar and place of sacrifice: "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, and thine sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt
make an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." (Ex. 24—26.) Here we have the kind of altar required by the Lord, as also the place for its erection: "in all places where I record my name;" which place we find, while the Jews were in the wilderness to have been the Tabernacle; and the Temple, at Jerusalem, after that was built. In the book of Leviticus, (chaps. iii, iv, v etc,) we find full and explicit directions and instructions, in reference to sin-offerings, (as it is the remission of sins we are upon,) what they were to consist of, the manner of offering, etc. For the sins of ignorance, if any of the people should sin "through ignorance against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them," a certain offering had to be made: "and if the whole congregation of Israel [in their collective or congregational capacity] sin through ignorance," etc. a prescribed offering had to be made; and it is said in reference to them, "and it shall be forgiven them." From this we learn, not only the extremity of the remission, and the assurance the Jew could have of pardon from the word of God — when the prescribed offering was made in faith and by the right kind of character, for God always has respect to these — but that there was a sin of ignorance that had to be atoned for. This conveys a useful hint or lesson to Christians, and should show them that God is not going to connive, or wink at their ignorance, where wilful, but will hold them accountable where they sin through it, or are guilty of a neglect of duty. As in reference to the laws of civil government, a man is presumed to know the law, and no allowance made for his ignorance of it; so as to the commandments and requirements of God, in reference to Christians, where wilfully ignorant of these. Hence Paul says, in reference to the Old Testament writings "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for instruction in righteousness," etc. "that the man of God may be perfect, thoroughly furnished
REMISSION OF SINS.

unt to all good works." Let Christians remember this, and "disregard the Old Testament less, and read it more, than they do. When a ruler, or any one of the common people "sinned through ignorance," an offering was prescribed for each and after it the words, "and it shall be forgiven him." Then follows (in chap. v,) an enumeration of different sins, and offerings for them; after each of which follow the words, "and it shall be forgiven him." So that the Jew could have the assurance of the word of God, on making his offering, that he should receive the pardon of his sins; and these offerings were of a character or kind to place them within the reach of the poorest of the people.

But it is contended, and with a good deal of plausibility, that there was no real remission of sins under the law, but that the remission was only prospective, pointing forward to the great sin-offering of our Savior, which is the only real sin-offering, capable of taking away sin. This is not argued from anything said in the Old Testament, but from what Paul says in Hebrews: "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins;" and that, "without the shedding of blood there is no remission," and, "the blood of Jesus Christ his [God's] Son cleanseth us from all sin; there was no real remission, under the Jewish Dispensation; and that under the law the Jew, by offering sacrifice, obtained no real remission, but could enjoy a prospective pardon of his sins! Now we believe this to be a mistaken idea, and based upon a misunderstanding of the argument and design of Paul in his epistle to the Hebrews; and that the Jew as well as all the saints and righteous patriarchs, who made sin-offerings to God, did enjoy real remission of sins. There are two things, which, when properly consider, refutes, to our mind the idea that the Jew obtained no real remission. In the first place, the language of the Mosaic law in reference to offering for sin, "and it shall be forgiven him," would lead the Jew to suppose that his sin was really forgiven, and cause him when he had made the required offering, to feel that he was.
pardoned, from this assurance in the word of God; and, in the second place, if there was no real remission by making these offerings, then all the saints of God, who died before the death and shedding of the blood of our Savior, must have died in their sins!—a supposition which cannot for a moment be entertained.—unless it can be shown that they were otherwise pardoned.

Let us now notice the argument of Paul, in Hebrews, and we can easily see the drift of it, and what he meant. Whenever the Jew sinned he had to go to the priest with a sacrifice for it, and have it offered in order to obtain pardon; and in addition to this, the high-priest had once a year to go into the Most Holy Place, in the Tabernacle, with the blood of animals, and make an offering of it, for his own sins and those of the people; thus in addition to all these sacrifices, to ensure the entire cleansing of the people from sin; so that they might be indeed “a holy people,” “a chosen nation,” etc. But the offering of our Savior’s body, and the shedding of his blood, answered once for all; and obviated the necessity of having to make these offerings continually, and that of the offering of blood by the high-priest once every year; nor was it necessary, as Paul shows, for our Savior to offer himself once a year, as the high-priest offered the blood of animals; for then, says the apostle, he must have suffered often since the commencement of the Jewish age; but now once in the end of that age “hath he appeared to put away sin by the sacrifice of himself. And it is appointed unto men once to die, but after that the judgment: so Christ was once offered to bear the sins of many; and unto them who look for him, shall he appear the second time without a sin-offering unto salvation.”

There is also another thing which seems to have been the object of the apostle; and that is the removal of an error into which the Jew might fall, by supposing that the virtue of remission lay in the sacrifices themselves, and thus not looking beyond them to their typical meaning; just as we are charged but falsely, with teaching that it is the water of baptism that washes away sins, whereas it is really the blood of Christ. He
shows the Jewish Christians, that all these sacrifices and this shedding of blood under the law were typical, and pointed forward to the great sin-offering of our Savior: "which was a figure for the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience," as he had to be continually offering them every year and every time he sinned, but Christ "by his own blood entered in once into the holy place, [heaven,] having obtained eternal redemption for us"—eternal, because his one offering was sufficient, and it was not necessary for it to be repeated every year.

Another passage quoted to sustain the position, that there was no real remission under the law, is the following: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." The argument of the apostle here, is the same as before noticed; that is, being merely typical, and having to be thus continually offered, they cannot take away sins as the one offering of Christ; and hence he continues: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified"—separated to him, by becoming his disciples—perfected them as to the conscience, in not having, as under the law, to be continually making offerings, so as to keep the conscience clear of sin: as his one offering is sufficient.

The conclusion then to which we come is, that the Jew under the Mosaic law, when he made his offering for sin, did really receive the remission of his sin; and then had a clear conscience as to that sin; though the sacrifice itself did not take it away, but he received remission, in offering it, by virtue of the sacrifice of Christ. The difference between the remission of the Jew and the Christian, seems to be this: the Jew received remission by his attendance to the type, which pointed forward to the great sin offering of the Lord Jesus Christ; and hence every time he sinned, he had to make an offering; as the nature or
EXHORTATION—A SUGGESTION.

