1866

The Christian Pioneer, Volume 6, 1866

David T. Wright

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Prove all things and hold fast that which is good—Bible: Great is the truth and mighty above all things, and will prevail.

VOLUME VI.

CHILlicoTHE, MO.
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1866.
To write a preface to a volume before it is published, is no easy task, and yet such is the undertaking now before us. Custom has obtained and still holds with most publishers, requiring them to give the reader, in the form of an introduction or preface, a general outline of the contents of their work. But to do this before we know ourselves what those contents are, is impossible. We can, at best, only give an outline of what we intend to publish. But in doing this, we meet with another insurmountable difficulty, as we shall do but comparatively little of the writing ourselves, having to do the mechanical work on the paper measurably with our own hands, we have not the time to write, and other brethren write for us, hence it is more difficult to divine the outlines of their labors, than it would be to speak of our own. But still we must have a preface; it will not do to be out of fashion!

Well, then, to state in brief, we shall labor to maintain the supremacy of Christ and of the holy scriptures over all the combined forces of infidelity and sectarianism, under whatever form or shape they may present themselves. We shall advocate the gospel of Christ as taught in the New Testament, and oppose the teachings of fallible men in their books of discipline, confessions of faith, and traditions of their fathers for the gospel. We shall labor for Christian union on the word of God, and that alone, and for the abandonment and destruction of sectarianism. We shall do all we can to encourage and strengthen those who are trying to live godly that they may hold out faithful till death and receive the crown of life. We shall try to speak so plainly that all can understand us.—Articles tending to engender only strife and contention among the brethren, with no perceivable good, will be rejected. Nothing of a political or secular nature will be published in our pages. The Pioneer shall be strictly a religious paper to the exclusion of everything else. We shall spare neither pains nor expense to make it a welcome visitor and companion to every lover of truth.

The year '66 has been designated by writers or prophecy as the beginning of a most important era in the world's history. We shall closely observe the signs of the times and the Savior's admonition, "be ye also ready, for you know not at what hour your Lord doth come," that we and our readers may stand in constant readiness looking for the glorious appearing and coming of the Lord.

There has never been a time within our day when faithful and intelligent preachers of the gospel were more needed than now. The harvest truly is great, but the laborers are few. We shall do all we can in the present volume to encourage the preaching of the gospel. For it is the power of God to save our fallen race.—Those not saved by the gospel will perish forever!

We begin this volume of the Pioneer with most flattering prospects for its efficiency for good. Able and devoted brethren have promised to write for its pages. But with a limited circulation it will have a limited influence. Brethren, shall this be so? Shall the zeal and the talents of our ablest brethren be cast to the winds and lost, by the lack of a circulation? Shall we not rather all be co-laborers in giving to the people the word of life? And may we not trust that every brother and sister into whose hands this may fall, will give us their influence, and help to extend our sphere of operation that we may do more good?

We shall give the usual variety found in similar publications—such as discourses, sermons, and essays, original and selected. We shall also publish reports of the success of the Gospel, and short obituary notices. In short, we shall labor honestly and earnestly for the good of the cause. What we do we
intend to do with all our might. But now after having given this brief outline of the intended contents of the volume, we must not forget that while we devise our way the Lord directs our steps. To him we must look for health, strength, protection, and guidance while filling up the outlines of this preface.

We know not what a day may bring forth. The sun may shine to-day, and to-morrow the heavens may be overcast with dark clouds. We may work to-day in printing and writing for the brethren, and to-morrow be locked in prison. The Lord is our only help. He is our shield and our high tower. We commit ourself and our labors into his hands. Brethren, pray for us, that we may be delivered from wicked and unreasonable men, for all men have not faith. And now, dear reader, the grace of our Lord Jesus Christ be with you. Amen.

D. T. WRIGHT.

JAN. 1, 1866.
Man is both animal and spiritual in his nature, the first connecting him with this world, the other with the world above us; the former serving only the purposes of the Present; the latter having reference to a state of eternal life and unending happiness. This division of the nature and destiny of man's being, subordinates the present to the eternal, and the animal to the spiritual, and makes his solid happiness to depend on his higher nature, and characterizes his happiness as spiritual. Hence, in him, the lower nature is designed to be wholly subordinate to the higher, the animal to the spiritual, in order that his life on earth may be one of happiness, and not simply of animal enjoyment.

To realize this purpose and destiny, it was designed, in the creation of his being, that he should make his actions the result of reflection, and not of passion. The passions were given him as impulsive forces, not directive powers. This subordination alone will secure his happiness. The reverse will bring ruin and destruction.

Passions are good or evil just as they may be directed or exercised. As they have no directive reason in animals, the doers which the passions commit in them, have not the quality of right or wrong. But as man's actions are by the highest authority, regarded as possessing this
attribute, then we know that man has in his nature a directive power to control and subordinate his passions. This directive power in him is what we call reflective reason, as distinguished from the unreflective reason in animals.

This distinction between man and the animals below him, gives rise to another important fact as regards the actions of animals and of men. This concerns the consequences which flow from an act. In the former, the action concerns only the immediate object of the action. All the injury is confined to the object on which the injury is inflicted. But, in man, or as regards his actions, the injury following, or growing out of the action, may fall on the subject as well as the object. The injury extends, indeed, farther than the immediate object. It may reach his family, his friends, his community, his state or his race. This fact aggrandizes the importance of his actions immeasurably. It is the most awful and terrible fact to be found in his history, when his actions have an injurious quality and tendency; but the most glorious and beneficent when the action, both in its nature and influence, is good. Illustrations of this truth are to be found in every period of his history. His history has accumulated an immense mass of facts corroborative of this truth; and they ought to be to him now a magazine of power, to excite his reflective powers, and to call his attention to the infinite importance of thinking much and well, before his will expresses itself in an action. Since results of so diverse a character may flow from his actions, he ought to reflect that the choice he may make, may not only affect him, but others; and that thoughtlessness on his part, may bring ruin on all whom his act may affect.

Unfortunately for many an interest, men have but rarely so acted. The sad tales of woe and distress that wring the heart even by their narration, tell us too plainly how little thought and reflection men have often given to their acts, or to the consequences which might follow. They are so charmed and fascinated by the present, that the future engages none of their attention. The present engages and absorbs all of their thoughts; the future is indefinite and uncertain. The present is the domain of sense and passion; the future of reflection and faith. The present is visible and pressing; the future invisible and unrealized. As sense triumphs over faith, and passion over reason and reflection, man manifests more of the animal than of the man.

Man, then, must have supreme regard for the future, if he could be happy himself, and not entail injuries upon others by his own acts. He must weigh well the consequences of his actions if he would not bring misfortunes on himself and on others.

These reflections have been suggested by the fatal consequences of Eve's thoughtless transgression. God had strictly forbidden the happy pair to eat of a certain tree; but she, credulous, confiding and thoughtless creature, deceived by a wily foe, thought, like many of her children, when their desires are excited, that there was certainly some mistake in the declaration that the fruit of that tree would bring death. When she saw the animals through whom Satan deceived her, show such intelligence, and heard him ascribe this intelligence to the fruit of the interdicted tree; and especially when she saw that his eating did not bring death to him, the present absorbed all, the future was forgotten,
and mindful only of her desires, she partook of the fruit. We say she did it thoughtlessly, because, it is difficult to believe, if she had reflected, and thought of the person who had interdicted her eating of it, that she could knowingly and perversely, with her then innocent and confiding heart, have done what she knew God had forbidden.

Yet thoughtless as it was, it did not, on this account, fail to bring on herself and her race, the same untold evils, that a willing transgression would have done. The sad history of her race is the terrible testimony of what one thoughtless act may bring on an innocent party.

"Adam was not in the transgression." He was not deceived. He ate knowingly; that is, he knew he was sinning when he ate of the fruit. But he did not see the terrible consequences that were to follow to him and to others from his transgression. As it regards the future consequences he sinned ignorantly and thoughtlessly. He knew no more than it would bring on them both the death of their bodies, the loss of the present life. The remote consequences were unseen and unknown. There are but few of his race who have not more light before them to restrain them from transgression than he. These have before their minds the sad and terrible history of sin; and in many cases the consequences of the sin they are about to commit. These do not always deter and restrain his children; and how much better would they have done, had they been in their father's place?

Adam ate with more reason and reflection than Eve. He sinned because his physical passions triumphed over his spiritual reason. He loved Eve more than he loved his own life. The alternative was presented to him of giving her up, or of obeying God. He was not deceived, either by Eve or by Satan. He ate intelligently, but not with a full knowledge of all the consequences.

He understood what God had said; yet he chose to eat. We can conceive of no better reason why he did so than that he was willing to share the consequences with his wife, and because he could not see her perish alone, and be lost to him forever. The trial was too strong for him. We can not tell how well he weighed the consequences on the one hand, and the loss of his beloved Eve on the other. The contest in his mind must have been severe and tempestuous. His whole soul was bound up in Eve, and wrought into her very being, and how could he give her up as lost? His attachment was too strong for his now clouded reason. The trial to which Eve yielded was feeble in the extreme when compared with his. But who can imagine the struggles of his mind, what torture he suffered, what doubts, and misgivings, what anguish and grief of heart he endured before he yielded? The trial of Abraham was great, when he was commanded to offer up his son Isaac as a burnt-offering. But he knew more of the character of God, and of the nature and consequences of sin than Adam. The story of the flood was still fresh in his mind from the lips of Shem. The smoke from the submerged cities of the plain was yet visible on his eastern horizon.

He had been schooled by a long and severe trial of his faith. He had history on which to lean for support, and a long experience to strengthen his heart. His knowledge of God gave him a stronger faith. He knew that God could, if he wished, raise his son to life again. What then, if he were slain? The effort was only painful, not ruinous. His power could remedy all. But Adam stood alone, without experience; without such a
knowledge of God; without a knowledge of the nature and consequences of sin; without one thought of such a remedy as a resurrection, with no support but his faith in God. The loss of his Eve was to him more than the sacrifice of his son to Abraham. Besides, the facts visible to his sight, stood opposed to the declaration of God. She had eaten, and yet lived. His mind became clouded, his purpose began to waver, and his wife continued to persuade. His love for her clouded his reason, warped his judgment, and obscured his perceptions. He remembered only that the penalty denounced was death. But what was this?—What he had seen of it in animals, did not follow on the transgression of Eve; and he wavered, tottered and fell.

"The sun dropped down, At one step came the dark."

The consequences that followed this irrevocable act, have been fearful in the extreme. Its immediate results affected both them and their race. It brought guilt on their souls, and their banishment from the presence of God. It lost them Eden with its worldly delights and heavenly union and communion. It brought death into the world, and a long train of evils. It unloosed a principle from the heart that has overwhelmed the race with untold miseries and woes; it has made the world into which they were cast, an abode of disease, pain and death, where the body suffers the evils and consequences of disease, and the soul the affliction of grief, distress and anguish. It made possible all the crimes that have darkened the page of man's long and eventful history, and the afflictions which have bowed down the heart, and carried it grieving and mourning, full of sadness and tears, to the grave. The flood finds its initial patent in the garden under the tree of the knowledge of good and evil, and the dead waters of the sea that now cover the cities of the plain, trace their being to the thoughtless act of our mother in the garden of her Eden home. The death of our dear and sinless children, dying from no sin of their own; the death of loved ones everywhere; yea, the death of the whole race, tells us the sad story of Eden, where the tree of life bloomed and bore fruit, now obliterated of every trace from the earth. The cry of a heart broken with grief, overwhelmed with distress, and tortured beyond expression or relief, calls to our minds the dark and dismal night when the weeping, mourning and despairing pair, bathed the earth with their tears; when all hope seemed to depart with the sinking sun, and left their minds and hearts darker than rayless earth.

But gloomy and terrible as were their sufferings, they bore no comparison to those their children have endured. Yet they lived to see much of the evil that their thoughtless act had brought upon their children. The crime of murder made their own home desolate, and wrung their hearts with the severest sorrow. But the crimes which brought the flood upon the world had not, while they lived, made the earth to groan with violence. They were spared the terrible scenes which harrowed the heart of the righteous Noah for so many long, weary years. But from the day that Abel perished at the hands of his brother, has the race reeled in sin, and made desolate the earth, wherever and whenever their passions have run riot and unrestrained.—The dead lake that hides Sodom and Gomorrah from view, the terrible judgment of God on Egypt, Judea and Assyria, record the fearful consequences of Adam's transgression, and the loosening from their divinely-imposed restraints of the fierce passions of their nature. In
the events of the world’s crime, these passions are seen to be powers of the greatest magnitude and fierceness. As their power, in a state of eruption, made Eden a desolation, we need not wonder, that they have made home a waste, the heart-stone a desert; that the earth has groaned with violence wherever man has wandered; that innocency has been ruined and destroyed, and virtue debauched; that blood has flowed in rivers; and that crimes of every grade and hue have stained every page of man’s long and fearful history.

But the sufferings of time and in time are but slight when compared with those which shall overtake the soul in the world to come. All that earth has witnessed and suffered will be eternally realized in the regions of the lost. There man’s wild and fierce passions will be intensified, and thus made more ruinous and afflictive than ever. There they will burn and rage with a violence unimagined on earth; there they will rage with a tempestuous fury, to whose sound their furious violence on earth will be but as a zephyr. Madness, hate, fury, violence and rage will make their abode the scene of every imaginable woe, misery and torture, unremitting and eternal! Earth with all its crime, madness and violence is but a star compared with the sun, to the abode of the lost men and angels.

All these consequences have flowed to man from the sin of Adam in Eden. Could he have seen but a part of these, he would have shrunk back in alarm. But none of these were seen, nor even suspected or imagined by him. His sin was one of love, blindness and irresolution, but none the less fatal and ruinous to his race, and destructive of his own happiness. He suffered a terrible portion of those consequences during his own life, which seems to have been protracted so long that he might see some of the fearful consequences his one act of transgression had brought upon himself and upon his race.

Beautiful and delightful as was Eden, it was not yet safe from the invasion of Satan. It too suffered the withering curse of sin; thorns and thistles, and miseries soon sprang up; the fruit trees soon withered and perished; and the flowers which cheered their happy home with their smiling presence and fragrant odors, they, too, faded and died, and desolation brooded over the sacred spot where God walked and communed with Adam, and now not even a trace is to be found of man’s Eden home. Sin sits like a desolation on the spot, and man, reams an outcast, beset on all sides with dangers and distress within by doubts, fear and anxiety.

His condition under sin is sad and painful in the extreme. It is sufficient to excite the deepest sympathy of angelic minds, and to evoke from God a compassionate answer to his life-long groan.

Darkness broods over Eden; but its gloom has been dispelled by the light that has arisen from Gethsemane.

H. CHRISTOPHER.

From the Palmyra Spectator.

RELIGIOUS ERROR CORRECTED

MR. EDITOR—In your issue of Dec. 8, 1865, you, or the person who inserted the piece from the M. Harbinger, on the Missouri Test Oath, fell into one or two errors. You speak of a religious body of which the Rev. Alexander Campbell is head. The word Reverend does not occur but once in the Bible, and that occurs in the 111th Psalm, and reads “holy and reverend is the name of God.” To apply the titles and designations of the
Almighty to sinful men, is impious; not to call it blasphemous, it is impious. It smacks of that system which calls the illustrious personage who sits upon the seven-hilled city, his holiness, the Lord God, the Pope. The time approaches, when all who adhere to this system shall be cast into the lake of fire and brimstone, because she made all nations drink of the wine of the wrath of her idolatry. See Revelations, 14th chapter, verse 7 to 11. Secondly, this speaks of a religious body of which Rev. A. Campbell is head. Mr. Campbell is not the head of any body, religious or irreligious. Mr. Campbell has disclaimed and denied in all his writings that he is the head of any body, party or sect in Christendom. Mr. Campbell would be a poor head to any religious body as poor as the other heads to other religious bodies, such as the Pope, Luther, Calvin, Wesley and Joe Smith, and that would be a poor, mean, meagre body of which Mr. Campbell is head, and yet he would be as good a head to a religious body as any of the above named human heads to human bodies. If Mr. Campbell is the head of any religious body, when the head of this body dies the body must of consequence die, as the head is the seat of life; and this being so, both head and body must soon expire, as the head is now in the neighborhood of eighty years of age, and the death of both head and body will be a cause of unspeakable joy to many persons, as both head and body have been the most troublesome and unmanageable head and body which have appeared for several centuries past. Will there not be a universal jubilee in both earth and hell, when this joyous event takes place, which must be soon? The Apostle Paul, who I presume, understood, this subject as well as any have done since his time, speaks of an illustrious person whom he calls God's dear Son, in whom we have redemption, the forgiveness of sins, when buried with him in Christian immersion, who as the image of the invisible God, the first-born of every creature, who created all things visible and invisible. And he is the head of the body—the Church. Col. 1st ch. 13th to 20th v.; 2d ch. 12th v. This religious head nor body does not die. There can be but one religious head to one religious body; as there can be but one human head to one human body. Two religious heads to one religious body, would be as great a monster as two human heads to one human body. If Mr. Campbell is the head of this religious body, when he dies, another head may be stuck on this religious body, as other heads have been stuck on other religious bodies after the human heads die. In this way these artificial-religious-human bodies have been kept alive for centuries. There is but one head and one body or Church, as certainly as there is but one God. Jesus Christ has but one bride, all the sects are religious harlots—so spoke Paul and John. There are no branches of Churches nor bodies. This is a more serious matter than many suppose; and there is much more involved in it than the unthinking multitude imagine. For what is Jefferson Davis incarcerated at this time, and subjected to a trial for his life? For being an unsuccessful rival head to a successful legal rival. Yet it is thought by an ignorant multitude to be complimentary to a man to be the rival of Jesus Christ, to be the head of his body or Church. These rival heads of Jesus Christ, with all their adherents, will as certainly be cast into hell, unless pardoned before death, as Jefferson Davis is now in prison for an unsuccessful rebellion. If rebellion against men is so awful a thing as to call for the dearest right of a person, being his life, what
must rebellion against the King of kings be? All sectarianism is rebellion against God. If I am allowed the same liberty with human governments that sects take with the government of God, I can overturn them all before night.