Bro. Wright: I have been thinking for sometime of a matter that I will suggest for your consideration, viz: Would it not be well to have an article in every No. of the Pioneer, strictly exhortatory? We deliver oral exhortations, and we have seen the good effect they have on an audience. Then why not have written exhortations also? I know that the term exhortation means to advise, to counsel; but I mean that we counsel and advise both saint and sinner to duty; that sinners be told what God and Christ have done for them that they might be his sons and daughters; and what they should do to become such, and what the consequence will be if they are not sons. And secondly, that Christians be reminded of what they are—that they are the sons of God—that their names are written in the book of life, and in short, to treat upon every branch of the holy relation they bear to God, and show the necessity of doing their whole duty in order to sustain that holy re-
THE CHRISTIAN'S RANK.

oration. Thus by showing what they are, and what they shall be, if they hold out faithful, and that which they now have and shall have in heaven, they are strengthened and encouraged to endure all hardness as good soldiers. I have said this much, in my awkward and unlearned manner, to give you the idea of what I would suggest; not however with the view of teaching, but of being taught.

Yours in Christ,

W. M. DOWNING.

REMARKS: Bro. Downing's suggestion is a most important one, and we have no doubt that short articles, say from one to two pages, not exceeding two, containing soul cheering exhortations, would make a most valuable and interesting apartment in the Pioneer. Such constitutes one of most essential parts of the labors of a faithful minister. "Exhort one another," is a command of frequent occurrence in the Christian scriptures; and is enjoined to be more frequent and urgent, "as we see the day approaching." And if it was so essential, in the days of the Apostles, most assuredly it is so now, seeing that we are eighteen hundred years nearer that day,—the second coming of our Lord Jesus Christ,—than they were. Who, then, among the brethren, will contribute for this department? Brethren, send us exhortations, short and cheering, such as you know the brethren need at this dark hour. You may do more good in this way, than by writing many long articles of a different nature.

D. T. W.

For the Christian Pioneer.

THE CHRISTIAN'S RANK.

BRETHREN HOWARD & WRIGHT: I have long had it in contemplation to write an article under the above caption, and the more I meditate upon it, the more I am convinced, that it is a subject that we should study attentively. It is a duty incumbent upon every person to make frequent and close observations on things and events as they exist around him. We should
often cast up our reckonings, for currents and counter currents may carry us, ere we are aware, far out of our course. The vicissitudes of time may come and go, but the man of God must and will remain firm and true. If we consider the position of the christian closely and attentively, we will find that it cannot be subjected to the process of comparison with any thing with which we meet in life. But where shall we search in order that our minds may be enlightened in reference to the christian’s rank? If we look abroad over the face of the earth, we will find that three-fourths of its surface is covered with gross superstition; the people are groaning beneath the tyrannical tread of a soul benumbing idolatry, and their hearts have never been warmed, nor their understanding enlightened by the rays of gospel truth. If we take but a cursory view of those nations which are called christian, we will find there exists a lamentable defect; for instead of one solid and impene-trable phalanx, we behold numerous parties arrayed in hostility against each other. The pulpit is prostituted, and instead of hearing the sublime injunction of love and good will to man, our ears are often saluted by harsh invectives, while revengeful ire, and ungo
governed passions are poured fourth in torrents. The teachings of him who “spake as never man spake,” are ignored and cast aside, as being too stale and antiquated, and for the holy words of the Prince of peace, are substituted the metaphysical deductions of bewildered and fallible men. Political ingenuity has grasped the strong arm of religion, and dragged the robes of christianity into the whirl-pool of demagogueism. The precincts of God’s sanctuary have been invaded by a bitter party spirit, and instead of union and strength, each party in the land is striving for the mastery, regardless of the ruin that is being wrought. Our longing eyes have become weakened by the effort to penetrate the thick darkness that envelops us at this point. The soul becomes sickened at the spectacle of the world swallowing the church, and we long for the time to come, when the temple of the living God shall disgorg e the unsightly mass of corruption, that now creates such a nausea. The line of distinction must be drawn between
the man of God and the man of the world. That "we cannot serve God and mammon, is just as true today as when first uttered by our adorable Redeemer. There is no half way ground in the matter, we are either for or against the Lord, and "he that is not for me is against me."

The rank and position of the followers of our Lord Jesus Christ, far transcends that of any human being in any previous dispensation. Angels and hierarchies of the upper realm, have not had bestowed upon them the same high prerogatives with which we have been blessed. Abraham with all his faith, had not the bright example of the Messiah to assist him. Moses with all his gifted qualities, was never cheered by the sweet voice of the peerless sons of God. We enjoy privileges and immunities never bestowed upon Isaac and Jacob, Isaiah and David. One thing which they greatly longed for, but died without realizing, we live to see and hear,—the glorious gospel of our Lord Jesus Christ. Age upon age had rolled away and many good men had passed from earth, ere it pleased the Almighty Father to roll back the curtain from the vast plan of salvation, and reveal to the world, mysteries, hitherto concealed in the bosom of the Deity. What a vast field for research is here spread out before us! Inexhaustable mines and treasures of untold wealth are inviting us to enter and possess.

The most gifted intellect on earth, might labor during the age of a Methuselah, and yet never arrive at the grand climax of perfection in these mysteries. As we can but barely glance at this subject, in one article, we will now inquire what are some of the duties and obligations of those who are citizens of the kingdom of the Messiah.

Is there anything that we can do to advance the cause of our Master? Look around us and behold the untold miseries that are generated among the children of men, in consequence of the introduction of sin into our midst. The yawning gulf of dark despair is opened wide for the reception of thousands of our fellow beings, who are rushing headlong to irretrievable ruin. We have it in our power to dispense the bread of life to those who are now famishing. A kind Providence has
placed us in a fine country, and given into our hands the living Oracles. We have the example of our Savior to guide us in our life on earth. His words of promise are given to cheer and comfort us in this low vale of sorrows. Commands have been uttered to guide us, and make our duty plain and clear to our perception. The opposition to truth and salvation may indeed appear formidable, but our allies and friends are much more powerful than our enemies. The echoes for truth and glory may be still for a time, but like the smouldering fires of the volcano, they will soon burst forth with terrific power. God is on our side; Jesus is our king; the holy Spirit is sent forth to cheer and comfort the sorrow-stricken. The prayers of prophets, angels, cherubim and seraphim continually ascend as sweet incense before God, in our behalf. Our brethren are numerous; they have gone forth with the sword of the Spirit and upheld by the power and might of Jacob's God. Their loins are girt about with invincible truth, and the breast plate of righteousness shields them from the fiery darts of the wicked one. Over the thorny way of life they fearlessly tread, having their feet protected by the preparation of the gospel of peace; and above all they have securely fastened on the impenetrable shield of faith and the hemlet of salvation, and thus equipped and marshalled under the glorious banner of the Prince of peace, who would fear to stand in the ranks?

W. D. STEWART.

BETHANY, Mo., March 9, 1862.

SOLOMON’S TEMPLE A TYPE OF THE CHURCH OF CHRIST.

We are told in 1 Kings vii, in reference to the erection of the great and splendid Temple, built by Solomon: “And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was building.” It may seem singular to most readers of
the Bible, that the Lord, according to whose instructions the Temple was built, should have been so particular in the preparation of the materials for building it with, that when it was built no sound of hammer, axe, or any iron tool should be heard! Every stone, every beam, every plank, used in its construction was to be fully prepared before it was put in! But the apparent singularity ceases, when we consider that the Temple was a type of the Church of Christ, the materials of which are all required to be fully prepared, by faith, reformation, confession and baptism before they are put into the building; or, in plain language, the members must all be thus prepared before being received into the Church. That we are authorized in making the Temple a type of the Church, is evident from what Paul says, Eph. ii. 19-22: ¶Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief [bottom] corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” There is no doubt but that the apostle here had the Temple before his mind, as a type of the Church of Christ. As the most holy place in the Temple was the place which God had chosen as his peculiar place of residence on earth, and where he manifested himself to the priests; so now has he chosen the Church, the antitype, as “the habitation of God through the Spirit.” Every person, therefore, who would receive the Holy Spirit of God, who would have God to dwell in him by his Spirit, must become a stone in this building—prepared first in the manner of which we have spoken, and then built into it. Hence Peter says, with the same type evidently, before his mind, 1 Pet. ii. 4,5: ¶To whom [Christ] coming, as unto a living stone, [the bottom corner-stone,] disallowed indeed of men, [rejected by the Jews,] but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, [in that house,] acceptable to God by Jesus Christ”—as the Jewish high priest
was a type of Christ, "our High Priest," and the common priests, who officiated in the Temple, were typical of Christians who are called "kings and priests unto God," and here by the apostle, (1 Pet. ii. 8,) "a chosen generation, a royal priesthood, an holy nation, a peculiar people."

But how is it with the different sects in putting up this building? Some build it of a mixture of unconscious children, seekers of religion taken in on trial, and adult "converts," so that the exhorter's hammer and the class-leader's axe are heard all the time, in finishing off the building after it is put up; and it is always full of chips and rubbish, ever in progress and never completed! These are our Paidobaptist builders. Others cut down the timbers with the axe of repentance, put up the building with the lever of faith, and then hew it down with the broad-axe of baptism; so that the noise of the workman's tool is always heard in it, and it is ever full of the chips and rubbish! They do their work some better than the first, but have it incomplete. These are our Baptist builders.

But the true and real workman, who understands his business, "a workman that needeth not to be ashamed" of his work, like Timothy, "rightly dividing the word of truth," first fully prepares the materials, so that they are put into the building without the sound of hammer or axe—the heart being changed by faith, the conduct by reformation, and the state by baptism, on the confession of the great cardinal truth that Jesus is the Christ, the Son of the living God. Thus fully prepared, they are "built upon the foundation of the apostles and prophets," with the Lord Jesus Christ as the bottom corner-stone, "for a habitation of God through the Spirit."

J. R. H.

For the Christian Pioneer.

CHRISTIAN BROTHERHOOD.

Men, as beasts and birds, have been disposed in all ages of the world, to congregate and form themselves into society. To unite in one band of fellowship and union. All nature is
harmonious. The trees of Lebanon grow in clumps and clusters, and are embraced in each other's arms of living green, and bow together before the summer breeze, and seem to bud and bloom in the sweetest harmony and peace. The tall grass of the plain, is knit and interlaced, as if by the silken ties of love, and of the tenderest affection. The waters of old ocean, mingle and commingle, and wave kisses wave when tossed by surging winds. The glittering stars in the blue heavens above, seem to greet each other with sunny smiles, and rejoice in each other's company. The little winged songsters like those which sang in Eden bowers, met in harmonious concord, filling woodland, mountain, valley and plain, with melody and sweetest song, and upon the wings of dewy morn, rise into heavenly air, and join as it would seem, in the melody of heavenly song. But all this is but the harmony of the lower orders of creation.

We now come to the crowning master-piece of God's creation Man. What part does he play in the great drama, which brings out in bold relief, the harmony of his designs. In the early ages of the world, men were gathered into families, and were bound together by the relation of kindred. Mankind thus united in the Patriarchial age, experienced much of the goodly feeling of friendship, love and brotherhood. Under the Jewish dispensation, the children of Abraham were united in one great national brotherhood; bound by the love and reverence they had for their Lawgiver and the laws he gave and executed as directed by the God of Israel.

By a critical examination of the history of God's dealings with intelligent beings in all past ages, we are led to the conclusion, that such beings only, as have the faculty of thinking and knowing, are the subjects of spiritual law. All divine law is designed to accomplish some great end, whether it controls matter or mind. The fulfillment or execution of natural law, produces a harmony which pervades every department of nature. Such is the effect of those God-given laws, which are designed for the control and government of the mind of man. God designs that all of his creation shall be governed by law.
Man as an intelligent and spiritual being, is of course a subject of spiritual law, and not of the law of carnal commandments. God’s laws designed to control the immortal mind of man, have ever been universal. He does not make one law for the Jew and another for the Gentile,—thus creating a source of discord. But his sacred rules are intended to govern the whole race of man, and if obeyed, will unite the whole race in one harmonious body, linked together by the golden chain of brotherly love and affection. By obedience to the will of the great Jehovah, the Church of Jesus Christ was planted upon the earth, and his reign was taken up. "Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him." By submission to the will of God the kingdom of Jesus Christ was established, and by submission to his reign it is to stand forever.