J. CREATH.

AM. C. M. S.—AN APPEAL.

CINCINNATI, O. Dec. 1865.

Bro. D. T. WRIGHT: Allow me through the columns of the "Pioneer" to call the attention of the brethren to the cause of Missions.

The A. C. M. S. has one and only one great purpose in view; namely to spread the gospel in this and in other lands. Not one of our brethren will say saught against this laudable object. All will acknowledge it to be most benevolent, exalted and ennobling. None other on earth comparable to it. In the eyes of all the truly good and great, it transcends in magnitude and importance all other purposes.

Brethren, we earnestly call upon you to aid us in our efforts to send the gospel of our blessed Savior to the destitute. With your co-operation we can do nothing.

Many are the openings for doing good at the present time. Great is the harvest. Few are the laborers. Shall we make an effort to supply those things that are wanting? Shall we, while an opportunity is offered, plant the standard of Jesus. North, South, East, West Sectarianism is at work; Romanism is at work; Infidelity is at work; the powers of darkness are at work against Christianity; Satan is rearing bulwarks on every side and fortifying for the purpose of breaking down, mashing up and grinding into powder the truth as it is in Jesus. Now is not the time for christians to sit idly by with hands folded in ease and quietude. Let us exert ourselves to extend the kingdom of Christ and bless now and forever the poor and needy.

God has blessed you in giving you much. Will you give as the Lord has prospered you? In giving, remember thousands in our own country have never heard the gospel—have never understood the plan of salvation—are this moment sitting in darkness—calling for light, pleading to know the right way, begging for the bread of Life. In giving remember that your talents, influence, riches, all belong to the Lord; that the A. C. M. S. has one and only one you are only a steward of the goods bestowed upon you by the Lord; and that by and by you will stand face to face, before God, with those you have now the power to make happy forever. Then and there you will be judged according to the deeds done in the body.

Think of these things and give—give that you may be blessed—give that you may bless others—give that truth may triumph over error—that the solitary place may be made glad—that the desert may rejoice and blossom as the rose.

Send all letters and funds to me at Cincinnati, O. Box 966.

Your bro. in Christ.

W. C. ROGERS.

Cor. Sec. A. C. M. S.

WILL THEY TELL US.

Bro. Wright—Some preachers have taken the Missouri oath, as curator, trustee, judge or teacher. This they have been particular to tell us. But they have not been as careful and particular to tell us, on what authority they preach, after having taken the oath.—The oath covers all these cases, and many would like to know whether these preachers don't feel a serene security on account of having taken the oath in either of the other capacities. Light just on this subject is desirable.
THE LAST OPPORTUNITY.

A protracted meeting, “a good meeting,” the brethren and sisters all said; and morning and evening we met to mingle our voices in songs of praise, to bow in soul-felt prayer, to talk of the goodness of God and the joys of heaven, and to invite sinners to the lamb of God that taketh away the sins of the world. Sinners crowded to the standard of our King, and daily the oak-crowned hills that bordered the winding stream, echoed back the songs of praise that floated upward from the bosom of the water, in which we buried our friends with tears of joy, and received them again to walk with us in newness of life.

But I need not describe a good meeting to our brethren and sisters. Bless the Lord, O my soul, and let all that is within me praise Him, that I was ever counted worthy to share the Heavenly joys of so many “good meetings.” But this meeting, like all others on earth, drew towards a close (we shall soon have one that never will end) and many that were deeply impressed, and fully convinced of their danger and their duty, still stood aloof and hesitated to acknowledge the Saviour. Among these I noticed a young lady whose intelligent countenance bore traces of deep mental anxiety; and often she essayed to come forward, but as often hesitated, stopped and sank upon her seat, covering her tearful face with her hands.

The last invitation hymn was being sung, and, with anxiety that cannot be expressed in any of earth’s languages, I gazed upon the moved congregation. My heart gave a mighty throb of joy as the young lady in question came boldly forward, confessed the Saviour, in tones audible to all in the house. An hour later I led her down into the shining waters while the congregation sang:

“How happy are they,
Who the savior obey,”

and as we “came up out of the water,” she turned her happy face to mine and said, “I am so glad I have obeyed the Saviour, and perhaps it was my last opportunity: before another meeting I may be numbered with the dead.” Were her words prophetic? They had almost faded from memory’s tablets when I revisited the place. It was her last opportunity! the sound of an invitation hymn never again fell upon her ear, and in three weeks from the day of her obedience, they bore her body to the silent city of the dead, and I trust the angels escorted her freed spirit to realms of endless day. And now I never stand before an audience and make my last appeal without thinking that it may be the last opportunity to some who are saying, “go thy way for this time, when I have a more convenient season” I will obey the Saviour. God says, “now is the accepted time,” and let all the heralds that stand upon the walls of Zion cry mightily, Now, Now is the accepted time, Now is the day of salvation.

R. C. BARROW.

A DEBATE.

Bro. Wright: I propose to give you a brief account of a debate that took place in this city, between Rev. Leonard Parker of the Methodist Episcopal church, and Elder D. R. Dungan of the Christian Church, commencing Dec. 5th, and ending Dec. 9th. Mr. Parker is said to be the hero of many debates, and known as a Campbellite killer, and it was said that he had come to drive the Campbellsites out of the Territory. This Goliath of Methodism having, in his preaching, publicly defied the
hosts of Israel, for some time, proclaimed himself able to meet any antagonist they might bring against him on the subject of Baptism, his brethren thought he ought to have an opportunity of vindicating their teaching, and proposed that they should bring some body to meet their champion, or else "acknowledge themselves afraid." Our brethren said they would find the man. Bro. R. C. Barrow was holding a meeting at Rock Bluffs some 7 miles distant and Bro. David R. Dungan holding a meeting at some place on Salt Creek 36 miles distant and I was holding a meeting at Sidney, Iowa, about 20 miles distant. The challenge in the form of a proposition for debate, was made out and sent to Bro. Barrow, he being nearest. Bro. B. accepted the challenge, agreeing to find a man to meet their champion or meet him, himself, and closing his meeting went for Bro. Dungan and for me. Upon consultation we decided that "David the stripling" should meet Goliath, as he (Bro. D. R. Dungan) resides here and the challenge was given on the basis made right here at his own home.

The Propositions were 1st. Do the scriptures teach that immersion is Christian Baptism? Bro. Dungan affirms and Mr. Parker denies.

2nd. Do the scriptures teach that we are justified in the sense of pardon, by faith only? Mr. Parker affirms and Bro. Dungan denies.

To give anything like an outline of the debate would make an article too long for the Pioneer, as there were 12 half-hour speeches on each side of the 1st proposition, and 5 on each side of the 2nd. So I am compelled to be brief.

Bro. Dungan's arguments for immersion were:

1st. The Lexicons show the meaning of the word Baptize to be, immerse, dip, plunge, submerge, or an action of similar import.

2nd. Its classic use in the same sense before and at the time of the Savior, and afterwards, as long as the Greek was a living language.

3rd. The Greek Church has uniformly practiced immersion, and they ought to know the meaning of their own language.

4th. The Quakers, who do not practice water baptism at all, agree that the word means immersion.

5th. Pedo-Baptist authors concede the meaning of the word and the ancient practice to be immersion.

6th. The words used in connection with Baptize are not the same as those used with cheo (to pour) or rantizo (to sprinkle) showing that the action is neither sprinkle or pour.

7th. The translators of the Common Version, when they translate it at all, give its meaning to dip, or some word of like import.

8th. The Bible being a revelation from God, the Savior must have used words in their common acceptance, else it would not be a revelation.

9th. John baptized in the river Jordan.

10th. He baptized in Enon because there was much water.

11th. In the baptism of the Eunuch they went down into the water, and came up out of the water.

12th. Saul was required to arise and be baptized whereas he could have been sprinkled without rising.


14th. We are buried by baptism and in baptism, but a burial does not take place in sprinkling or pouring.

15th. Converible terms. Neither
sprinkling or pouring will make sense when substituted for the word baptism.

16th. There were three distinct words in the original meaning to immerse, pour, sprinkle, and not used interchangeably.

17th. There is one baptism, not three.

18th. The legal sprinklings amongst the Jews, were not of pure water, neither were they baptisms, or the type of baptism, neither was the word baptizo used to represent them.

19th. The history of baptism shows that immersion was the prevailing practice of the church and that sprinkling was introduced upon the authority of the church.

20th. The manner of defending affusion is itself presumptive evidence of error, for a system that requires its advocates to take so many, and such contradictory positions, and make so many twists and turns, must be erroneous.

On the 2d proposition, the arguments of Bro. Dungan may be briefly summed up as follows. Although by faith, it is nowhere predicated of faith "alone," and it was agreed that it is not by faith only.


21. It is predicated of the Blood of Christ and therefore not faith only, Mat. 26:28; Mk. 14:25; Eph. 1:7. Col. 1:14, Heb. 9:14, 1 Pet. 1:19, Rev. 1:5, Rev. 8:5, 9, &c. &c.


4th. It is predicated of Confession, Mat. 10, 32, 33, Rom. 10, 9, 10, &c.


Eph. 5:25, Heb. 10:22, Titus 3:5, 30, 1 Cor. 6:11, Jno. 3, 18, 21.

6th. It is predicated of Works and not faith only." James 2. 17-26.

Bro. Dungan presented his points logically and sustained them well, and I believe I but express the opinion of the great mass of the community when I say he successfully and triumphantly vindicated the positions he was defending.

The result of the debate has been highly favorable to the cause of truth and much interest has been elicited in the community, and we are getting a better hearing than ever our brethren have had in this place before.

I am preaching of nights, ever since the debate closed, to crowded audiences, listening with breathless attention to the claims of the Gospel, notwithstanding the weather is intensely cold, and the ground covered with snow. Yours fraternal.

G. R. HAND.

LORD'S DAY REFLECTIONS.

This is the last day of the year 1865, it is the Lord's day, and I am at home: for I dare not venture to preach; having been sick three or four times in that many months, and each time bringing on a relapse, by preaching too soon. I have concluded to wait this time till the Lord grants me strength for the work before me; therefore I am at home, and will improve the time by writing a brief article for the ever welcome Pioneer. This morning's sun arose bright and clear, and is shedding his genial rays over this sin cursed earth, still verifying the language of inspiration, "He maketh his sun to rise on the evil and the good." Alas! how many are decoating this holy day. I look down and see, even in this small village,
the smoke ascending from the store chimneys, and were you to enter them, you would find the merchant arranging his goods so as to please the eye of his customers the coming week. Surely, "the children of this world are, in their generation, wiser than the children of light." 'Tis a consolation to know, however, that there is still a few who are "the salt of the earth," and that for their sake the Almighty Father lengthens out the brittle thread of life to the inhabitants of this ungrateful and unholy land.

What untold sufferings have been entailed on our race, by the violation of one command of God! Oh! that our first parents had maintained inviolate their allegiance to the great Creator. How happy they must have been, as they communed face to face with their maker. To look on that august Being, to hear him speak, to receive his infallible counsel, and to be protected by him, methinks that all these would have filled the soul so full that no room would be left for the tempter to introduce his accursed scheme. But, not so, the betrayer of innocence, the destroyer of happiness done his work; and now, wretched and degraded, man leaves the immediate presence of his Maker, never more to behold him till washed from his sins in the blood of the Savior, and redeemed from the grave by the power of his glorious resurrection. Sin has worked the ruin of many a soul, and on this account is much to be regretted; still, had sin never been introduced on our earth, we never would have known the superabundant love of God to man. Had there been no sin, the man Christ Jesus would never have appeared amongst us; and without such a gift as he, the love of the Father could not have been adequately displayed. Then, too, the redeemed of the Lord will be infinitely happier, than would have been our race had sin never entered. In the beginning the creature (the body) was made subject to vanity, it was susceptible, subject to temptation, and the thought of this, was itself sufficient to keep our first parents from enjoying unalloyed happiness. But in the glorified state it will not be so. Then our bodies will not be susceptible, not subject to temptation. There the Captain of our salvation will be with us, and after having vanquished, the great tempter in three separate and distinct encounters, and the last time consigned him to the abyss, never more to be released; having, such a strong deliverer for a constant companion, not the shadow of a fear can ever enter our joy transported souls. Then to be infallibly certain that this state will never end, that it will be everlasting, this will banish all the fears that now arise because of the mutability of all things earthly. Add to these things the thought, that our enraptured eyes will constantly be completely filled, by the transporting scenes around us, and what more is wanting to make the ransomed sons of God superlatively and eternally happy! Some would be philosophers object to the idea of complete happiness, and say, "that it is impossible, that there must be something to operate as a negative; that we only enjoy positive happiness in contrast with its negative,—misery; therefore, there must be misery or unhappiness in heaven to enable us to enjoy its happiness." It is true that we enjoy and appreciate happiness here only by
Il LORD’S DAY’ REFLECTIONS.

contrast; but it by no means follows
that, in heaven there must be any de-
gree of misery, to operate as a nega-
tive, that we may enjoy the positive
happiness of that blest abode. I
burned my hand in Europe when a
boy, the misery endured then operates
as effectually to-day, as a negative, to
cause me to enjoy and appreciate a
sound and well hand, as it did the very
night it was burned. That the glori-
ified sons of God will have a negative
to their happiness, I fully believe; but
that negative will be outside heaven.
Few of us, perhaps none, realize the
misery from which the Savior redeems
us; but when “we shuffle off this
mortal coil,” and our mental vision is
greatly intensified and enlarged;
when we see the myriads that know
not God, and have not obeyed the
gospel of his Son, hurled into the
place prepared for the devil and his
angels; then will we realize how great
is our salvation; then will an impres-
sion be made on us that will never be
forgotten; and this through all etern-
ity would, of itself, operate as a neg-
avive, causing those who had escaped
the fearful doom to rejoice with joy
unspeakable, even in the full and com-
plete vocabulary of that happy land.
Again, every time we look on the Sa-
vior, and see in his hands the print of
the nails, the thought that he suffered
for me will always be present, and
this will suggest many reflections.
Our minds will wander back to these
low grounds of sorrow; the tempta-
tion we endured here, how near we
came to defeat there, and how God in
his providence kindly opened up a
way for our escape. The remem-
brane of these battles with the ene-
my, will be to us a negative to the per-
fet happiness enjoyed then; and
while thinking of our great deliv-
erance, in one full chorus all the ran-
somed of the Lord will burst forth,
“Jesus is worthy to receive, honors and pow-
ers divine,
And blessings more than we can give, be
Lord forever thine.”

But the stern realities of a life full
of temptations are present with us
now; a warfare that will end only
with the grave. To fight wisely and
well these ever recurring battles is
the great business of life. That man
lives not who has so many of these to
fight as the preacher of the gospel.
How his heart burns within him as he
witnesses the coldness of the church-
es. How he feels his own weakness,
when he reflects on the magnitude of
the work in which he is engaged.
Occasionally that spirit that animated
the disciples of old, when they would
have called down fire from heaven,
seeks an entrance to his heart, then
the words of the Master, “ye know
not what spirit ye are of,” comes to
his mind, and all is quiet within.
The preacher goes abroad, usually to
be well treated himself; but when he
remembers that his family is at home
in a suffering condition, it requires a
nature something more than human
quietly to submit to it all. He often
almost concludes to turn his attention
to something else, and now a war is
waged within; various are the con-
siderations to be weighed, and happy
is that man that can decide to endure
tribulation here, and await the final
reward hereafter. Moses suffered affli-
tion with the people of God, rather
than enjoy all the honors and wealth
of Egypt; and for his choice God
highly honored and exalted him. So
will he doubtless, reward his faithful
servants now, though they may suffer much here.