The Church of Jesus Christ is the only body or society organized upon earth, by the authority of the King Eternal. And it is the only place where God has promised man protection and happiness, and is the only source of fellowship and union. When men submit to be governed by Jesus Christ, they are by the act of submission, bound to him by the ties of heavenly love, and to one another by the same blessed ties. The church of Christ has always been a unit. Its members have always been of the same spirit. "Now if any man have not the spirit of Christ he is none of his." Rom. viii. 9. Taught by the same great Teacher, and led by the same great Leader. The followers of Jesus all go hand in hand, in their onward march to meet opposing power, the world, the flesh and the devil; and to trample the enemy under foot, and thereby gain a glorious victory over death and the grave. Who would not seek to have this union with Jesus, and this fellowship one with another? Come unto me all ye that labor and are heavy laden, and I will give you rest, says the great Head of the Church. The church is as a bed of down, upon which all the world are invited to lay and sleep in the arms of Jesus.

Man longs for fellowship and communion with man. The
lone shepherd, who makes his solitary home amid the rocky cliffs of the Alpine mountains, delights to see the face of a stranger, and will follow him for miles in order to pass a few words of social conversation, and when the hour of parting comes, he sighs that the charm is to be broken, and with down-cast looks, returns to the solitude of his mountain home, and as he can have no communication with men, he mingles with his herds. But the bleating of the sheep and the lowing of the kine, but poorly supply the place and charm of the human voice. It is as natural for man to love union and fellowship, as it is for the waters of the sea to flow together. All nature is harmonious in its workings to carry out the one object of its creation, which is the glory of God. Obedience to the will of God brings man into the proper channel, and causes him to occupy a proper relation to God and to all of his creation. 'Tis thus he is glorified, and man's happiness, temporal and eternal, is secured, and union, concord and peace prevail.

"True bliss, if man may reach it, is composed,
Of hearts in union mutually disclosed."

April, 1862. J. A. HEADINGTON.

NEBUCHADNEZZAR AND HIS HUNTING DIARY DISCOVERED AT BABYLON.

Among the many remarkable discoveries made in recent years, in the excavations that have been going on, under the auspices of the English and French governments among the ruins of the great ancient cities of Babylon and Nineveh, has been that of the body, or mummy, of the celebrated Assyrian monarch, NEBUCHADNEZZAR, of whom so much is said in the Bible, and who figures so largely in ancient history, which was exhumed among the ruins of Babylon. The discoveries commenced by Layard and Botta at Babylon and Nineveh, are now well known to the literary world; and also how they have gone to confirm the accounts in the Bible of these two great rival cities of antiquity. Let the infidel, who professes to treat the Bible as a mass of fiction, as the invention of ingenious men, to impose on
the credulity of the people, reflect upon these things; and consider, that every discovery made by these men, so far from going to contradict the Bible, in any point, only tend to confirm the accounts it gives.

We saw, in one of our papers, some years ago, that Col. Rawlinson, "who is [was then] at present engaged in prosecuting the discoveries commenced by Layard and Botta, and in exhuming from the mounds of the long lost rival cities of Nineveh and Babylon, the instructive remains of this once gigantic power, has lately discovered, in a state of perfect preservation what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome—the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity, is for the present preserved in the museum of an East India Company."

We recollect also very distinctly to have seen it stated, in the same account, that his Hunting Diary was also found along with his mummy, identifying it to be that of his body, giving the names of his dogs; and also containing an account that for seven years he was in a state of aberration of mind, lost his reason as a man, and his disposition, appetites, and even his human form, became changed to a great extent, to those of the brutal creation, etc. all which in his own record, made perhaps by his own hand, accord with the Bible account, which states that in consequence of his presumptuous wickedness, God deprived him of his reason, and that he was driven out from among men to be a companion of the beasts of the field, and eat grass like oxen, his body became covered with hair, and the nails of his hands and feet became like the claws of a bear or lion! What a great and sudden fall, for the greatest, proudest, and most powerful monarch of the times from his proud and profane self-exaltation, to a state of degradation lower than the very lowest of humanity, to that of a level with the brute creation! Well could the prophet, in prophesying against Babylon, say of the proud Nebuchad-
THE HUMAN RACE.

nezzar; "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High!" Such was the character of this monarch, such his sin; and his degradation, as referred to by him in his "Diary," Such as we have mentioned! And these two proud, populous and wicked cities of Babylon and Nineveh, as had been predicted of them by the Lord, were brought down to a destruction so complete, that nothing but heaps of rubbish and mounds of earth remain to tell where they once stood!—their very location being for a long time involved in doubt and obscurity; and even at last being rendered certain only by the relics of antiquity, exhumed from them, the corresponding with the Bible account of them, in connection with that of the most authentic pagan history.

J. R. H.

THE THREE GREAT HEADS OF THE HUMAN RACE.

ADAM—NOAH—CHRIST: As by Adam all die, even so by Christ shall all be made alive.—Paul.

There are three great heads of the human race: Adam, Noah and Christ; Adam, by creation; Noah, by continuation; and Christ, by resurrection. Adam was the paternal head; Noah, the patriarchal head; and Christ, the resurrectal head, (if we may be allowed the privilege of coining a corresponding adjective.) By Adam the race fell, and were brought into a state of death; by Noah, continued, and placed in a state to obey the commands of God and live, or disobey them and die; and by Christ, they will be raised from the dead to a state of everlasting life, or eternal misery and death! Adam is our dying head; Noah, our continuing head; and Christ our living Head! Adam, on account of his infidelity and disobedience,
lost a world; Noah, on account of his faith and obedience, "condemned the world, and became the heir of the righteousness of God which is by faith;" and Christ, "though he where a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him," In conclusion, by Christ, as the Logos or Word of God, "were all things created, and "for him," and "he is before all things, and by him all things consist." he is "the heir of all things," and "the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence"—"the Alpha and the Omega, the beginning and the end, the first and the last"—"the Almighty."

J. R. H.

SIN THE CAUSE OF STORMS AND HURRICANS.

This may sound strange to the ears of those who are accustomed to regard storms and hurricanes as the result of the action of the laws of nature, in accordance with which they take place. But it is no more strange and apparently inconsistent than to say that sickness and death are caused by sin, which most or all person must admit. Had Adam never sinned, there would have been no death; as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned"—metonymically sinned in Adam. And disease, the cause of death, was thus introduced. Now had the antediluvians not sinned as they did, and caused the deluge, there would have been no storms and hurricanes. Before the deluge we learn that there was no rain, but the earth seems to have been watered by the condensation at night of the vapor, or "mist," exhaled from the earth during the day, by the heat of the sun. There were no clouds, as we learn, not only from the absence of rain, but from the non appearance of the rainbow until after the deluge. Now such is the connection between clouds, the state of the atmosphere producing them,
and storms, that had the antediluvian atmosphere continued, we never would have had any; and consequently there would have been no destruction of human life and property by them. But sin caused the Deluge, indirectly it is true, but it was the prime cause of it; and without it the world would not have been destroyed by water; and the Deluge was the cause of the change in the atmosphere, by which we have storms and hurricanes: therefore, sin was the cause of these, and of all the destruction by them. Thus we reason logically, from correct major and minor members of the proposition, and of course come to a correct conclusion.

J. R. H.

FATE OF THE SEVEN CHURCHES OF ASIA

To the reader of the book of Revelation, it may not be uninteresting to learn from history the fate of these seven congregations. He will see how entirely it accorded with the predictions, in that book of prophecy in reference to them. We will give the prediction as to each, and after that its historical fate.

EPHESUS.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. ii. 5.

HISTORY

"In the loss of Ephesus, the Christians deplored the fall of the first angel, and the extinction of the first candlestick of the Revelation."—This is from the history of the great infidel, Gibbon, in his "Decline and Fall of the Roman Empire," who tells us that it was accomplished by the Ottomans, A. D. 1312. "In Ephesus, at the present day, there are none who even bear the Christian name, so completely is the candlestick removed," says Nelson in his work on "Infidelity."

SMYRNA.

"Behold, the devil shall cast some of you into prison, that ye may be tried; and shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life."—Rev. ii. 10.

HISTORY.

"That the ten years persecution, during which the church at Smyrna suffered, under the reign of Diocletian, was a cruel
and bloody one, perhaps no one has ever questioned, and we need not pause here to quote history for its proof."—Nelson.

Its fate was in accordance with the prediction.

**PHILADELPHIA.**

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth"—Rev. iii. 10.

**HISTORY.**

"Philadelphia alone has been saved, by prophecy—or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length made terms with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect; a column in a scene of ruins."—Gibbon.

**LAODICEA.**

"I know thy works, that thou art neither cold nor hot; I wouldst thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—Rev. iii 15, 16.

**HISTORY.**

"The circus and three stately theatres at Laodicea are now peopled by wolves and foxes." Gibbon.

Such is the historical fate of these ancient congregations, according with the predictions, and that too on the testimony of one of the greatest infidel writers that ever lived, one of the bitterest enemies of the Christian religion. What a lesson have we here for our congregations, which we can see sharing a fate in accordance with their character! How many of these candlesticks have gone out, and their light become darkness! Truly, "the testimony of Jesus is the Spirit of prophecy."

J. R. H.

**BIBLICAL CRITICISM:**

**ON JOHN III. 8.**

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

No passage perhaps, in the whole New Testament, has giv-
on rise to so much criticism as this; and there is perhaps no passage more relied on, by the different sects, to prove the mysterious, abstract operation of the Holy Spirit, in the kind of conversion to Christ for which they contend.

As the same Greek word, pneuma, translated Spirit, in the 5th and 6th verses of this chapter, and in the last part of this (8th verse) is the one here rendered "wind," it should be translated "Spirit" instead of "wind," in the first part of this verse.—The following rendering of the passage, for which I am indebted to our brother, Eld. G. E. Sweeney, of Scottsville, Greene Co. Ill. (the father of Eld John S. Sweeney,) is the best, and most satisfactory translation of the passage, with which I have ever met:

The Spirit speaks where it pleases, and you shall hear his voice, but cannot tell whence it comes, and whither it goes: in this way shall every one be born of God.

The (Greek) word pneuma, here rendered "Spirit," occurs 386 times in the New Testament; and this is the only place where it is translated "wind." It is once rendered "life." To explain and sustain this rendering, (above,) bro. Sweeney reasoned as follows:—On the day of Pentecost, the Spirit spake, and the people heard. The apostles "spake as they were moved by the Holy Spirit." The instrumentality was speech and hearing. When the people, on that occasion, were baptized, they were born of water and of the Spirit.”

To solve the apparent mystery, in reference to the expression "but you cannot tell whence it comes and whither it goes,” turn to the case of Peter on the house-top at Joppa, when sent for by Cornelius, where the Spirit spake unto him:— "While Peter thought on the vision the Spirit said unto him Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.” Acts x. 19, 20. In Acts viii. 29, we find the Spirit speaking to Philip:—“Then the Spirit said unto Philip, Go near, and join thyself to this chariot,” [the Eunuch.] We may remark here, that, in both these cases,—at the house of Cornelius, and that of the Eunuch—when they were baptized,
they were "born of water and of the Spirit." We have first
the work and begotten of the Spirit, through faith in the gospel
or word of God preached; and then the birth "of water and
of the Spirit," when they were baptized. Hence John says:
"Whosoever believeth that Jesus is the Christ, is born [begotten]
of God;" and Paul: "in [to] Christ Jesus I have begotten
you through the gospel."—Hence Paul says to Timothy: "the
Spirit speaketh expressly." In Revelation, we have the ex-
pression seven times, in the address to each one of the seven
churches of Asia: "He that hath an ear, let him hear what
the Spirit saith to the churches."—We come to the interpre-
tation of this passage, in John iii. 8:

1. The Spirit "speaks," as we have shown and "speaks
where he pleases," as we have also shown. It is no inexplic-
able, abstract, mysterious, secret, operation—separate and apart
from the word of God—on the mind and heart of the sinner—but the " Spirit speaks," and "speaks expressly."