In these reflections the preacher's wife must not be forgotten. Seldom indeed is there anything said in her behalf. Alone she has to suffer; alone bear her burdens. Other women have their husbands at home, their family circles are nearly always unbroken. But the preacher's wife is not so; her husband is always gone when she wants him most; never is he at home on Lord's day, the time of all others that his companion enjoys his society the most. When her husband does return, her rejoicing is such that, she would feign kill the fatted calf, but on reflection she finds that she cannot kill a fatted chicken; for the generosity of her brethren has left her, not only without a fatted chicken, but often without what is far more necessary. If there is one spot in heaven that is brighter than another, I think that God will reserve that spot for the faithful wife of the preacher.

But these reflections must come to an end. This Lord's day is about at an end. This year, in a few short hours, will be at an end. Our own brief days on earth will soon end, and when we shall appear before the assembled universe, if it shall be said of us, "These are they who came up through great tribulation, and have washed their robes and made them white in the blood of the Lamb," if this shall be said of us, we shall be more than compensated for all we endured here.

R. PATTERSON,
We have had counterfeit bank bills, and the world has been filled with counterfeit gods, oracles, and priests. Counterfeiters seldom deal in brass, or in small bank bills. They are mean villains who counterfeit cheap articles. High minded rogues have counterfeited the most precious metals, and bank bills of the highest denominations. Hence it came to pass that gods, priests, and oracles have had the largest stock, at all times in the counterfeit market. But in all these things I have no allusion to you. For I am speaking to my young friends, who are desirous, sincerely desirous, of promoting glory to the heavens, peace on earth, and good will among men. Baal, however, you may remember, had four hundred and fifty prophets for one Elijah. But the point to which I allude, and which I wish you to consider, is that they appear to have been very sincere and very vociferous. The doctrine which I deduce from my text is therefore this, that persons may be so sincere as to wear out their lungs, and so zealous as to spill their blood in the cause of error—"They cried aloud and cut themselves with knives." And you may cry aloud and spill your blood sincerely and zealously without proving that your doctrine is true. I do not know that loud talking and blood letting will prove any opinion, theorem, or proposition to be true.

From these desultory remarks I come now to the application of my sermon. And although I dare not boast of my elegant exordium, nor logical distribution, if I can only make a good application, I will be pleased with myself, and that be assured is the main point. For many a preacher pleases his congregation who fails to please himself. And now for the application—

Young orators, in the pulpit and at the bar, are more in need of an instructor than children in school, or students at College. For if they begin wrong, and contract a bad habit, they seldom can cure it. Their ideas will only run in a certain channel. Often have I seen a preacher try to get his mind abroad until he began to smuff the breeze like a whale snorting in the North Atlantic Ocean. It is more easy to bring a seventy-four gunship into action in a gale of wind than to get the mind to bear upon the text, until the nostrils catch the corner of a volume of air and sneeze it out like a leviathan in the deep. I have seen other preachers who can strike fire in no other way than by the friction of their hands, and an occasional clap resembling a peal of distant thunder. In this holy paroxysm of clapping, rubbing, sneezing, and roaring, the mind is fairly on the way, and the tongue in full gallop, which, like a race horse, runs the swifter the less weight it carries. The farther from nature the nearer the skies, some preachers seem to think. But so it is whenever they acquire this habit; it is almost incurable. They can neither speak to God or man in the pulpit to procure, as they think, unless when, like the boiler of a steam boat, they are almost ready to burst. This is one extreme. There are various degrees marked on the scale before we arrive at this dreadful heat. There is a certain pitch of voice which at least is ten degrees above a natural key. To this most preachers have to come before their ideas get adrift. Their inspiration is kindled from the noise they create. I have seen children cry, who began quite moderately, but when they heard the melody of their own voice their cries rose in a few seconds to screams. No person can tell how much is to be ascribed to these fictitious influences in giving play to the imagination and wings to our ideas. Some peo-
ple have to milk all their sermons from their watch chains—and others from the buttons on their coats.

Now all these habits are no more according to reason, than were the screams and cuts of the prophets of Baal. And as for religion I hope none of my young friends think there is any of it in a watch chain, or a button, or in mere vociferations.

Some preachers seem to think that suicide is equivalent to martyrdom; in other words, that it is a good cause in which they die who burst their lungs in long, and loud, and vehement declamations. I doubt not but that hundreds kill themselves or shorten their days by an unmeaning and unnecessary straining of their lungs.

I do intend, my young friends, to devote a few sermons to yourselves, and I wish I could put them in a corner which none could find but yourselves. I am conscious that you need a few sermons to convert you from your customs and habits as injurious to yourselves, to your health, usefulness, and improvement, as intemperance is to the well-being of the soul, body, and estate of the worshipper of Bacchus.

I do think that nature, when followed, is a better teacher of eloquence than Longinus, or all the Grecian and Roman models. Mimics never can excel, except in being mimics. There is more true gracefulness and dignity in a speech pronounced in the natural tone of our own voice, and in the natural key, than in all the studied mimicry of mere actors, whether stage or pulpit actors, and which is the more numerous we will not be able to decide till after the census is taken. But above all others, these prophets of Baal are the worst models for young preachers; and I trust none of you, my young friends, will, from this time forth, ever follow so scandalous an example.—C. B.

TOBACCO CHEWING.

Sidney, Iowa, Jan. 8th, 1866.

Bro. Wright:—I send you the names of a few subscribers, and $12.50. I regret that I have not been able to do more for you. I must acknowledge I feel discouraged when I go to a broth, worth five or fifteen thousand dollars, and ask him to subscribe for the Pioneer, he begins to plead up poverty; but here is the most discouraging part of the matter—This poor poverty-stricken brother, who can not afford to give $2 to the support of a man of God, or the cause of our beloved Redeemer, will turn right round and cheerfully give from $25 to $50 a year to the support of a useless, filthy and acquired passion; it is not a natural passion, but borrowed by a civilized and enlightened people from the aborigines of this country, and how astonishing it is that good, honest christian men will give $30 or $40 a year to feed the filthy habit of chewing tobacco, and not one cent to the support of the Pioneer or any other religious paper, and these good christian men are not satisfied with polluting their own bodies, which ought to be purified for the indwelling of the holy spirit, but introduce the filthy practice right into the church of the living God; and if we were allowed to judge from the energy and zeal which they manifest in discharging a great mouthful of poisoned saliva, we might almost be led to the conclusion that they considered it a part of divine worship; and I regret to have to say that I have often seen the pulpit
most miserably defiled by this practice, and that too from the mouths of preachers of the gospel. I often think that if brethren have not enough respect for divine worship, they might have for delicate sisters in Christ, whom I often hear complain of this practice.

Would it not be a great improvement if brethren could be induced to suspend the practice in the house of worship? But hint this to them, and immediately they will talk about giving up their liberties! What liberty? the glorious liberty of being a groveling slave to and unnatural, unreasonable, and unchristian passion, at whose shrine, I am satisfied, the brethren in Mo. and Iowa sacrifice annually at least $40,000. I heard this brother say the other day that his tobacco cost him at least $50.00 a year; and that brother was so poor that he would not subscribe for the Pioneer? May the Lord be merciful to him. I am satisfied the amount spent for tobacco would feed and clothe every orphan and widow in the church; dare brethren say, when they are spending so much money, life and time in the support of this passion, that they are doing it by the authority of the name of Christ or to the glory of God?

This practice belongs to the world, and yet many seem to be determined to make it a part of practical Christianity. How can a minister of the gospel have the face to stand up with his mouth and person polluted by this miserable practice, and ask the poor sinner to come out from the world and crucify the old man with his deeds, and bring under all the passions of the natural body, when he positively refuses to do so himself. How unreasonable and unjust. When will Christians be willing to present their bodies a living sacrifice which is their reasonable service. Yours in Christ,

CORTES JACKSON.

THE GOSPEL:

Or, the subject matter of the Gospel, as preached by John, by Christ, and their Disciples.

DEAR BROTHER WRIGHT:—I wish to say a few things relative to the gospel which John the Immerser, and his cotemporaries preached, in order that we may better understand some facts which occurred before the death of Christ, about which facts something further will be said in due time. By the consent of our language, the term gospel means good news. This I presume will not be denied, and hence, in my remarks upon this subject, I shall take it for granted. It will be admitted by all who admit the New Testament, that John was the harbinger of Christ, sent to prepare his way, and to introduce him to the Jewish nation, as the Messiah promised to Israel. The good in every generation, believed in the coming of the Just one, as promised by the God of Abraham, Isaac and Jacob. This promise, “in thy seed shall all nations of the earth be blessed,” contained the best news, at that time, known to earth. Abraham was filled with comfort, and by faith, seeing in the future the day of Christ, rejoiced and was glad. But John the Immerser, preached better gospel than Abraham, and the best that could be preached at that time. God chose John before he was born, and marked out for him a course which up to that time was without a parallel in the history of man. In truth, the ministry of John was different from that of any other man that ever lived—leaving the common walks and habitations of men, he repaired to the Jordan, and in the wilderness lifted up his voice, and de-
clared the "Kingdom of heaven at hand," requiring all who came to his
immersion to believe on Christ, who was
to come after him. There went out onto
him the people of Jerusalem and Judea,
and were immersed by him in the river
Jordan. This strange, new, and notable
ordinance of John, was calculated, and
I presume, designed, to attract, draw out,
and bring together as great an assembly
as possible, in order that Christ
should be, in the most unmistakable manner,
made manifest to the Jewish nation.

Even John did not know Jesus as the
Messiah, until his manifestation to Is-
rael, as he says, "And I knew him not,
but he that sent me to immerse in water,
the same said to me, upon whom thou
shalt see the spirit descending and re-
maine; the same is he who shall im-
merse in the holy spirit." And I saw
and bear record that this is the son of
God." When raised from beneath the
waves of the Jordan, he stood erect, and
God touched him, to designate the object
of the declaration, this is my loved
son in whom I am well pleased. Hav-
ing promised thus, I will proceed to
show the subject matter of the gospel
preached by John, by Christ, and their
disciples, inasmuch as they all preached
the same gospel. The gospel preached
to Abraham four hundred and thirty
years before the law, was this, "And
in thy seed shall all nations of the earth
be blessed." Those who believed Abra-
ham's gospel, died in faith, not receiv-
ing the things promised but seeing them afar
off, were persuaded of them, but not so
with those who believed the gospel of
John. The great matter of difference
between these gospels, was the subject
of time. How different the gospel of
the immerser reads, Mat. 3, 2. "Repent,
for the kingdom of heaven is at hand."

but at hand. No prophet ever born of
a woman, had been able to say what John
said, in this respect; he was more than
a prophet; in this was his superiority,
and in nothing else, for as to wisdom,
Solomon was a wiser man than he, and
Job was a better man—this, however
is not an intimation that John was not a
good man. Jesus preached the same
gospel that John had preached, Mat. 4,
7—From that time, Jesus began to
preach, and to say, "Repent, for the
kingdom of heaven is at hand." This
was the gospel preached by Christ from
the time he came down from the moun-
tain of temptation, until he said it is fin-
ished. What gospel did he command
the disciples to preach? why, the very
same which he and John preached, as
we see in Mat. 10, 7. And Jesus said,
"And as ye go, preach, saying, the king-

dom of heaven is at hand." The near
approach of this kingdom, or gospel dis-
pensation, set up on the day of Pentecost,
made John's gospel, or good news, the
best ever preached by man, up to that
time. But the least Christian in the
kingdom of heaven, after it came, was
to be greater than John the Immerser,
because he could then preach a better
gospel. John, Christ, and their disci-
iples were all members of the Jewish
church, and obeyed the law of Moses.—

Christ was a minister of the circumcision,
says Paul, and certain it is, he taught
the law, in order to obtain eternal life,
and one came and said, "Good master,
what shall I do, that I may inherit ete-
nul life." What was the answer of
Christ to that penitent young man? It
was to obey the law of Moses, or the
commandments—most certainly it was.
Is this answer of Christ identical with
that of Peter on Pentecost, or can the
preaching and answers of both, be now
practiced, in order to eternal life? All
the works and preaching of John and Christ, before the crucifixion of Jesus, truly, and properly belong to the old dispensation. If these remarks be correct, as they more easily may appear to be, hereafter, by further remarks, then Christ lived and died, a member of the Jewish church, keeping the last Sabbath in Joseph's tomb, ever to be kept, by the authority of his Father.

W. D. JOURDAN.
PLATTSBURG, Jan. 3, 1866.

For the Pioneer.
MISSOURI OATH.

Bec., Walker: In the October No, of the Pioneer, under the above caption, you make some remarks which appear to me to be rather harsh, although you say you "expect to maintain your position mildly."

I took the oath referred to in that article, and I did it in all good conscience, believing I was only subjecting myself to the powers that be as the apostle Paul directed the Romans to do, believing that they (the powers) are ordained of God and are not a terror to good works, but to evil, and that whoever therefore resisteth the power resisteth the ordinance of God; thus believing, I took the oath, and if by so doing I have ignorantly "committed a sin, if not that of apostasy, one so near like it that the Lord will never forgive me for it;" I ask of you as a brother in Christ, to show me wherein my sin lieth, that I may humble myself before the Lord, and pray that these things of which you speak, come not upon me.

You say, you "cannot take the oath for the following among other reasons:"

1st. It subjects the authority of Christ to that of the State.
I have carefully read the oath and considered it in all its bearings, and I cannot see where or how it does this, and would be glad you would enlighten me by proving it.

2. "It impairs the public confidence in the all-sufficiency of the Christian religion, for a religion that can be controlled and suppressed by men, as this law presumes, is not adapted to the exigencies of our fallen nature."

Here again I cannot see wherein this law controls, suppresses or even presumes to control or suppress the Christian religion, unless treason be called the Christian religion.

3. "It is of schismatical and mischievous tendency dividing the body of Christ, the Church, and alienating the affections of the members one from another. This objection is itself sufficient to debar every brother from taking it."

This I also deny, and call for the proof.

4. "It ignores the truth that 'Christ is Lord of all and head over all things to the Church,' and assumes the high prerogative to decide upon the competency of persons to hold and exercise the functions of the offices of the Church of Christ."

That it ignores the truth that Christ is Lord of all, I cannot see, but I can very readily perceive that it denies certain men who have committed the greatest crimes known to a civil government, from exercising the functions of the offices of the Church in the State of Missouri. This, however, is wholly on account of political crimes, committed personally by them, and not for preaching the gospel of the Son of God. It is a well known fact, that ministers, or those professing to be ministers of Christ, did more towards inaugurating and sustaining the rebellion in this State, than any other class of men in it, and if we deny the civil power the right to legislate against a class of men, not religious principles, who have been its greatest enemies, and done more for its overthrow than all others, we may at once dispense with all civil forms of government, for none can be stable or of force, that has not the power of self-protection against internal as well as external enemies, whether those enemies be preachers, lawyers, doctors or merchants. Besides, it is not against any religious principles that the State seeks to guard herself, but from the influence of certain men whose past conduct has been such as to induce the belief that if left free, the State would again be in danger of revolution. The law does not say what a man shall preach, where or when he shall preach, but that certain men shall not preach at all, and in order to prohibit this class of men from preaching, all are required to take this oath, and if this is persecution for Christ's sake or the sake of his religion, I acknowledge I do not envy the persecuted, or pity them either, for their punishment is just.
In your fifth reason you say, "for aught we know, this may be the mark of the beast in the forehead or the preparation for it."

Now please my brother give us something more than a mere may be in support of this, for it is of vast importance to us all to know these things.

Hoping you will give this a place in your valuable paper, and also such notice as you may deem it worthy, I remain your brother in Christ,

E. H. LAWSON.

Bucklin, Mo., Nov. 6th, 1865.

REMARKS.

All power is from God, but the exercise of that power is not always from God. We must make a distinction here, else we shall make him the author of confusion, and of every evil work. God gives power to individuals and to governments, but in every instance, it is to be rightly used. When used against him and his truth, it is an abuse of power for which the parties accessory to it are alone responsible. God has given me physical power to be exercised in the use of means conducive to my happiness and those dependent upon me; but when I use that power to take the life of my brother as Cain did, I abuse the God-given power, and am held fearfully accountable for it. God gives me moral power to be exercised in the use of means conducive to truth and righteousness, but when I use that power to subvert truth, encourage unrighteousness, and dethrone God in the hearts of the people, I abuse that power. What is true of individuals is equally true of governments. There are wicked governments as well as wicked men. When government demands of me an act that will dishonor God, subvert truth and encourage unrighteousness, I am under no obligation whatever, before God, to regard it. Position cannot make crime right. Justice, truth and mercy, are fixed and unalterable principles; and were all the powers God has given to man concentrated in an absolute and universal monarchy, they could not reverse them so as to make injustice, cruelty, oppression, and falsehood right.