2. It is through the hearing of what the Spirit has said
that the effect is produced. The proof is equal to that of any
case in court. The cause and the effect are homogeneous.
The language of the Spirit, is the cause; faith and spiritual
life, the effect.

Our Savior promised the Spirit to his apostles, to guide
them into all truth: "When he, the Spirit of truth, is come,
he will guide you into all truth: for he shall not speak of him-
self: but whatever he shall hear that shall he speak," etc.

We learn, that "the gospel was preached by the Holy
Spirit sent down from heaven," in Peter; and that we are
"born [begotten] again, not of corruptible seed, but of incor-
ruptable by the word of God, which liveth and abideth forever.
And this is the word which by the gospel is preached unto you."

All this exactly harmonizes with John iii. 5, as well as with
the 8th verse. Here we have the true sense of the Scriptures
on the new birth. "No man can come unto me," says the
Savior, "except the Father which sent me draw him;" and
then he explains it or gives the modus operandi: "As it is
written And they shall all be taught of God. Every man
therefore, which heareth, and learneth of the Father, cometh to me." In the last place and in accordance with all this, Paul says: "The Spirit itself beareth witness with our spirit, that we are the children of God." When we have obeyed the Gospel, by being" buried with Christ in baptism," we areborn of water and of the Spirit;" and have the testimony of our own consciousness, that we are the children of God; and with this we have the Spirit bearing witness through the word of God with our spirit, Paul does not say, that the spirit bears witness to our spirit, according to the sectarian theory, but with our spirit—as one witness testifies with another, in a suit in court, And no one can have this witness of the Spirit, until he obeys the Gospel. "Preach the Gospel to every creature: he that believes, and is baptized, shall be saved but he that believeth not shall be damned."  

J. R. H.

Near Exeter, Scott Co. Ill. April 9th, 1862.

CORRESPONDENCE.

ATHOL, Canada West, March 26, 1862.

EDITORS Christian Pioneer—Beloved in Jesus: Let me trust that you are receiving the active and helpful sympathy of fervent brethren in your publishing labors—the recently commenced "Pioneer" in severely trying and extra "perilous times." And knowing a little of the ardor and persevering fervency requisite to urge forward a monthly paper, devoted to the exposure of the self-will of zealous sectism and the exhibition of heaven's loyalty and love, permit me to hope that you have wisely "counted the cost" and boldly determined to endure hardness as steadfast warriors under the Divine Captain and Leader.

It is a pleasure to observe, that you desire not to encourage the war spirit underCesar, while encouraging and urging forward the soldiery led by the Lord Jesus.

In Canada, the number of disciples we find set down in the
Census estimates, at between four and five thousand. The churches of disciples in New Brunswick, Nova Scotia, and Prince Edward Island, are not numerous, and several of them do not embrace a large membership; but taking Canada and the other provinces named, you would if on a tour among them, meet with as sterling friends of heaven's oracles, and as true adherents of Jesus our Lord, as any where in North America, so far as my knowledge extends. This, however, let it be noted, is not mentioned in the spirit of a boast, but a fact in which you and your readers will rejoice.

The Great Master reward you for your efforts to nourish God's children, to take the veil off partisans' eyes, to "loose them and let them go," and to proclaim Christ's grand message of favor, to the secessionists from the Divine government.

Your brother in the faith,

D. OLIPHANT.

REMARKS: Dear Bro. Oliphant:—All the numbers of your excellent periodical, "Banner of the Faith," from May to March, have now been received. It is a welcome visitor at this office. We gave a notice of it in our last, on the third page of the cover. Please accept our thanks for the above kind letter which you have been pleased to send us. It affords us much pleasure to hear of the faith of the brethren in Canada and the Provinces. In many parts of the United States, the Cause is suffering severely on account of the civil war. Truly this is a time of great mourning and lamentation with us! May the Lord save his people, and bring them safely through this fiery ordeal. Our periodical labors are not remunerative; we have not the pecuniary encouragement we should have, yet "having put our hands to the plough," we do not wish to look back." The brethren may yet sustain us, if they do not, we shall receive our reward of the heavenly Father.

Your fellow servant.

D. T. W.

LETTER FROM ELD. N. E. CORY.

DEAR BRO. WRIGHT: I held a meeting at Springfield, embracing the 2nd Lord's day in March, which resulted in sixteen
additions to the army of Christ. Among the number were one Methodist, four United Brethren, one of whom was a preacher of considerable note, and nine immersed. I also held a meeting at Indianapolis embracing the fourth Lord’s day in March, which resulted in five confessions to the Lord Jesus, to whom be all the praise. I will also state, that there were four immersed here on last Lord’s day, that made the confession under the labors of our dear bro. Samuel Lowe. Thus you see the Lord is blessing the labors of his servants in this State. To him be the praise.

Yours in hope,

N. E. CORY.

OSKALOOSA, IOWA, April 8, 1862.

EXTRACT OF A LETTER FROM ELD. W. M. DOWNING.

Eld. D. T. Wright—Dear Bro: My ardent desire for the continuance of your excellent paper, must serve as my apology for intruding upon you with a short letter. And while I freely admit that many of your readers and correspondents are able to more fully appreciate your worthy paper, than I am, I deem it (in rendering to all men their dues) no less my duty to the Editors of the Pioneer, to esteem them very highly for their work’s sake.” Indeed I am proud of the Pioneer; it is an eager looked for and welcome visitor with me. And I thank God that in his good providence it has so opportunely and appropriately made its appearance these beclouded and soul withering times. It has saved me from many hours of sadness—it has filled me with joy and gladness, and caused me to thank God and take courage: and I humbly trust that it has been a like blessing to your readers generally, and I hope that before the present volume closes, you will have received the evidence of it from many worthy and influential brethren, in long lists of subscribers with the money for the same. May the Pioneer be sustained and still continue to be a blessing to many hundreds yet. If the brethren will take bold of it in good earnest it can be sustained, and that too, by a comparatively small effort. If I had only the subscription price, and knew that I would get no more money for the next twelve months. I would give it for that paper.
Bro. Wright, do all you can through the Pioneer to arouse an interest among the brethren in its behalf. Tell them to make a strong effort, and a quick effort, and never to give up the work until they have succeeded in carrying its head above the billows and waves of these unpropitious times. What money and energy will not men lay out to accomplish a worldly end! and if we will not do as much for the cause of Christ, do we not demonstrate that we value the world above Christ and his salvation? Surely we do.