The powers ordained of God, of which the apostle speaks, and to which he requires the obedience of Christians, are such as "are not a terror to good works but to the evil." Wicked men and wicked governments have existed from the days of Cain till the present, and have been a powerful terror to good works. To say the apostle requires the Christian to obey every requirement of such governments under penalty of damnation would be most shocking. Did the persons who crucified the Lord of glory in obedience to "the powers that be," do right? Did those who scourged, imprisoned, and put to death the apostles for preaching the gospel, do right, because "the powers that be" demanded it? Was the opposition shown by the Roman government as well as that by France in later days, ordained of God? Cannot governments err as well as individuals? The world is full of history showing that they can and do err. Is it a crime to disregard the demand of a government to virtually dethrone Christ? Possibly they who will receive the mark of the beast will think it is. They can at least quote Rom. xiii. with as much show of reason and fitness as it is often done nowadays. But instead of their obedience to "the powers that be," saving them, it is the very thing that will damn them. It may save them before men, but it will damn them before God! If "the powers that be" should give bro. Lawson letters of authority and send him, not to Damascus, but, to Chillicothe to arrest me and put me into prison for preaching the gospel, the example of Saul who was also called Paul, might be quoted, for
he tells us that he once did the like himself, and that he verily thought he was doing God's service.

We have said this oath subordinates Christ's authority to that of the State.—Bro. L. says he can not see it in that light, and demands of us the proof.—Webster says "subordinate," as a transitive verb, the sense in which we use it, means "to place in an order or rank below something else; to make or consider of less value or importance. 2. To make subject." Now, what does the law in the case say? It says that no elder, deacon, minister, priest, or other clergyman of any religious persuasion, sect, or denomination, shall be deemed competent to discharge the functions of his office, to teach or preach, until he shall have taken, subscribed and filed said oath. This is substantially the law of the State, and it will be noticed that it speaks authoritatively of its subordinates, even of their competency to discharge the functions of the offices of Christ's appointment, most conclusively making His authority subordinate to that of the State. Christ may appoint and send out as many ministers as he chooses, but in Missouri every one of them is, by this law, subjected to the authority of the State, to decide upon their competency to do what Christ has appointed and commissioned them to do. Some of these the State will utterly reject, and others she will endorse as competent, and grant them license accordingly, in the form of a certificate from the office of the county clerk. This certificate is Bro. Lawson's license now from the State, to preach the gospel. The State has decided upon his competency, judged him worthy, and granted him authority to teach and preach without molestation. The supremacy of Christ is wholly ignored by this wretched assumption.

His cause is virtually made of a secular nature, while he and his ministers stand as subordinates of the State authority.—Shall I admit on oath that all this is right? No, never.

The same difficulty in the mind of bro. L. seems to attach to our second reason that belonged to the first. He cannot see how or in what way it even attempts to control or suppress the christian religion. "unless treason be called the christian religion." When the secular authority steps in before Christ and his ministers, and stops them in the further prosecution of their spiritual work, until it can decide upon their competency to discharge the functions of their office to teach or preach, and the ministers submit to it as right, they thereby say at once that Christ's authority is inferior and dependent upon the secular, and the public mind, with a feeling of contempt for religion, turns away into infidelity? The secular controls the spiritual, and infidelity is the result.

"Unless treason be called the christian religion?" This little sting is indeed painful! It sounds so much like the cry "If thou let this man go, thou art no friend of Caesar."

Our third reason is denied as to its truth, and the proof demanded! Every reader has the proof within his own observation. I adduce no more at present. Does not bro. L. know that I am correct? I appeal to his own conscience and candor.

Our fourth reason is also questioned. But the difficulty is in the angle of vision or standpoint from which it is viewed. That point the reader will readily see by reading his further reflections. Upon all he has there said, 'I have only this remark to make: The man who charges me of having "committed the greatest crime known to a civil government," and
that I cannot or do not take this oath on account "of these political crimes committed personally by me," blasphems my good name and the cause I plead for which he will have to answer to a higher tribunal.

The gospel is not of the governments of this world, and they have nothing to do with it, except to obey it. As to the preaching of it, the state has neither part nor lot in the matter;—no more than the Gentiles had with the Jewish worship before the first coming of Christ. I am truly sorry that all the brethren did not see it in this light. We should have stood together and firmly maintained the supremacy of Christ. The alienation of feeling that has already taken place among us, and which will continue to increase through the coming season as the preaching brethren are either fined or imprisoned, is most deeply to be regretted. All could not have taken the oath if they had felt disposed to do so, and therefore none should have taken it. The unity of the church and members of Christ should have been paramount to every worldly consideration. But when the nature of the oath is narrowly looked into, that it dethrones Christ and makes him subordinate to the State,—that it gives the denial to the divine declaration emphatically that none can enter the kingdom without this birth of water and the spirit, he cannot enter the kingdom. But this view of the passage excludes all from the kingdom except such as received the immersion of John and the immersion in Spirit, by Christ on pentecost. The Savior says emphatically that none can enter the kingdom without this birth of water and the spirit. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And again, "Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom." Whatever this birth of water and the spirit is, it is actually essential to an entrance into the kingdom. But this view of the passage cuts off everybody now; none living are in the kingdom. Being "born again," and "entering into the kingdom," are obsolete and
unmeaning phrases. No gentile, not even Cornelius himself, has ever been admitted into the kingdom, for none of them, so far as we are informed, ever received the immersion of John. A conclusion, the consequences of which are so startling, is certainly very questionable. D. T. W.

LETTER FROM ELDER B. A. SMITH.

NEAR INDIANAPOLIS, Ind., Jan. 3, 1860.

Bro. Wright: The twelfth number of the Pioneer came to hand a few days ago. The general index for the volume, which makes the last article in it, reminds me how poor a contributor I have been the past season—but two letters, and one on two small articles, being all that I can identify by the titles in the index, as mine. But you seem to have been well supplied with contributions, hence my remissness has not been seriously felt, I trust. My "Letters to a Hebrew Christian," (some notice of which, I presume from the index, is given in the September No. of the Pioneer, but the No. if it ever came to hand, is mislaid, and I can't find it,) which have been issuing through the columns of the Christian Record, has taken up about all the spare time I have had for writing for the press. A little discussion on the "gift of the Holy Spirit" has also sprung up between Bro. Egbert, of Crab Orchard, Ky., and myself, which has reached five letters on each side. This is my apology for past remissness. How it may be in future, I cannot certainly foretell, but I think at present that I shall be able to do better the coming year, if you still think my contributions desirable.

I have had it in contemplation ever since the "Missouri Test Oath" has been under discussion, to say something on the subject, but for the reasons above stated, in part at least, have deferred it till now. Another reason for my silence is, that bro. Franklin (than whom no man in our ranks stands higher in my estimation) advised the brethren, all who could, to take the oath, and the rest to seek other fields of labor; and not wishing either to take issue publicly with him, or produce any division of counsel, if the Missouri brethren were disposed to adopt his counsel, I thought I would hold my peace for a while at least. But since I find, that quite a number of the brethren there take the same view of the matter that I do, and are disposed to brave all the dangers resulting from a determination to "obey God rather than man," I feel it my duty to give them the benefit (whatever that may be) of my public endorsement of their course. I have no hope or expectation of being able to say anything stronger or more convincing, than has already been said, why a Christian minister should brave every danger and submit to any temporal penalty rather than recognize the right of any political authority to prescribe the qualifications of a minister of the word of God. The recording of my vote on so momentous a question, may do some good; first, in strengthening those brethren who are liable to have their principles put to the test of bonds and imprisonment; and second, in adding to the volume of public opinion, which I cannot but think will soon procure the repeal of the odious requirement. Will you, therefore, grant me space for a few thoughts on the subject?

I shall not attempt any formal reply to what bro. Franklin or any one else has said in favor of taking the oath, neither will I attempt to improve upon the arguments so ably presented by bro. McGarvey and others, in answer to those on the other side. The arguments, I think, are full and complete, and nothing I could say would add to their strength. I will therefore commence by affirming what, to some, will no doubt be a startling proposition. It is this:

Patriotism, or love of country, is not ranked among the Christian virtues by any inspired writer of the New Testament known to me, hence, to make that a test of qualification for teaching a religion which knows nothing of it, is, to say the least of it, a usurpation of the authority of the Messiah, which he has never delegated to any human government, civil or ecclesiastical. Every Christian, and of course every Christian minister, owes allegiance, to the extent, at least, of passive obedience to whatever form of civil government may be in force where he resides—it active obedience to all requirements not inconsistent with his duty to the Lord, and passive submission to whatever penalties he may be called to endure for conscience' sake. This duty is so plainly taught, both by the precepts and examples of the Lord and of his apostles.
tles, that the mere statement of it in this place is deemed sufficient.

This principle, if recognized and adhered to, will render it impossible for a Christian ever to become a traitor to any human government. If any one claiming to be a Christian enters into a conspiracy against the government under which he lives, he does it without the sanction—nay, in violation—of his allegiance to the King of kings, whose "kingdom is not of this world." And because he is a subject of a kingdom not of this world, whose characteristic motto is "PEACE ON EARTH, AND GOOD WILL TO MEN," My ideas of his allegiance to Christ forbids his taking an active part in the forcible subversion or maintenance of any human government, good, bad or indifferent. This being the case, his participation in political discussions of an exciting character, which tend to involve the country in civil war, or to embroil it with a foreign power, is, to my mind, very improper, to say the least of it.—His mission—that of the Christian minister—is to the world—every creature—and not to any one portion of it to the exclusion of another; consequently, his identification with any party or nationality, in antagonism with another, would disqualify him entirely from prosecuting his mission with the party or nationality, in antagonism to his own.

It was, no doubt, with reference to this feature of Messiah's kingdom—in this world but not of it—that Isaiah penned the words quoted Matt. 12: 18-21, and rendered by Bro. Anderson as follows: "Behold my servant whom I have chosen, mine own beloved, in whom my soul delighteth. I will put my spirit upon him, and he shall declare law to the Gentiles. He shall not contend, nor cry out; nor shall any one hear his voice in the streets. A bruised reed he shall not break, and a smoking wick he shall not extinguish, till he shall send forth his law for conquest. And in his name shall the Gentiles trust." Not by political clamor and excitement—much less by military prowess and force; but by the gentle influence of the mild precepts, and benevolent examples of the Prince of Peace, every moral, social, and political reform, necessary to the universal reception of Messiah as king of nations, is to be accomplished. Any interference, by human legislation, of the civil governments with the church, or of the church with civil governments—no matter how good the motive that prompts it—can only retard the accomplishment of this great purpose, and is fraught with danger to the purity and successful working of both institutions—church and state.

But I will, no doubt, be met here, as I often have been, when conversing with brethren on this point, with the reply, that, in a republic like ours, where the sovereignty is avowedly vested in the people, it is the duty of all good men—and Christians are good men—to take sufficient interest in political affairs to see that good men are elected to fill the various offices in the government; for, say they, "when the wicked rule, the land mourns," and righteousness exalteth a nation; but sin is a reproach to any people," &c.

Now it must be borne in mind, that the ancient Israelites, to whom, and on whom, these passages—and all others of the same class—were uttered; (for the New Testament contains no maxims, proverbs, or precepts contemplating national character); were living under a theocracy. Jehovah himself enacted the laws, regulating even the temporalities of the people; and in many instances stretched forth his own divine hand, to protect the nation, when it was walking in the faithful observance of those laws; and also, to punish it for their violation. In such a government, the rulers could have the infallible guidance of inspiration—either mediate or immediate—in determining all questions of state policy, either foreign or domestic. When they turned away from the counsel of the living God, and went a "whoring after strange gods" the consequences were sure to be visited on the whole nation—righteous as well as the wicked.—Hence the propriety of the righteous—"holy men"—not only denouncing the policy of apostate rulers, but becoming (under a divine commission) the executioners of divine justice upon them. But, to plead these examples, and quote these scriptures, to justify—much less to fire up the political zeal of a Christian man—whether a preacher or a private member—in mixing himself in with all the utopian schemes, either of moral, social, or governmental reform, in the political world, evinces, to my mind, that such person has studied the Bible to but little purpose. He forgets—or has never learned the fact—that he lives under a Christocracy; equally distinct from, but not a rival to, any form of civil government; that his only duty to it is, to be a peaceable, law-abiding citizen, or subject of it; and its only
duty to him, is to protect him in the enjoyment of his civil rights. Any thing beyond this, is equally a usurpation, on either side.

Under the theocracy of Old Testament times, its most faithful subjects were only ranked as SERVANTS of God; but under the Christocracy of New Testament times, its subjects are all CHILDREN—"sons of God," and as such, imbibe a spirit, never given to men till after the glorification of the Christ; John 7:37-39. It dwells with his disciples during the life time of the Savior, and was BREATHE into them after his resurrection and before his ascension. John 20, 22. This spirit never inspired any one to carry out its reformatory principles by coercive means, either military, political or ecclesiastic. The "bruised reed" was not to be rudely broken, nor the "smoking wick" to be violently quenched, or extinguished. And yet, His law shall become paramount, and in His name shall the nations trust. Lord, hasten that glorious day! But the Old Testament saints, being only SERVANTS, and as such not knowing what their Divine Master would do, (Jno. 16:15,) could only execute, mechanically as it were, the orders under which they acted; and in executing the Divine vengeance upon those who had filled the cup of their iniquity—unmixed with mercy, as it generally was—they sinned against no attribute of the Divine character which had then been revealed. But, as has already been stated, these examples furnish neither authority nor excuses, for CHRISTIANS to become the executors of such bloody commissions; especially when we can, at best, only guess them to be divine behests.—The bare possibility that they may be but the dictates of human malice, and their execution, the glutting of a hellish revenge, instead of the execution of a divine commission, should, me thinks, forever deter christians from participation in such things.

In answer to the question, "what will become of the civil government, if christians all should adopt, and act upon the views herein set forth? I reply, that, as long as civil governments are necessary—which will be, as long as the masses remain unconverted—there will be enough good men, who make no profession of christianity, to hold the offices and administer the government. Look back on the history of our country, and you will find that all our most prominent statesmen, heroes, and sages, if they ever made any profession of christianity at all, did it after they had retired from public life. It is also a solemn fact, that when christians enter the political arena, they generally either sink into utter insignificance religiously, or, failing to rise to any eminence in the political world, they soon retire from it in disgust, and resume their places of unassuming usefulness in the church. There may be occasional exceptions, but not enough of them to invalidate the rule. These are facts; and they establish, what no amount of theory can disprove—that civil and religious liberty, are each best preserved when not interfered with by the other. Standing side by side, each in its own sphere, is the conservator of the other; but whenever they attempt to mix, or amalgamate, the purity and safety of both are endangered.

In conclusion, let me exhort the brethren in Missouri, and indeed everywhere, to take these matters into serious, prayerful consideration; and if they find them according to truth, as I verily think they are, reduce them to practice, and I humbly hope it will not be long, till the Lord will so over-rule the misguided zeal—to use the softest term at command—of the authors of the obnoxious clause in your State constitution, that you will be delivered out of the mouth of the lion, and enabled to go on with increased energy. I still hope to be permitted to visit your State, and take the hands of those old veterans of the cross, whose very names are a tower of strength to the cause—John Smith, Jacob Creath, T. M. Allen, and F. Palmer, besides a host of younger brethren, some of whom I have had the pleasure of seeing, and others (yourself included) whom I have never seen. But this difficulty—this it is removed—will keep me out of Missouri, as the national troubles have, for the last five years; not but that I could take the required oath, in all sincerity, so far as fact, and my former, and present political status are concerned; but my Lord forbids my swearing at all. So I will wait. The Lord preserve you, and all the holy brethren blameless, to his coming and his kingdom.

B. K. SMITH.

SOLiloquy.

Another year is gone! Another year numbered with the eternity of the past! I look out of my window, and where a few short weeks ago all was life, there is nothing now
but death. Yes, a few weeks only have passed since all nature was dressed in its gayest attire; the grass, in its profusion, spread carpet-like over the earth, clothing it in one mass of beauteous green; while here and there the wild prairie flower raised its head, as in gratitude to Him who bade it spring forth. Now, the flower has faded, the grass has withered, they are all dead; and He who arrayed them in such splendor a few weeks ago, has now, in their death, made them a shroud of purest whitest snow. Flowers never sin; and yet they die! Perhaps they cannot live long in an atmosphere that is vitiated by sin; where the name of God is profaned so much. But for some cause they die: Death is apparent everywhere. Death! How heavily that word falls on my ear! The winter wind whistles mournfully, as though it were chanting the funeral dirge, of some unhappy soul, that had long refused to obey the Savior, and is now about to appear in the presence of the great I AM.

Another year is gone! gone with all its joys and sorrows; carrying its thousands the way of all the earth. Amongst these are some to whom I preached the gospel of God's Son, upon whom I urged the necessity of immediate obedience; but the deceitfulness of sin, and the wiles of the Wicked One, kept them away from Jesus; and now they are gone, gone where evermore they will be doomed to hear the mournful and suggestive words, "you knew your duty but you did it not." The thought makes my heart sick. Strange infatuation! Awful and most fearful delusion! To refuse life and salvation, while our existence here is suspended on the veriest hair. "Lord make me to know mine end, and the number of my days, what it is; that I may know how frail I am."

To-night while seated in my humble abode, with many things to make my heart heavy and sad, I look up and see the moon riding along in her peerless majesty; and all the little stars that are placed in the azure field above, placed there by my Father's omnipotent hand, I reflect they are; made for me; I am rich, if Ill just be faithful here, all the myriads of stars that light up the azure vault above will be mine. Yes, they were made by and for my Savior; and he has promised them to me; and His promises are not like those of this unfriendly world, for He will perform all.

Let me then be a Lazarus here, if need be, that I may enjoy the approving smiles of the Master when all things earthly shall fail.

Those white fleecy clouds, how grand they appear, as they ride along on the wings of the wind. My Father's hand holds them up in mid-air, He directs their course wheresoever he will. From His royal pavilion He looks on the winds, and they blow where He listeth; the sun, moon and stars are kept in their orbits by His will; the fiery comet traces and retraces his eccentric course at the bidding of Him who is my Father and my God. To be cared for by a Being so grand, so omnipotent, fills my soul with joy inexpressible. How I long to see the face of my Father and my Friend.

I am one year nearer to my home; soon the few that remain will pass away, and then—then dear Savior, shall I meet thee in peace! Aye, this is the heart-searching question, Lord, keep my poor, weak, wandering, sinful heart in the way that leads to life everlasting; so that when all my years shall have passed here, I may join the ransomed throng, in songs of praises to my Redeemer and Deliverer.

R. PATTERSON.

QUERY.

Bro. Wright:—Please give us your views of Matt. xx. 16, "So the last shall be first, and the first shall be last." Who is it that is to be first, and who last? And in what sense are they first and last? A. D. Parish.

Answer:—The parable has reference to the Jews and Gentiles. The Jews were the first called to labor in the vineyard of the Lord.—The Gentiles stood all this while like the men hired at the eleventh hour, because no man had hired them; or, in other words, they were not called till as it were the eleventh hour.—This can not be said of any other class of persons. They accepted the offer, obeyed the call, embraced the gospel. The first laborers, the Jews, murmured, and rejected it. So the last has become the first, and the first last.

D. T. W.

We should have made some remarks apropos of Bro. B. K. Smith's kind and interesting letter on the opposite page, but neglected it until it was too late. Bro. Smith will please accept our sincere thanks for it, and be assured that we shall be glad to have a contribution from his pen as often as he can find time to write.

D. T. W.
And leave thee alone in the winter of strife;
Think of Him who in time of sore anguish
was sold,
By one who had followed so faithful in life.
When the sorrows of earth, like lead, press
the heart,
And thine earthly support is unworthy the name;
Then know that the Comforter gladly im-
parts
The strength that will bear thee in smiles
through the flame.

LETTER FROM ELD. T. J. WRIGHT.

JONESBORO, East Tenn., Dec. 25, 1865.
DEAR BRO. WRIGHT: On the third Lord’s
day in last month I visited Boon’s Creek in
company with brother Daniel McInturff, G. H. Crosswhite, Wm. Mopins and John Howard.
We held an interesting and I trust a
profitable meeting. The immediate result
was ten immersions upon a confession of
their faith in Christ, and the brethren much
encouraged. We have a fine congregation
here numbering between four and five hun-
dred members. It was before this church, I
believe, on the third Lord’s day in July, 1841,
that Sister Wright, your beloved companion,
confessed her faith in Christ and put him on
in baptism. It is also the home of the wor-
thy and venerable James Miller one of the
ablest men of this age; and the continued
prosperity of the church here has been main-
ly kept up by his valuable labors in the
gospel.

Bro. W. G. Barker, assisted part of the
time by bro. Crosswhite and myself, held a
meeting at Turkey Town, commencing on the
first Lord’s day in this month, and continuing
some ten days, preaching of nights, and had
eighteen additions by confession and immer-
sion. Bro. James R. Scott, with his sweet-
toned voice and animating exhortations, ren-
dered valuable service in the meeting. Among
these additions were some of the best citizens
of that community. This church is now in a
prosperous condition, having a membership of
about one hundred and fifty. There have
been seventy-five or eighty additions to this
church since the war commenced. In look-
ing over the church record, I see that it was
in this church that you were ordained to the
ministry of the word,—that "on the 18th day of July, 1841, the church met, and by fasting and prayer and the laying on of the hands of the elders, set apart David T. Wright to the work of the ministry." Many of that body have gone to their long home to enjoy their reward. Of the five elders who officiated in your ordination, only one is now living, and that is our venerable uncle, John Wright. He yet lives to witness the fruits of his labors for some 35 or 36 years since he emerged from the traditions of men. It has been about that time, I think, since he quit preaching the Baptist "faith and order," and began to preach the gospel of Christ as taught in the New Testament. When he took his bold stand upon the word of God and that alone, he was the wonder and astonishment of the whole country. But supported by the truth, he has made his mark. He was the first man to preach in East Tennessee, faith and obedience as a test of our acceptance with God. And it is probable he is the man that introduced the practice of giving an admonition or lecture to young converts after baptism and before giving the right hand of fellowship. He said that if such a thing was ever done before his day he was ignorant of it. He has now outlived the allotted time of man, being nearly eighty years of age. Truly the Lord has been good and merciful to the pioneers of this reformation.

Your brother,

T. J. WRIGHT.

THE GOSPEL ADVOCATE.

Just previous to going to press with this number, we received the first number of Vol. VIII. of the Gospel Advocate, the prospectus of which we published on the third page of the cover of the December number of the Pioneer. We have only the time and space now to acknowledge its reception, and welcome it most heartily to our office. We publish the prospectus again on the cover of this number, and refer the reader to it for further particulars.

D. T. W.

THE BIBLE CLASS VISITOR.

This is a new Sunday-School paper published weekly by Wm. S. Winfield, at Wabash, Indiana, and devoted to the interests of Sunday-Schools of the Christian Church, the first two numbers of which are upon our table.—We are pleased with the work, and take plea-
sure in commending it to the brethren as a valuable auxiliary in the advancement of truth, in the family circle as well as the Sunday-School. Price $1 00 a year. Address, Wm. S. Winfield, Wabash, Indiana.

D. T. W.

HERALD OF THE TRUTH.

This excellent monthly, published by W. T. Horsen, at Buffalo, New York, has been enlarged to a double column octavo. It is gotten up in fine taste, and printed on thick book paper. It contains 48 large double columned pages every month, and is devoted to the advocacy and defense of the gospel as taught in the scriptures of the Old and New Testament. It has also opened in its columns a department for the ladies, and which gives it now the title of the "Herald of Truth and Ladies' Magazine." We are gratified to notice the evident marks of prosperity on the January number. May Bro. Horner be sustained and enabled to show many the way of truth. Price $2 00 a year. Address, W. T. Horner, Buffalo, New York.

D. T. W.

THE PIONEER ENLARGED.

We present our readers the Pioneer this month in the enlarged size which we trust it will retain for a long time. In making the necessary purchases for this change, we have been at more expense and trouble than we thought we should when we undertook it. But the change is now made, and we feel proud of it. We shall soon be up with time, and have the paper ready by the first of each month. Hoping that all will appreciate this improvement in the paper, may we not again ask for a renewed effort to increase its circulation?

D. T. W.

A PREACHER WANTED.

SHIRLEY COUNTY, Mo., Dec. 30, 1866.

DEAR BRO. WRIGHT: We are raising money in this county to employ an evangelist. We want him to spend all his time in this county. We want an energetic man, one that knows no discouragements. We ask not what his politics are, but there is one thing we shall require of him, and that is, that he have his authority from God to preach the gospel, and from no other. We want a man who has proved himself able to win souls to Christ. If you can refer us to such a one, you will oblige us very much.

Your brother in Christ,

R. A. HOPPER.
ARRESTS FOR PREACHING.

In our last we said there had been no arrests, nor an indictment found against any preacher in this county, for preaching without having first taken the required oath, but we can not say as much in this number. **JOHN HOGAN,** the Catholic priest for this place, has been arrested on an indictment found by a special grand jury, at the late term of the circuit court for this county, appointed after the first jury was dismissed, and admitted to bail in the sum of four hundred dollars for his appearance at the next term of said court. It is also known that an indictment was found against **JOHN D. VINCILL,** of the M. E. Church, South, for preaching in disregard of this oath, but he has not yet been arrested. Both of these men continue to preach as though nothing had happened. That is the way every preacher in the State who is molested should do. We understand that Mr. Vincill was arrested at Hannibal recently, while on a visit, for preaching in that city in disregard of the oath. It would that all our preachers would follow the example of these men in this respect.

We certainly appreciate much the clemency of the executive authorities shown our humble self. May we still find favor in their eyes, and be allowed to move on in the even tenor of our way without molestation.

D. T. W.

On the 11th instant **Elder J. T. Brooks** of the Christian Church at Mexico, was arrested on an indictment found against him by the Grand Jury at the late term of the Audrain circuit court—was taken before Squire Crooks, and bound over in the sum of $500, for his appearance at the next term of said court.—**Paris Mercury of Dec. 22, 1865.**

ANECDOYE

FOR THEATRE AND PARTY-GOING FOLKS.

A story is told of a Christian lady who lived in the days of witchcraft, sorcery and demonism. This lady went to the theater, and while there became possessed with a demon. The exorcist demonstrated with the devil on the presumption of his art. The devil replied, apologetically, that he had found the woman in his house.

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DIED, in this city, at the residence of James A. Shirley, Jan. 26, 1865, MARY E. MENEELY, aged 3 years, child of R. M. and J. S. Meneely.

OBITUARY.

Died, in the triumphs of the Christian faith, in Chillicothe, Mo., on the morning of the 1st day of December, 1865, **MARY JANE BURTON,** aged 16 years, 4 months and 10 days.—The deceased was a daughter of Elder Wm. M. Burton and Mary Burton, formerly of Howard county, Mo., where their lives had been pretty much devoted to the restoration of apostolic faith, from whom Mary Jane had learned many lessons of piety and religious training. After a protracted illness of some four weeks, most of which time she was incoherent, she became perfect. It is also known that an indictment was found against **JOHN D. VINCI~L,** of the circuit court for this county, for preaching without a license. He had been arrested on an indictment found by the special grand jury, at the late term of the court, with which he was not yet been arrested.

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OBITUARY.

Died, in Harrison co., Mo., on the 19th of Nov. 1865, **BENJAMIN F. STEWART,** in the 13th year of his age. He was the youngest child of John and Sarah Stewart—also, youngest brother of my deceased husband, W. D. Stewart. His death was caused by a severe injury, received about a week previous to his death. During that time he was a patient sufferer, bearing with manly fortitude, the most intense agony. We miss him daily and hourly in the family circle; but upon his aged parents, the affliction rests heavily indeed, for they had learned to look forward to the time that he would be as their staff and support in their declining years. Our sympathy, as far as it can avail, but little, but we commend them to the care of Him who doeth all things well. He alone can comfort and sustain them in their great affliction.

J. P. STEWART.
ACTS OF APOSTLES.

LECTURE I.

I propose, with the approbation of the editor, to give the readers of the Pioneer some lectures on "Acts of Apostles," in the current volume of the paper. The present one must almost of necessity be confined, at the first, to some preliminary observations. I would also solicit a patient and careful reading of them. I shall not aim to carry you forward rapidly, dear reader, nor discuss what may be under consideration learnedly. You may find some statements possibly which at first may seem incorrect. Before you make a positive decision, either for them, or against them, please examine well the whole matter, and if you find me in error, I shall be happy to hear from you, correcting me.

1. The Title. It is generally called in the common version, "the Acts of the Apostles." This title is manifestly incorrect, for it is implied that all the acts of all the apostles are recorded in it. We are early introduced, it is true, to all the twelve, but we soon lose sight of nearly all of them, and hear no more of them, by the author of this book, "Acts or Transactions of the Apostles," "The Acts of the holy Apostles," "The Book of the Acts, that is of the History of the Blessed Apostles, composed by my holy lord Luke the Evangelist," "The beginning of the Book of the Acts of the Apostles," "The Acts of the Apostles, the transactions of the ministers, that is, the History of the holy Apostles." These are some of the forms of the various titles given to this wonderful book. My preference is in the caption of this discourse, "Acts of Apostles." To this might be added "of Christ." Apostle means, one sent. He might be an apostle of men, or of Satan even, so far as the word apostle itself is concerned.

2. The Author. That Luke was the author of this book, as well as the biogrophy of Christ, is the unanimous testimony of the early Christians. It is plain that the same person wrote both books, as well from the uniformity of the style, as from the inscription to Theophilus. The book was rejected by some of the early sects, not for historical, but for doctrinal reasons. The Valentinians, Manicheans, Marcionites and Severians, were principal among these. Thus early in the history of Christianity was the denial of the canonical authority of some portion of the word of inspiration introduced. Would it had ceased with Luther's rejection of the epistle of James, because it teaches that men are justified by works, and not by faith only. Some of the sects above
named, rejected Acts of Apostles, because, they affirmed, the God of the Old Testament was different from the God of the New Testament; and that another Christ, different from our Savior, was promised. While this point of the canon of scripture is introduced, I would refer to an objection that is ignorantly raised by some. They say the council of Nice determined what should be accepted as of divine authority; and that if we had the rejected scriptures, we might find them as much entitled to confidence as those we already have. The rejected documents are preserved, and no high degree of intelligence is necessary to determine the spurious from the genuine. Who would have any difficulty in deciding between Paul’s letters to the Corinthians, and those of Clement; or between Matthew’s testimony, and that of Nicodemus or Thomas?

3. The design of Luke in writing this book is not generally well agreed on among writers. The writer evidently commences this book chronologically and logically, where he closed his former treatise. That embraced an account of Jesus, promise of the immersion of his Apostles in the Holy Spirit, and the commandment to preach repentance and remission of sins, in His name among all nations, beginning at Jerusalem.—Without this book we should now be without the means of knowing whether the Savior’s promise was fulfilled, and whether the apostle’s obeyed the Lord’s commandment to preach to the uttermost parts of the earth. We should also be left uncertain as to how the gospel of Christ is to be preached, and how men are to act in order to obtain pardon.—This book gives us information on these points, and must therefore have been embraced in the writer’s design.

The position this book occupies in the New Testament is indicative of its character, as understood by those who arranged it. This arrangement seems to meet the universal judgment of believers, as proper and right. The divine proofs of the Messiahship of Jesus of Nazareth are furnished by the Evangelical narratives. What document can be more important to the believer in Jesus, than that which informs him what to do, that he may be blessed, and saved from his past sins? As there is none, so no document has equal importance, to such a man, as this book. In it, too, the beginning, and a brief history of the Church are recorded. Here the varieties of human condition and character, as related to the kingdom of Christ, are represented, and what they are severally enjoined to do, in order to enter into it. This book contains accounts of some twenty-six instances of conversion to the Lord. Among these are murderers and persecuting Jews, as well as corrupt and pious Gentiles. There are kings and governors, philosophers and priests, the rude and polite, but the same things have to be done by each of all these classes and conditions of men, to be saved. This may appear in our examination of this precious book.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen. In this passage it may be observed that this treatise is addressed to a person, at least of the same name, as his to whom the testimony of Luke is inscribed, and if not the book here referred to, then it is lost. The uniform testimony of the Christian fathers to the authenticity and genuineness of both books, leaves no reasonable and intelligent doubt in the
informed and candid mind in these respects.

The former treatise contains an account of all that Jesus began both to do and teach. That narrative carried Theophilus' mind up to the day of Jesus' ascension to heaven. It was by what Jesus said and did that he influenced the people, both to love and to hate him.—

His murderers sought his life because he raised Lazarus from the dead, and because he said, "I am the Son of God." These are the weapons by which he fulfilled his mission on earth. These also are the implements of power for good or for evil in human hands. How to use them, is shown in the Savior's history on earth. The remainder of all that Jesus began to do and teach, was communicated to his apostles by the holy spirit, according to the promise, that all things, whatsoever I have said unto you, shall he bring to your remembrance; and he will show you things to come. The complement of all Jesus said and did is supplied by Him through His chosen apostles. Paul says, "Christ came and preached peace to you (Gentiles) which were afar off; and to them (Jews) that were nigh." Eph. 2: 17. Jesus did not go to the Gentiles at Ephesus in person, but by His authority, Paul had preached to them, and they had received his preaching, "not as the word of men, but as it is in truth, the word of God."—

Said Jesus, "he that heareth you, heareth me, and he that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me."