Yours in the hope of eternal life,

W. M. DOWNING.

Howard's Corner, Grundy co., Mo., March 2, 1862.

Remarks; Such manifestations for the Pioneer and our humble labors in conducting it, are encouraging and most gratifying. And as a consciousness of the Divine approbation of our humble efforts for the good of humanity, and of our reward in the future, when every one will receive according to what he has done, whether it be good or evil, is our main encouragement and only hope, and not dollars, and cents as a compensation, for these we do not receive, such expressions as the foregoing cause us to feel thankful to the Father of mercies that our efforts are appreciated, and to take fresh courage.

Bro. Downing is a beloved and highly esteemed preacher wherever he labors, and is one of those whole soul brethren who show their faith in the Pioneer by their works. The labors of his hands in sending us names and money, equal the expressions of his pen. With enough of such brethren we could make the Pioneer still more useful.

D. T. W.

We make the following extract from a private letter written to us by our most estimable and worthy brother M. A. Thaxton, who is known personally to many of the readers of the Pioneer. Our sympathies are with him and his christian companion, sister Thaxton, and his christian mother, together with all the distressed relatives of these sad bereavements. Bro. Benj. Thax-
CORRESPONDENCE.

James deceased was a native of Virginia from which State he emigrated to Missouri. We made his acquaintance in 1846, which continued ever afterwards, pleasant and agreeable. We have enjoyed much of his hospitality and kindness, and it affords us pleasure to say, that he was truly a kind husband, an affectionate parent, and a good neighbor. He possessed strong natural abilities, and was a man of general information, very pleasant, social and agreeable. He made the good confession some years ago, and was baptized into Christ; but the Tempter in an evil hour, would assail him through an unfortunate appetite which he had previously formed, and at this weak point, he fought many a battle with the destroyer, and we humbly trust, when through the deep waters he was called to go, that the Holy and the Just One, whom he had tried to serve, conducted him safely through, to the haven of repose, where the wicked cease from troubling and the weary are at rest.

D. T. W.

EXTRACT OF A LETTER, FROM M. A. THAXTON.

Eld. D. T. Wright—Dear Bro: I have received two letters from you; one, just before I left Chillicothe, the other some three or four weeks since. You no doubt think it strange that I have not replied to either of them. The truth is, I have no valid excuse to offer for my long neglect, though the circumstances that have surrounded me tend somewhat to mitigate my offence. Just a few days after receiving your first, I was summoned to the death-bed of my father—It then became necessary for me to move to this place, and take charge of the farm. It took some weeks to accomplish this; and just as we had got settled down in our new place, Death, again, visited our little family circle, taking from us our little babe,—a girl—aged a little over two years. A day or two after her death your second letter came to hand. These circumstances, while they palliate in some degree, fall far short of clearing me from the charge of neglecting an old and much valued friend. This confession—honestly made—is due you; and now I will
not ask you to forgive me, for I feel confident you have already done it.

I, in common with every body else, have had many troubles during the past few months. The first—except some of minor importance—being the death—the unnatural death—of H. Clay Merrill. I was the first among his friends to hear of his untimely end, and being nearer to him than any others, the melancholy task was mine to seek his remains, and prepare them for the grave. Next came the death of my father. His reason having been driven from its throne, some months before his decease, and his physical health became worse and worse constantly till he died. His death, as well as Clay's, was brought on, remotely, by the troubles now distracting our country. My father talked but little, if any, about his future prospects, but I trust his spirit is in a better world. He seemed to be conscious, all the time, his end was near, and spoke often of his death as at hand, and certain. I thank you bro. Wright, for your sympathy, and I can assure you, that the respect you manifest for the memory of one who was always a kind father to me, was reciprocated by him, during his whole acquaintance with you.

Our feelings had hardly began to recover from the previous shock, ere they were again rudely, aye, most rudely touched. The little bud of promise which we had for two years nurtured in our bosoms, and which we fondly hoped to see blossom in our home here on earth, was plucked by the angel of death, from the cold, uncongenial soil of earth and transplanted into the Paradise of God; there to bloom in immortal youth and beauty forever. You said in your last letter, that our interests were all accumulating in heaven, that the ties that bind us to earth were constantly being broken. I thank you, dear brother, for the thought, as I think I can almost fully realize its truth. I have buried four children—all I have but one—besides many relatives and friends who have gone to the "Better Land," and in the death of each a link is broken that binds to earth, and another share of stock taken in the bank of Heaven. Truly "our interests are accumulating in heaven!" I try to
Having resolved upon the publication of a second volume of the Christian Pioneer, it becomes necessary for us to announce it in advance, in order to apprise our subscribers and readers of our determination; and it is necessary for us to say something in reference to the course we expect to pursue in conducting it.

We will here remark, that in publishing the first volume now brought to a close, we have had to labor and contend with difficulties, of a peculiar and serious character, not foreseen by us, when we began our paper—difficulties of a pecuniary character, connected with the prevalence of the civil war in which our beloved country has become so unhappily involved; but which we hope will soon be brought to a termination; and with that the return of peace, prosperity and happiness to the country. Had we been aware of the approach of these difficulties, and of the "hard times" by which the country has been oppressed, before we began the publication of the Pioneer we should no doubt have postponed it until a change in times for the better; but with the prospect before us at the time, of a compromise of our national difficulties, we procured a press, type, etc., and began the publication. And "having put our hands to the plough," we resolved not to "look back," but to go on with the enterprise.