Jesus gave commandments to his chosen apostles. What these commandments were may be learned by attention to the conclusion of the evangelical histories of our blessed Lord. He told them to go into all the world, to all nations, to preach the gospel, to immerse into the name of the Father, the Son, and the Holy Spirit, teaching them to observe all things, whatsoever, I have commanded you. The commandment, to wait in Jerusalem for power from on high, is not among the commandments here referred to, because it is separately mentioned afterwards.

The apostles whom he had chosen.—

The names of these are carefully recorded by the historians. That infinite wisdom which devised the plan of human redemption, foreseeing the conceptions that would seek introduction into it, graciously provided security to all them who will receive all the will of God. Jesus chose his apostles in person; they all heard his voice, saw, and handled his body. These things no man has done, or can do, since the apostolic age. Neither is there any necessity for such men in person now on earth. The idea of apostolic successors is as groundless as the idea of a successor to the Lord himself. The papacy claims about two hundred and sixty successors to the apostle Peter. Allowing each of the other apostles the same number of successors, and we should have a grand total of three thousand and one hundred and twenty apostles up to this date. Jesus chose from among the multitude of his disciples twelve, whom he also called apostles.—

These he said should sit on twelve thrones, judging the twelve tribes of Israel. The new Jerusalem which John saw in spirit had twelve foundations, and in them the names of the twelve apostles of the Lamb. There may be many assuming to be apostles, but the Lord has not chosen them, nor has he shown himself alive to them by any infallible proofs, for neither one day, nor forty. Jesus showed himself alive after his passion, not to all the people, but unto the twelve, who were witnesses chosen before, and to about
five hundred brethren at once. They saw him, heard him speak, ate and drank with him, and handled him forty days after his resurrection. The denial of his resurrection now, is in the face of the testimony of twelve men, who had all the opportunity desirable or necessary to judge of his identity. His enemies hired the soldiers, who guarded the sepulcher, to report that his disciples came and stole his body, while they were asleep. He, who disbelieves his resurrection, does so on this testimony which no intelligent court in the world would credit. All parties agree to the absence of his body from the sepulcher. Only two ways of accounting for it were known at the time of its occurrence. The apostles say he arose from the dead; that they saw him during forty days. When he was tried and crucified, they forsook him, and did not expect him to rise from the dead. Their hope in him, which was that he would restore the kingdom to Israel again, perished with his death. How can our reason account for the change in their conduct, seven weeks after his crucifixion, if we deny that he arose from the dead? It can not be done consistently with our knowledge of the nature of men. Admit his resurrection, and all is easy then, and quite as wonderful as we could expect. Deny his resurrection, and we must go back to asking the question of Job, "If a man die, shall he live again?" All the gloom of a rayless night then enshrouded the grave. All prospect of joy perished then and there forever. One of the Grecian poets who wrote shortly before the Christian era, has echoed the wail of millions of hearts that groaned and suffered before life and immortality were brought to light in the gospel. He says:

"Alas! the tender herbs, and flow'ry tribes, Though crush'd by winter's unceasing hand,

Revive and rise when vernal zephyr's call,
But we, the brave, the mighty, and the wise:
Bloom, flourish, fade, and fall—and then succeeds
A long, long, silent, dark, oblivious sleep;
A sleep which no propitious Power dispels,
Nor changing seasons nor revolving years."

But now, since Jesus' chosen witnesses have testified of his resurrection, with the sacrifice of their lives, have changed the world's future prospects! Another poet sings, catching inspiration for his muse from the music of another world, beyond the remorseless and gloomy grave:

"See truth, love and mercy, in triumph descending,
And nature all glowing in Eden's first bloom,
On the cold cheek of death, smiles and roses are blending,
And beauty immortal awakes from the tomb.
The weeping, bleeding, mourning heart of humanity has heard of Jesus and the resurrection, by his chosen witnesses, and refuses to yield its comfort and its hope to the wild ravings of the spiritualist, or the cold philosophy of the modern Sadducee. "The poor man toiling in his weary lot," now sings of a home in heaven, a mansion in his Father's house, not made with hands. Jesus did not only infallibly arise from the dead, but he gave also infallible proof of it.—Blessed be his glorious name forever. During his sojourn of forty days, after his resurrection, he spoke to his disciples of things pertaining to the kingdom of God. They did not understand the kingdom as then in existence of which he spoke, hence their question, Lord, wilt thou at this time restore again the kingdom to Israel? The Father, said he, has put the times and the seasons in his own power. You shall receive power after that the Holy Spirit is come upon you. What power is this they were to receive? Is it not that power which he had just said the Father had put the times and the seasons in? The kingdom
which Christ came to set up, could not then have been in existence, for Christ was not then crowned the king. His blood had not yet been offered to atone for men's sins, because he was not a priest on earth. Daniel had predicted the setting up of a kingdom, 2: 44.—This was set up at the time when Christ commenced his mediatorial reign, or it is not yet set up. God was king until His Son arose from the dead, since which time, all power in heaven and earth is in the hands of His son. Either Christ is now king, or the universe is without a divine ruler. Jesus is to reign until His foes become His footstool. The last foe that he is to subdue is death. Then he will deliver up the kingdom, which he can not do unless he has it, to God even the Father, and become himself subject to Him, that God may be all in all.

And you shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. A part of the apostolic duty consisted in bearing witness. Can there be successors to the twelve as witnesses unto Christ? Not in any way known in this world. The young man, who should volunteer his testimony in any of our civil courts, in a case in which his father, and not himself, had seen and known the facts, would be regarded as wanting in sound judgment, should he insist that he was a competent witness because he had often heard his father relate all the circumstances of the case. By what rule shall we arrive at a different conclusion, concerning those who claim to be witnesses for Jesus, and successors to his apostles? The testimony of Jesus' witnesses was to be borne, beginning at Jerusalem, to the uttermost parts of the earth. Those, therefore, who claim to be the successors of the apostles, must bear their testimony beyond the uttermost part of the earth, for which a divine mission from the Holy Spirit again might be necessary, and also a commission from the Lord himself, or else they will be found assuming power that the Savior gave to twelve chosen men only. Pride, that would exalt humanity to the dominion of the universe, may be found manifesting itself from the rapping spiritualist, up to the Pope of Rome. All grades of human intelligence, and all degrees of fanaticism, have assumed to be inspired, and possessed of all the powers and qualifications characteristic of the chosen ambassadors of the gracious Redeemer. How long shall their delusions mislead the honest and unsuspecting? May the Lord grant to these deceivers of themselves and mankind, a short race to the end of their delusions. May the truth as it is in Jesus find way to their benighted understandings.

The apostles were directed to begin the work of preaching the gospel in Jerusalem. Then they were to preach it in all Judea. Then in Samaria, and then in the uttermost part of the earth. If this prescription of the Savior does not imply that they were to go about the work systematically, then I would almost despair of finding a specific order in the new institution. To carry out these directions of the Savior, concert and agreement among the apostles would seem necessary, in order to an apportionment of territory. It may be, however, that the field of labor for each was directed by the Holy Spirit. In either case, this much may be learned, that missionary work should be systematic, so as to save labor and expense. Never since time began were men engaged in a work equal in importance to this entrusted by the Savior to these illiterate Galilean fishermen. They are to commence a work in
showing that the physical and spiritual systems are but parts of one and the same great whole.

The second chapter presents a curious and interesting discussion of the origin of sin amongst angels; in which are shown the reasons why God has failed to provide a remedial system for fallen angels. In the chapter on creation, (ho kosmos) it is most clearly demonstrated by an induction of scientific facts, that man, considered as an animal, is a special creation, and closes the series of organized beings. And since his organism brings him into perfect connection with the material world, it is impossible to conceive of the existence of a higher order of animal, so long as the material remains as at present organized. The argument on this subject, I consider a complete and satisfactory refutation of the doctrine of those materialists who have adopted what is known as the development theory; as opposed to the Bible account of creation. In this connection, the author has devoted an entire chapter to the accounts of creation, as given respectively, by Moses and Geology: in which he has shown, clearly enough, we think, that there is not only no conflict between them, but that on the contrary, the one is strongly corroborative of the other. Those who have read the various conflicting theories on this subject will doubtless read this chapter with deep interest.

Next in order is presented a chapter on the introduction of sin into this world. This subject is discussed in three sections, viz: 1st, Eden; 2nd, The fall; 3d, Its consequences. The rubbish that has long encumbered these subjects, in the shape of the remains of the effete theologians of the past, the author has thoroughly cleared away; and has opened up new, and rich fields of thought,
hitherto unexplored, even by the most
 daring adventurers in theological specu-
 lation.

Next follows a discussion of the oc-
 casion and elements of the remedial sys-
 tem; in which are seen to stand out with
 marked prominence, the features of the
 atonement. But we cannot speak particu-
 larly, of all the topics of which the
 book treats, in the short space to which
 we are limited.

In tracing the gradual development of
 "the great plan of pardon," the author
 has systematized all the leading facts and
 institutions of the Patriarchal and Jew-
 ish dispensations; showing an intimate
 and necessary connection between man's
 sin in Eden, and the death of Christ on
 the cross; thus giving a lively interest
 to many facts, which, considered out of
 their proper connections, are devoid of
 any interest whatever.

After eliminating the elements of the
 Remedial System, these facts are dis-
 cussed in their connections, and in their
 bearing upon the great thought from which
 each derives its significance. The flood,
 the new world, the Abrahamic covenant,
 the Jewish institution, in its details, the
 introduction of the Gospel as set forth
 in the mission of John, the Immerser,
 and in the personal ministry of Jesus,
 the atonement, the kingdom of God, un-
 der which head is considered, 1st, the
 coronation of Jesus, 2d, the mission of
 the Holy Spirit, 3d, the organic law,—
 faith, repentance, and baptism, blessings
 and privileges of the citizen, the church,
 the kingdom of glory, the three dispen-
 sations, are all elaborately discussed,
 thus showing, that the solution which
 God has given of the sin problem in the
 christian institution, is both complete and
 final; and hence there have been no ad-
 ditional revelations on the subject since
 the completion of the great plan. It is
 hence concluded, that the spiritualistic
 theory on the subject of continued reve-
 lations, is without foundation, in facts,
 and false in its conclusions. As a whole,
 the work demonstrates clearly, that the
 plan of salvation, as understood and
 taught by the Disciples, is in perfect ac-
 cordance with all the facts and principles
 developed in science and in revelation;
 and likewise, that any other view of sin
 and the treatment it has received at the
 hands of God, necessarily conflicts with
 all the facts in both.

After treating thus minutely all the
 elements of the Remedial System, the
 volume closes with a scholarly argument,
 showing the harmony existing between
 the two great volumes—nature and reve-
 lation. But I cannot close this brief
 notice without alluding specially to the
 chapter on the atonement; for I regard
 it as the master-piece of the whole work.
 The writer has certainly done his finest
 thinking on this subject. He has succeed-
 ed in settling scripturally, and logically,
 the great and difficult question, raised
 and unsettled, in all the views I have yet
 seen published on the subject—namely,
 the application of the atonement in its
 elements, to the objects in view. This
 chapter alone is more than worth the
 price of the book. The views of the
 author on many points are both novel,
 and striking; yet, on examining them in
 the light of scripture teaching, they will
 be found, in their essential features, to
 be sound and highly instructive.

As a refutation of the false systems of
 religion, both of the materialistic, and
 spiritualistic type, now ravishing the
 church of her piety, and filling the land
 with infidelity, I regard the work as in-
 valuable. Hence I desire to see it in
 the hands of every one who feels the
 slightest interest in these great matters.
 Christians need use every legitimate
means of counteracting the seductive influences of the religious infidelity, now so prevalent in the land. They should therefore hail with gladness, every offering that proposes to contribute to an end so desirable. I have not attempted in this brief notice to present more than the general outlines of the work noticed; to do more than this, would require more time and space than I can claim at present. The work exhibits careful, deliberate, and extended research; and is written in an easy, and attractive style, making it a book, worthy not only of a thoughtful reading, but also of being preserved for careful study. It should find a place, especially, in every young preacher's library. Although it will be most readily appreciated by men who have thought in a certain line, and more broadly than the great mass of those who think at all, it is written in a style so clear, and easy, that even the common reader will find but little difficulty in grasping the arguments, and appreciating the general views of the author. We therefore ask for it a very general circulation. There is nothing sectarian or partisan, either in the matter or style of the whole work; but on the contrary, it is remarkable for the independence of thought, and originality of conception, which mark the discussion of all the subjects treated. It is on this account, a work of general interest, to all inquiring minds, no difference what their religious predilections may be.—

The author proposes to publish by subscription, and this can not be done, till a sufficient number of subscribers are obtained to secure him against loss. Many names have been sent in already; yet, not a sufficient number. And as we feel anxious to see the work in the hands of the people, we would urge all those who feel an interest in it, to send on their names without further delay. All subscriptions should be sent to Dr. H. Christopher, Saint Louis, Mo. For information respecting price, and other like particulars, the reader is referred to the author's published circular.

H. H. HALEY.

SERMONS TO YOUNG PREACHERS.

NO. II.

Some men speak merely for the sake of speaking. It is their object to speak. Others speak for the sake of some point to be gained. Their object is to gain that point. Now the difference between this class of speakers and the other is immense, and distinguishes every period which is uttered. The orator who speaks for the sake of speaking, has himself continually placed before his mind. Like a person looking into a mirror, he sees only his own image reflected. This he admires, and his effort is to appear to advantage. The admiration of men is courted, and every sentence which is uttered, is spoken with a reference to this end. Hence such orators weigh and estimate all their sentences as happy, or the reverse, as they may tend to advance their own reputation as speakers. Every fine comparison, parable, or allusion—every fine type or figure which they employ, is valued because of its tendency to exalt the speaker in the esteem of his hearers. Such speakers are easily distinguished by the discriminating part of their audience. There is a stiffness, a formality, a squinting in their public addresses, which no veil can conceal from those of sound vision. I do not allude only to those coarse or fine apologies which we so often hear from public speakers with regard to their unpreparedness, indisposition, and all the un-
when we are hearty in the cause, and sincerely, from the heart, speak to the understandings and hearts of men, All, then, who love the praise of men more than the favor of God, are defective, radically defective in those qualifications requisite to the service of the Great King.

But I am now attending to the manner, rather than to the matter, of the addresses of young prophets. In my last sermon to young preachers, I directed their thoughts to the influence of bad habits, and the danger of beginning wrong. Nothing is more disgusting to persons of good judgment than affectation. But to affect an awkward and disgusting original or model, makes affectation doubly disgusting. There is nothing more pleasing than the artless simplicity which sincerity produces. We love nature more than art. While we sometimes admire the skill of the artist, we nevertheless, more admire and are pleased with the work of nature. So the unaffected orator never fails to reach our hearts or to touch our sensibilities sooner, and with more effect, than the imitator.

In the art of speaking the great secret is first to form clear conceptions of the subject to be spoken; and then to select such terms as exactly express our conceptions. To do this naturally, is the consummation of the art of speaking. All men can speak intelligibly, and many men fluently, upon the subjects with which they are every day conversant. And if we would make others feel, we must feel ourselves. It has been said by them of old time, He that would make his audience weep, must himself weep. But the man who strives to make others weep, will fail in producing the effect desired by it, unless he is more than
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an ordinary mimic. But when a speaker is compelled to drop a tear without intending it, then he may expect a corresponding feeling in the bosoms of his audience. These are the lessons which experience and meditation teach.

But in all this we speak after the manner of men. The man who would gain the skies, must stretch his wings thitherward; and he that would effectually preach Christ, must do it sincerely. There is more meaning in this word sincerely, than is apparent in its common usage. By it I here mean without any thing foreign to the simplicity, humility, zeal, and love which he himself taught.

I heard here, in Richmond, the other evening a sermon of the good old John Calvin stamp. I saw old John sparkling in the eyes of my erudite textuary, while he was making Paul and the amiable John the Apostle say what they never meant. But I have respect here to the manner. There was a zeal or a warmth depicted in the countenance of our preacher which seemed unnatural, because it came from a system and not from Christ. He seemed angry when he rose—angry I presume, because any one could be so impertinent as to think differently from him.