As to the course we expect to pursue in conducting the second volume, it will not be necessary for us to say much, in addition to what we have already said to our readers. The Pioneer will continue to be devoted to the advocacy and defence of
the great cause of primitive Christianity, in its faith and practice—as it emanated from the apostles of Christ, and as to be found on the pages of the Living Oracles of the New Testament. Our great object will still be, as it has been, to aid in the Restoration and Extension of pure, unadulterated Christianity; and in the exposure and eradication of all antagonistic error, wherever it may be found: subservient to which we expect to continue to give the usual variety of articles, original and selected, to be found in such periodicals among us; as Discourses, Essays, Biblical Criticism, News of the Progress of the Gospel, Obituary Notices, etc.: in short, it will be our constant aim to make our paper every thing that such a periodical should be; and to avoid every thing that should be excluded from the columns of such an one; so as to render it as useful as possible, and worthy of the patronage and support of the brethren. In our past labors for the cause, we trust that they will have the pledge of what we shall endeavor to make our paper for the future. While such questions and topics will be discussed in our columns, as come properly within the sphere of such a paper, we intend to scrupulously exclude politics, religious speculations, and personal controversies among brethren, calculated to engender strife and ill-feeling, and produce schism in the body of Christ. We intend to exclude entirely the discussion of the question in reference to Christians bearing arms, or engaging in war: as enough has already been said upon it, in our columns, and we are convinced that the further discussion of it would be attended with no practical benefit at present, perhaps with evil and injury to the cause.

We are gratified in saying, that notwithstanding the pecuniary difficulties and hardness of the times the circulation of our paper has continued gradually to increase and extend—not only in our own State, but also in other loyal States to the Union. And we are also gratified in saying, that wherever it has gone, it has generally met with the unqualified approbation of the brethren who express themselves as highly pleased with it, and determined to do all they can in its favor.

To all the brethren who have aided us, we return our most
sincere thanks; and hope that they will, not only continue their subscriptions, but redouble their exertions for it. Let every subscriber procure an additional one, and send us, with the money for the subscription. Brethren you see the magnitude and importance of the enterprise, in which we are engaged and the importance of exerting yourselves for us; and we hope that you will do all in your power for our paper. The making of money is not our object; or we would have engaged in something else; but the advancement of the cause and Kingdom of the Redeemer. We call upon you, then, to exert yourselves, and do all you can for the Pioneer.

TERMS.

One dollar per year to single subscribers; for five dollars six copies will be sent; for ten dollars thirteen copies; and for twenty dollars, twenty-five copies. Payment invariably in advance. Current money of this, or other States of the Union, will be received in payment; or gold in small sums carefully enclosed, will be best.

All articles for insertion in the paper, to be addressed to the editors; and all orders for the paper letters on business connected with it etc. to be addressed to

D. T. WRIGHT.

LINDLEY, Grundy Co. Mo.

OBITUARIES.

From the Harbinger.

I have to-day learned that the venerable Elder Joel H. Haden departed this life about two weeks ago, at his residence, in Howard Co., Mo. I have no particulars of his death, and cannot prepare an obituary—perhaps Bros. Boone or Gains may have done so. I desire however, to announce the fact, that the numerous friends of Bro. Haden may be advised of this sad event. He was about 75 years old, and had been a preacher near 60 years. He was a pioneer in this glorious cause—was a man of fine talents, and a very popular and efficient speaker. He came to Kentucky when very young but has resided long in Missouri. His aged companion proceeded him to the grave some three years, but he leaves four children, and a number of grand-children, brethren and friends to lament his loss.

Feb. 20, 1862.

T. M. A.

Departed this life, on the second day of April, A. D. 1862, at his residence in Bethany, Mo. Joseph F. Collier, aged 43 years, 3 weeks and 1 day, leaving a christian companion and three children together with a
large circle of relatives and friends to mourn his death. His remains
were brought to Trenton, the home of his parents, and were intered with
the honors of the Independent Order of Odd-Fellows.

When young, brother Collier read the advise of the Wise man: "Re-
member thy Creator in the days of thy youth," and chose his portion
with the people of God, and took his stand on the side of Messiah, and
from that day forward, the leading characteristic of his life, was to honor
the Savior and advance his cause. Often have we taken sweet counsel
together, and worshiped God our heavenly Father in the same Sanctuary,
set at the same Table, partook of the same loaf, and drank of the same
Cup, in memory of Him who gave himself for us. He died as he had
lived in the faith of the Christian religion, and truly may we say, "Blessed
are the dead who die in the Lord." Our christian sympathies are
with sister Collier and her three little children, in this sad bereavement.

We know the anguish of heart and the bitterness of her sorrows are
great, for he that was to her as a savior and a protector here, in fighting
the battles of life, is taken away, but then we know too, that the grace of
our Lord Jesus Christ, to whom they had given themselves, is abundantly
sufficient for all the ills and misfortunes of this life. May the consolations
of that grace, sustain her and all the dear relatives of our departed
brother.

D. T. W.

Died, March 21, A. D. 1872, Robert S., son of James and Anna S. Tol-
son, near Nevada, in Grundy county, Mo., after an illness of eight days,
age five months and sixteen days. He was a lovely child, innocent and
pure; but he is gone!

"I laid my hand upon his brow, and it was damp and cold,
His deep blue eye was glazed and fixed, the fearful tale was told;
I gently pressed his little lips, I felt his parting breath,
I gazed upon his little face, I asked can this be death?

I laid his little body down, the vital spark had fled;
I gazed again upon my child, the lovely and the dead;
And that dear little face was there, so peaceful and so mild;
I could not wish him back again; but, oh, he was my child?

Ah, could I mourn, his little heart no longer heaved with pain;
That sickness could no more distress, nor fever parch again;
That he drank from that pure stream whence living fountains flow,
Escaped from life's dread buffeting, its sorrows and its woe?

No, though a bud of promise, thou, my bright, my precious one;
And though my heart had well nigh burst, when death his work had
done;
And though many a weary hour have thy infant smiles beguiled;
I would not wish the back again, my child, my lovely child!

No, to thy mother's fostering arms thou was but lent, not given;
And thou hast early found thy way into thy native heaven;
Now in the bosom of thy God; from every sorrow free,
I would not wish the back again, but would go to the."

ANNA S. TOLSON.
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