He proved nothing to me save that he had never been initiated into the Temple of Solomon, or had tasted of the waters of Siloam. He only wanted the surplice, the cravat, and the manuscript of our chaplain who furnished us with the Lord's prayer in writing every morning, to give him a prelatic appearance. There is something very venerable in the English aspect of the Right Reverend Bishop Moore, who was our first chaplain to the Convention. The old gentlemen looked like he had got his full share of the things of this life;—but really when I saw him pull his prayer out of his pocket every morning and put on his spectacles, and finish his manuscript by reading the Lord's prayer, I could not but sigh for the stubbornness of forms and ceremonies, which are the only things that can pass from one age to another without acquiring or imparting a single ray of the light accumulated either by reading, reflection or conversation. I would offer no indignity to the Bishop of Virginia, for he deserves well for his fine appearance and devout reading of the confessions and petitions prescribed by Queen Elizabeth; save that the spirit of innovation has substituted the word President of these United States in lieu of His Majesty the King of Great Britain. For this courteous change in our favor, we republicans are ever grateful to the Bishop. These prayers have another merit which I ought not to pass unnoticed, because it is a rare virtue in a Right Reverend Bishop's prayers. They are "without money and without price." This is peculiarly acceptable to us republicans; for we have not such faith in mercenary prayers, nor much disposition to make the people pay for prayers for our benefit. For we argue that if any political assembly have a right to make the people pay for a chaplain to minister for them, they have a right to make the people pay for prayers in every pulpit in the state made in their behalf.

But to return to our prophets. We would exhort them to choose such a subject as will make them forget themselves when they rise to address a public assembly, and then they cannot fail to be interesting, especially if they
speak naturally, without that violence to reason and common sense, of which we complained in our former address to them.—C. B.

TO PIONEER PREACHERS.

The subject of church organization is one that has been very considerably discussed, in our public prints; and still, many of the preachers are shamefully ignorant, on this most important question; so, at least, their practice leads us to believe. The pioneer preacher should be one who is posted on this vital question. To him belongs the work of setting churches in order, and a blunder here is fatal. We of the far west, in this new country, see and feel the evil effects of ignorance in this department. A preacher goes into a neighborhood, he finds a few brethren, gets up a meeting, has 20, 30, or 40 additions, he organizes a church; the churches he has been in, bad Elders and Deacons; he must have them in too, so out of the mass of the material hastily thrown together, he suggests the election of certain brethren as Elders and Deacons, the congregation elects them, and the church is pronounced organized, and in working order. Troubles ensue in many, very many, cases. Men are human in the church as well as out of it; and men love position in the church as well as out of it; and when their incompetency is developed, as is often the case, "then comes the tug of war." The writer knows a man, who was prematurely elected, some seven years ago, he preached the church to death; his doctrine is "once an Elder always an Elder," he is determined not to be got rid of, regularly he goes and takes the stand and lectures the few who will go to meeting. To put him out by a vote of the church would tear it to pieces, for he has several relatives in the church, besides a few personal friends; and so they are compelled to bear with him. A little more scriptural knowledge brought to bear, in the the start, would have prevented all this.

There are many churches in this State, that are suffering in consequence of these premature elections. Some may say, 'Why don't the church displace them? It has the power.' That is easily said, but not always so easily done. Sometimes and Elder's family connection is quite numerous in the church; fear to offend these causes the church to bear with the Elder, when the simple fact of him being Elder is doing more to pull down, than all the balance can do to build up. I myself labored for more than a year and a half with an Elder, striving to induce him to ask the church to relieve him of the eldership, but all to no purpose; he loved position, he was regularly elected by the church, to put him out would have torn the church to pieces, so there he stayed. A little more attention to Paul's advice, in the outset, would have saved the church much trouble. The churches throughout this country, suffer more on account of incompetent elders, than from any other cause known to me. This evil is so common, and so great, that it cannot be magnified too much. It is certainly no pleasure to me to dwell on the faults of my brethren, but seeing so many instances of utter incompetency, in the eldership of our churches, I am constrained to place the responsibility where it rightfully belongs,—on the shoulders of the preacher.
We have many young men, just entering the ministry; they, many of them, never read the discussions of the old pioneers, who with Bible in hand, fought over every inch of ground they gained, these young men go pioneering sometimes. This is a mistaken policy of ours, such young men never ought to be sent out to organize churches, only as they go in company with older heads. The older ones are not always as careful as they should be; but as a general rule they are much better qualified for the work. Of course, when I speak of young and old preachers it is not understood that a man must be just so many years old before he is qualified to organize churches; the idea is, he must not be a novice; he must be a man who has studied the subject; one who knows that it takes more than a nominal eldership, in order to a scriptural organization. It is far from my purpose to find fault with young men, or young preachers, for I am one of them myself, but I would like to see a reformation effected, amongst us, in the organization of churches, and I believe it can only be done by having preachers who understand it.

As this article is addressed to pioneer preachers, I will for their special benefit lay down a rule, by which to organize churches and this rule is based on Paul's instructions to Timothy 1. Ep. 3. chap. I hold a meeting in a community, and am successful in winning souls to Christ. I wish to organize a church, I have all the brethren together, and I deliver them a lecture, in which I set forth the qualifications and duties of Elders and Deacons, I then say to them, "Brethren, you are all strangers to each other, you know nothing of each other's qualifications or abilities, and are therefore not prepared to elect your officers now. With your permission, I will designate two brethren to act as Elders, and two more to act as Deacons. You shall determine whether they possess the qualifications I called your attention to; if so, you shall elect them; if not you shall try some others." By a reference to the 10 verse of the chap. alluded to above, it will be found that this plan is scriptural. Paul, in speaking of the Deacons says, "And let these also first be proved; then let them use the office of a deacon, being blameless." Above he had been speaking of Elders, now he says let these also—in like manner—first be proved, or tried; hence, Paul would have Elders, and Deacons tried before they were permanently fixed in office.

There is sound philosophy in this; for if one proves incompetent, it was understood beforehand that he should give place to some one else; the change is made and no one's feelings are hurt; besides, he is not an Elder at all yet, and can not throw himself back on his dignity as such. Again, you get the best talent in the church for your officers, for this method gives you an opportunity to draw it out, and compare it. The Evangelist, of all others, is the man best acquainted with the talents of the young church; he converses with the members; he draws them out on the very questions that are necessary to be understood by them, in order to make church officers; hence, he is best qualified to place temporary officers in the church, and thereby give the brethren an opportunity to judge more correctly, by giving them time for the temporary officer to develop himself before them. Thus does the wisdom of apostolic plan appear evident from every consideration; and I am very certain that, if this plan were generally practiced, our churches would be far
more prosperous and happy.

In conclusion, I urge it upon every preacher, to pursue this plan in the organization of churches. It will save an untold amount of trouble, besides being the plan that has a "thus saith the Lord" for its practice.

R. PATTERSON.

For the Christian Pioneer.

"THE UNITED BAPTISTS AND CHRISTIANS OF ALL DENOMINATIONS."

This caption is quite current and popular, and which I saw a few days ago in one of our papers. I now propose to notice—first, which of the ten sects of Baptists are meant by the phrase United Baptists? Is it the hard-shells, the missionary baptists, the freewill, the seventh-day, or what branch of this baptism family is united? I would like to be informed.—Are the Calvinistic baptists and the Fullerite baptists united? I heard one of the preachers of the former sect say that these missionary or Fullerite baptists were rotten to the core, and had no religion. Is this union?—Have they any more union than any other two sects? What two sects of baptists are united? They are united in opposing us, and the New Testament, as Herod and Pilate were united in opposing Christ. They are as much opposed to each other as were the old scribes, pharisees, sadducees and hypocrites, but they were united in opposing Jesus Christ, as the modern baptists are in opposing the simple gospel of the New Testament. These ten sects of "UNITED BAPTISTS" oppose each other just as all other sects oppose each other—such as methodists and presbyterians, and all these sects oppose the Truth. If they all were christians and had the truth and nothing more nor less than the truth, then they could not be sects, because the truth can not oppose itself—it is one and undivided—it is a unit. Are the baptists united in their experiences? Do they all tell the same experience exactly? Their experiences vary. Are the baptists united in their baptisms? Some immerse three times instead of once; others immerse face foremost, and others backwards. Are they united in their preaching? If they were, their people would be united. But they preach different gospels, and therefore their people are disunited.

Would not the above caption read more truly to say, the "DISUNITED BAPTISTS AND ALL OTHER DISUNITED SECTS? Then there would be no deception in the thing. As the language stands, it is not true, and then it deceives the unwary: How would it read to say, the "UNITED JEWS," and Jews of Jewish denominations, or Jews of all denominations? Who is the father and mother of these modern "UNITED JEWS?" Is Jerusalem or Rome your mother? How many denominations of "DISUNITED baptists," were in the mother church in Jerusalem and christians of all denominations? Will some of you inform us ignorant people? How many denominations of christians do we read of in the New Testament—in the Acts of Apostles? Denominations of sects come from Jerusalem or Rome? Who is the mother of harlots or sects in the 17th chapter of Revelation, Rome or Jerusalem? Who is a christian according to the New Testament—one who believes in God the Father, Almighty Maker of heaven and earth, and in his son Jesus Christ, and obeys his commandments, and no other. How many "christians of all denominations" come to the baptist communion table? Not one—why, because they are not christians the baptists say in acts—which speak louder than words. If the sects are christians, then in excluding sects, the baptists exclude "christians of all denominations." What do the "christians of all denominations" lack to make them christians according to the baptist's standard? Answer—immersion. Then they are first christians without immersion in word only, and in act and fact they are not christians without immersion. If they are christians without immersion, why exclude them from your table.—If the are christians without immersion, are they any thing more than christians with immersion? Why then immerse a christian?—Did the apostles immerse sinners or christians? According to the practice of the DISUNITED BAPTISTS, does not a sectarian christian need immersion as much as a sinner, to make him a baptist christian?

A baptist christian is one who puts the name of John the baptist before or above the name of Jesus Christ, just as a catholic prefers the name catholic to christian, and the methodist christian prefers the name methodist first, and christien or Christ second, and so of all other sectarian christians, just as an adulterous woman prefers the name of some
other man to that of her husband. A baptist 

christian is the same sort of a christian as a 
catholic, methodist and presbyterian christian 
—all children of the same mother. They are 
as whole denominations, counterfeit chris- 
tians, as the last few years abundantly prove?

Whoever heard of baptist christians before 
the year 1644, when seven baptist churches in 
and around London, issued the confession of 
opinions, to clear themselves of the charge of 
heresy, and from slanders, and which is a copy 
of presbyterianism, with a few exceptions—
and both are copies of the gospel of Dort in 
1618, and not a copy of the gospel of the 

Before the common version of the scriptures 
was made, which was in 1611, who ever heard 
of the name baptist, or of a christian baptist 
before that day? Come, you dissented baptis- 
tists, and tell us, where were you before 1611?

The revisers of James' version put John the 
Baptist into it, not to favor you—for you then 
'
had no existence—but they did it to hide from 
the ignorant readers of the version, that John 
immersed. Just as they did to be consistent, 
put it baptize instead of immerse; which was 
the best they could do for their master James, 
and the pedo-baptists, who were the strongest 
party; and then baby-baptism was becoming 
fashionable at the time, and after the Eliza- 
abethan age. And after it was decreed by 
the king that all infants who could not stand 
immersion by reason of their feebleness, might 
be aspersed or sprinkled, there was not one 
healthy child born in England. These revis- 

ers dare not translate it immerse, and John 
the immerser, for that would have let the cat 
out of the wallet—that would have told the se- 
cret, and settled the thing, and saved all the 
learned twaddle about the mode of baptism, 
which we have had since 1611—by all the 
“chrisrians of all denominations.” They dare 
not render it ROUR or SPRINKLE, or John the 
sprinkler, because the people would have shun- 
ed them for it. So, in order to accommodate 
all sects and please their master, they said 
baptize and John the baptist. You have 

vailed yourselves of their wickedness to give 
yourselves a sectarian name—John-the-bap- 
tist christians. Those large bodies of chris- 
tians previous to that time, who opposed the 
devils party, the papists, such as the Walden- 
sees or Waldenses, Donatists, Cathari, Petro- 
brussians, Wickliffites, Hussites, were chris- 
tians, and not modern baptists. They called 
themselves christians; their enemies called 

them by these ugly names, just as you nick- 
name us Campbellites, and refuse to call us 

christians.

A BAPTIST CHRISTIAN.

LETTER FROM ELD. G. W. LONGAN.

CLOVERDALE, Mo., Jan. 10, 1866.

Dear Bro. Wright:—The closing 

No. of Vol. 5 of the “Pioneer” has 

just reached me. You seem inclined to 
give the Missouri oath question a thor- 
ough sitting. This, perhaps, is well 

enough; but so much of earthly passion 

still mingles itself with the best mean 
efforts of the very best men, that, not 

unfrequently, evil springs up, where on-

ly good was intended. I am fearful such 

may be the case in the present instance, 

The plea for a pure gospel, and a re-

turn to the unity and catholicity of the 

primitive church, now urged by our 

brotherhood, is the only hope of the 

world. We must not fall out among 
ourselves, for in that case, all will be 

lost. In such an event, God would, no 

doubt, raise up more worthy instruments 
to accomplish his purposes, while eternity 

would publish our disgrace.

I see you follow my article, republi-

ished from the “A. C. Review,” with a 

few remarks of your own. I am sorry 
you have somewhat misunderstood me. 

Any misconception or mis-statement of a 
brother’s position (however unintention-
al) in regard to a question which excites 
so much feeling, is certainly unfortunate. 

“If the law of the State,” you say, “is 
contrary to the law of God, what has a 
man’s political status to do with the 
question whether it be right to obey it? 
Can any political status make it right to 
act contrary to the law of God?”

That I may be fully understood here, 
I must get my premises fairly before 
you. I remark then, that God wills the
existence of human governments, and that obedience to human governments, speaking in general terms, is a Christian duty. To this position, I suppose you assent. But government, strictly speaking, is a human institution. That is, God does not establish any particular form of government, but leaves the nations free to establish such governments, and to enact such laws as may seem best suited to their several conditions. He makes it the duty of Christians, however, under every form of government, to obey the laws. To obey, therefore, is Christian duty.

The church of God is a divine institution. God is its author, its constitution, its laws, its usages, are all divine. From the foundation stone to its topmost timber, it is of God.

The just jurisdiction of human governments is political only. The allegiance due them is simply political allegiance. Human governments have no authority whatever in spiritual things. They have no right to come between God and the conscience of any citizen—even the humblest.

The kingdom of Christ is a spiritual kingdom. There is no political element whatever in it. In spiritual things, his authority is absolute, and he must reign without a rival. In this department, the Christian man acknowledges no allegiance but to Christ. He must obey him at all hazards. This is the true "higher law doctrine," about which so much was ignorantly said by politicians and their dupes, a few years ago.

We have now a clearly defined boundary between the kingdom of Christ, and the kingdoms and governments of the world. There is no conflict of jurisdiction whatever. The two are eternally distinct. If the State keeps itself within its proper limits, and the representatives of the spiritual power do likewise, a collision can never occur. But an encroachment, on either side, may lead to collision. History supplies us with many instances of both forms of encroachment. Governments have often assumed authority to regulate and "run the churches," while an apostate church has, perhaps, as often sought to lord it over kings, and to control the policy of States.

Now, that the law we are discussing, is an encroachment upon the spiritual jurisdiction of Christ's kingdom, I honestly believe. And that, as such, it is eminently proper for all Christian men to labor in all proper ways to effect its repeal, I also believe. But to disregard it, to disobey it, is a very different matter. That it is a bad law, is freely admitted. That it oversteps the boundary of secular jurisdiction, is to my mind indisputable. But this has been no uncommon thing in the history of the nations. This alone does not, as it seems to me, justify us in disregarding it. Every law that does not, in its spirit and letter, conform to the principles of Christianity, is, in some respects, contrary to the law of God. We have had many such laws on our statute-books in times past, and I fear that we shall not be wholly free from them in time to come. But the point to be decided, is, whether or not the law in question, is contrary to the law of God in a sense that makes it our duty to disobey it. If it be so that we can not obey both, then God must be obeyed, and the human authority disregarded. But can we in this case obey both? This depends upon a man's "political status." And this is what the "political status" has to do with the question of obeying or disobeying. A loyal man is not obliged to violate the law of God in order to obey the law of the State. He
can obey both. Much as he may deprecate the existence of such a law there is no such antagonism, that to conform to it, is to disobey God. A loyal man can obey both if he will. No amount of ingenuity, nor skill in special pleading, can evade the force of this simple statement. Any one who can take the oath to vote, can take it to preach. This, as bro. Lard would say, "is simply certain." The point is not whether there has been an encroachment by the State upon the prerogative of Christ. This is granted. I intend no defense of this law. It deserves none. I simply assert that a man who has been loyal all the time, can conform to it without violating the law of God, without dishonoring Christ, without giving any just cause of offense to his brethren. Upon this ground I stand fearlessly. I make this single point, and no other. My object is not to inculpate my brethren, but to vindicate myself and those who have thought it best to pursue the same course, in this matter, that I have done.

But what shall be done with those who cannot conform? I repeat what I said before. In every such case, let the preacher decide for himself what to do. Let no one judge him harshly. To his own Master he stands or falls. Should he think it best to suspend his labors altogether, or to drop off so much as would be a violation of law, and still continue to do what he can, let him do so. Or, should he think it best to go to some other State, where there are no such restrictions in the way, let him do that. But if, in the sincerity of his heart, before God, he can do neither of these things, but feels himself impelled to labor on, trusting to the Lord to take care of him, let no one, who chooses a different course, judge him harshly. To his own Master he stands or falls. Let no one come between him and his judge. Let none of Christ's friends love him less for doing what he conscientiously believes the Lord requires him to do. This, of course, applies only to such as can not conform, or such as decline to do so from a sense of their obligations to God. The man whose motives in obeying or disobeying, are purely worldly, political, partisan, is a stench in the nostrils of the Almighty. Such an one has no business in the holy calling of a minister of Christ. But, in the language of bro. Lard, "Brethren who can take the oath are not therefore to be rejected; those who can not, are not therefore to be rejected. This, I clearly think the rule in the case." This view of matters meets my entire approbation. I have acted on it from the beginning, and shall continue to do so to the end.

For myself, I have taken the required oath, in the conviction, that it is proper for me to obey every ordinance of man, when I can do so without disobeying the laws of God. To me, there is not in this case, any such antagonism between the law of God, and the law of the State, that I can not obey both. My duty, therefore, is clear. But since the law is an encroachment upon the prerogative of Christ, and a manifest departure from the time-honored principle of perfect freedom in the worship of God, I shall, as a christian citizen, do all I can to secure its repeal as speedily as possible. While it is a law, however, I shall obey it. Neither shall I conceal the fact that I would be glad to see all who can conform, do so promptly. Let every one who takes the oath to vote, do so in every case in which the law requires it. This, it seems to me, is clearly the best course. But then I do not make my judgment the standard for my brethren. If the spirit of bro. Lard's position, as
LETTER FROM ELD. G. W. LONGAN.—REMARKS.

quoted above, had been observed in all instances by our non-conforming brethren, I should not have troubled the public with anything upon the subject.—But an intolerant spirit has been manifested by those from whom we had hoped better things. Such a spirit, either in preachers or people, does not strike me, as being exactly the spirit of Christ.—It looks very much like the spirit of politics—the spirit of the world. But brethren are excited, and I hope will feel better after awhile. I will only add, that what I have said in this connection with this matter, has not been said in the interest of any party or faction whatever. My highest ambition is to be simply a Christian. The cause of Christ lies near my heart. To promote the interests of his cause and to place myself and others right upon the record, I have written. I hope I shall have no occasion to say more. May the good Lord bless and keep his people!

Your bro. in hope of a better world,

GEO. W. LONGAN.

REPLY.

We publish the foregoing contrary to instructions. Bro. Longan said, in an accompanying note, if it reached us in time for the January number, to publish it; if not, to throw it aside. The January number was printed when it came to hand; but the article is so well written, its style so faultless, and its spirit so Christian, that I can not “throw it aside.” I love the heart that can reply to a brother so mildly; yea, I love brother Longan for the goodness that pervades this letter. I ask a careful reading of it. Read it, and read it again; and while you admire and love the candor and Christian heart of its author, you will not be convinced that you err in disregarding this law.

All that is there said of the plea for a pure gospel, and a return to the unity and catholicity of the primitive church, I heartily endorse. The line of distinction between the kingdoms of this world, and the kingdom or church of Christ, is correctly drawn. And that in the kingdom of Christ, we owe allegiance to Him alone, and that he must reign there without a rival, is strictly true. That “the law is a bad law,” and “an encroachment upon the kingdom of Christ,” is also well said. That “it oversteps the boundary line of secular jurisdiction,” is equally true. I have not a single dissent to make to all this which bro. L. has said. I heartily agree with him.

The boundary line of jurisdiction between the kingdoms of this world and that of Christ, bro. L. understands, and has stated it most clearly. On one side is secular jurisdiction; on the other, spiritual. This “bad law” is now over the boundary line, and of course within the “spiritual jurisdiction,” where “Christ’s authority is absolute,” and where “human governments have no authority,” and where Christ “must reign without a rival” and where the subjects “all owe allegiance to him alone.” In all this I am happy to agree with the beloved brother Longan; and with him I say that “it is an encroachment upon the kingdom of Christ.” I therefore oppose this law—disregard it. I disregard it, because in effect, it supplants my Lord, I disregard it, because “it is a bad law,” “it oversteps the boundary line of its secular jurisdiction,” its legal and divinely given jurisdiction, and usurps authority within the “spiritual jurisdiction” of Christ where “human governments have no authority,” and assumes to decide upon the competency of his ministers to discharge the functions of the officers of his own appointment. I hold, from bro. L.’s own concessions in the foregoing letter, that this law is a nullity before God, and should be so regarded by all good men.

It is true, that “every law which does not in its spirit and letter conform to the principles of Christianity, is, in some respects, contrary to the law of God.” But no man can be criminal before God, in disregarding every such law. If it be contrary to the law of God, he can not obey both, “No man can serve two masters.” “This is simply certain.” “Whoso keepeth the whole law, and yet, offends in one point, he is guilty of all.” “He that is not for me, is against me.” There is no halfway service to be rendered to God. He must have the whole heart, or none at all. And if the law under discussion, “does not in its spirit and letter conform to the principles of Christianity,” (and that it does not, bro. L.
has substantially and repeatedly admitted in the foregoing letter,) then it is contrary to the law of God, and not to be regarded or obeyed.

That the law, as applied to preachers, strikes at the gospel and the high prerogative of Christ, and not "the political status," is evident from the fact, that there are no such restrictions placed upon any other public speakers except lawyers. Men may canvass our state and preach any thing under the sun, except the gospel, and no such test is required of them. Rebels of the deepest dye may travel and preach infidelity day after day, in every hamlet, town, village, and city throughout our broad and fertile State, with perfect impunity and security; no such restriction or oath is required of them; but let the man of God, whose sanctified soul can bear this infidel preaching no longer, whose pure spirit, like that of the martyr Stephen, is stirred within him, by hearing Jesus Christ and his religion denounced, arise, and in the meek and humble spirit of his master, lift his voice for God and his son Jesus Christ, fines and imprisonment immediately await him! Men may teach our children wickedness with impunity, but let us teach them religion, and fines and imprisonment await us! Men may preach fanaticism, and delusions of the worst grade, and there is no law to the contrary, but let us preach the gospel, and fines and imprisonment await us! No, it is not "the political status" aimed at, but the gospel of the Son of God. This is my firm and settled conviction. If I am wrong, God forgive me.

I am sure if my brethren could see it in the light in which I view it, they would heartily acquiesce in all I have said. Bro. Longan does not see it from my standpoint, else we should stand shoulder by shoulder together. He is honest in the position he has taken. He has acted with an honest desire for the good of the cause. May God bless him, and keep him, and make him a blessing. What is true of bro. L. is also true of many other good and sincere brethren. I can not find it in my heart to speak harshly of any of them. I trust that we all aim to act for the good of our fallen humanity, and the glory of Christ. Let us, then, not fall out among ourselves, but mutually bear and forbear with each other, and while the gloom of sadness hangs heavily over our hearts for the abused honor of our Lord, look to God for our help.

I intended to make a record in the Pioneer of all our brethren, as a people, wrote on this question. In the last volume, I published all that had appeared up to this close on both sides, with a very small exception. I copied carefully from all our papers. Since that, I have seen an article from the pen of bro. O. A. Burgess, of Indianapolis, in the Millennial Harbinger, and bro. Pendleton's reply. I also saw, in a late number of the "Christian Herald," some remarks from bro. Carr. But in both bro. B. and R's. pieces there is a reference to our late troubles, and of course, every such reference but stirs up the "earthly passions" of the people, and defeats a fair and impartial consideration of the question, I shall therefore omit re-publishing these articles at present. I may, at some future time, merely for the sake of a full record, republish them without any comment whatever. There has been enough said perhaps, on both sides, for the present.

When argument has to call to its aid the support of the carnal feelings of our nature, it is best, at such times as these, not to entertain it. I therefore propose the further discussion of this question in the Pioneer, stop for the present. I am satisfied with it as it is. I believe that I have done my duty. I can do no more. Brethren, shall it stop? Let us write on something else, and in our faithfulness to Christ as Lord of all, trust to God to bring us out of this trouble.

D. T. W.

THE TWO GARDENS. II. GETHSEMANE.

The Sufferer of Gethsemane was truly a man. The second Adam was as human as the first. What he suffered, he suffered as a man; and his sufferings surpassed any that any one of the race has ever felt and endured. He came to relieve his race from the fatal consequences of its progenitor's act, and to place man where his creation left him, in the presence and communion of God.

This was a great work. It was attended with many difficulties, and much suffering. His divine mind enabled him to see these at a very early period of his life; and we can not wonder that they
had their influence upon his heart. —
With all these sufferings before him; with the influences, which he saw the great act of sin, was exerting upon the whole race, and carrying them to ruin, clearly before his mind, we can not be surprised that nothing but the serene gravity was ever seen upon his face, or the most thoughtful language, ever characterized his conversation. At the age of 12, we find him among the learned men of the Sanhedrim, talking about the Great Messiah, astonishing these men with the pertinency of his questions and answers. The mind and habits of the ootogenaranan seemed to characterize this youth of twelve. His divinity was thus early developing itself to the world; for the knowledge he displayed before the doctors of the Jewish Law, was manifestly beyond his age and human nature. At this early age was he thoughtful, and intent upon the great work on which he had been sent.

We hear nothing more of him until he appears on the banks of the Jordan to be baptized by John. From an examination of the Baptist, we gather that his life had been one of unexceptionable purity and uprightness. The Baptist could not think that he needed to be baptized, for his baptism was one of repentance for the remission of sins, and therefore not intended for such persons as he. Though John saw no necessity for his immersion, yet Jesus did. God had commanded it; and this was enough: He took him to Jerusalem, and placing him on that part of the temple wall that overhung the Kidron, high and precipitous, he said to him, "Cast yourself down; for it is written, He will give his angels charge of you, that you be not injured." This was not an appeal to his pride and self-esteem to prove that he was the son of God, but an attempt to induce him to appeal to God to prove...
it. And this, too, for no other purpose than to gratify the devil. His reply evinces the strength of his faith. "It is written, 'thou shalt not put the Lord thy God to the proof.'" Baffled in this second attempt, the devil said to him, when they stood upon a high mountain, and looked over the surrounding country, "All this I will give you, if you will worship me." This was an appeal to his avarice, and love of worldly glory and power; and to the human heart, in general, is a very strong appeal. But mindful of the fact of which the devil was ignorant or regardless, that his kingdom was not of this world, these considerations weighed nothing with his obedience and faithfulness to God. Indignantly he uttered, "Begone, satan." The devil left him, chafing under his defeat, and realizing that he had to deal with one now, who would prove too much for him. From that day he felt that his power was slipping through his hands, and that Jesus would in the end be the master.

The important fact to be observed in this temptation is the reliance that Jesus reposed in God. This did not last for a moment, leave him. It was his salvation. No other power appears from the record. He was not deceived by the wily tempter. He could not be persuaded to try the experiment to see whether the blessings promised would follow. "You shall be as gods," was not strong enough to induce him to make the trial. The grandeur and glories of the offering were not enough to make him leave God, and rest on these. What God had commanded was constantly before his mind; and hence no temptation was strong enough to make him distrust God. No prevarication of its meaning could deceive him, nor shake his confidence in the plainness of God's commands. He relied on the plain meaning of his words, and thereby

saved himself from sin. His divinity does not appear in the temptation; for the whole was addressed to his human nature; and he did not sin, because he believed and acted on what God had said. Had Adam done this, he would not have sinned. Eve was easily deceived. She was fickle and wavering, and foolishly believed the tempter in preference to God. The fearful evils in the history of the race, which that act has brought upon it, have not eradicated this disposition from the hearts of her children.

Having overcome by the power which God placed in his hands, his faith and reliance upon his word, a fact that can not be too well observed and noted, he entered at once upon his mission, and went over Galilee and Judea, preaching the near approach of the kingdom of heaven, and exhorting all to be ready by turning again to God. During his ministry, he displayed the same character which appears so conspicuously in the temptation. Everywhere and at all times there was the same serene gravity, the same thoughtful expression, the same simple yet expressive language, and the same mild and gentle conduct. No hasty expression ever escaped his lips, and no inconsiderate act ever marred the beauty of his life. The gravity of his mission weighed heavily upon his heart; the ruin that sin had wrought, and was still working, on the race, oppressed his spirits; and a knowledge of the great work before him, made him feel and realize that he had no time nor disposition for matters of less importance than man's eternal interests. All the ruin which sin had wrought in the world he had to remove, and how was he pained until all was effected! Much suffering in the line of his duty, and his human heart could not but feel dread at the prospect before him. With his future suff
before his mind, he could not but look pensive and sad. His work absorbed all
of his attention, and this and the suffer-
ings attending it, gave him no time to
allow the affairs of this world to press
upon his mind. While others were
lightsome, joyous and gay, as at the mar-
nage feast at Cana, he was thinking
about his work.

While it is not to be urged that this
devotion to his one work is to be made
an example for us, to the extent that we
should abandon all that pertains to this
world, and, devote ourselves solely and
exclusively to the interests of the future
life, yet, in one essential particular at
least, is his life instructive to us; and
this is the thoughtfulness which never
forsook him. This habit of mind is ap-
pllicable to all the interests of man, and
is as important and beneficial in things
that pertain to this life, as in those that
pertain to the life to come.

His chief work lay in calling the at-
tention of men to the great fact of sin,
of their relation to God on account of it,
and to the means which God was then
providing by which to relieve them from
its consequences. As he was the great
means, much that he did pertained to
demonstrating this fact. This was done
by his teaching and miracles, the first to
inform their minds, and the latter to con-
firm the truth of all he said. In the
first we find the most persuasive ap-
peals, and the most solemn warnings;
in the latter, the purest and most disin-
terested benevolence; all of which were
calculated to rivet the mind and heart
upon him. On many occasions, do we
see the deep sympathies of his great
heart, and the anxious solicitude he felt
for the misfortunes of the race. No
sufferer ever went from his presence un-
relieved, no aching heart unsoothed.

"Have mercy upon me, son of David,"
was an appeal that reached the depths of
his heart, and called forth a ready exer-
tion of his divine power. Such appeals
touched his tenderest sympathies, and
evoked his deepest compassion. Every-
where he saw little but sufferers. The
maimed and blind and dumb, and diseas-
ed crowded every path along which he
passed; and such scenes kept his heart
constantly excited, and his breast swelling
with deepest emotions. His life was a
constant succession of scenes of suffer-
ing, pain and want. Wherever he turned
his course, these stood in his path; and
how could such a heart as his, which, sym-
pathized with every condition of human-
ity, feel otherwise than pained and sad?

It is, indeed, wonderful, that his heart
did not give way under such a heavy and
constant pressure. Cares from within
on account of sin, and from without on
account of human sufferings, corroding,
depressing and constant, were enough
to break any heart but his. With such
a life as this, we can not wonder that he
was always pensive or sad, pained at the
sufferings of others, and the ravages that
sin had made in the world, and his heart
aching at the prospect before him, at the
sufferings through which he had to pass
before his work could be complete.

At length the time of his greatest trial
came. His work was finished to the last
act that closed the scene. He neared
the great baptism of his soul in suffer-
ings; and how well did the opening
scenes comport with those that closed his
earthly career. These he saw looming
on the horizon, and with the serenest
sadness did he prepare for the trial. The
dreaded night came. It found him an
imploring sufferer in the garden of Geth-
semane.

H. C.

Dr. R. Richardson, of Bethany, Va., is
about 60 years old, and W. K. Pendleton be-
tween 45 and 50.
FAITH.

DEAR BROTHER WRIGHT, Your very kind and welcome letter of the 9th of Nov. was received a few days ago. I am now seized to respond. You have my opinion of the Mo. Oath most clearly and forcibly expressed in Bro. Proctor's article as published in the Oc. number of the Christian Pioneer. I deeply sympathize with you and the brethren of Mo. I hope you may all prove true to our master, and obey him rather than man, as you seem determined to do. May God sustain you in doing it.

I now propose writing an article on faith, showing its boundary according to Paul. He says, "Whosoever is not of faith is sin," and without faith it is impossible to please God. For he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Now faith is a sure confidence with respect to things hoped for, a firm persuasion with respect to things not seen. It comes by hearing the word of God. We have learned its importance, what it is, and how it comes. From its importance it must be the main spring or promoter to every religious action that is acceptable to God. Faith being the creature of God's word, it purifies the heart or affections, as it works by love. It enables its possessor to lay hold of all of God's promises on the conditions he has proposed them.

Now let us notice a few things done by Faith. Noah having been warned of the impending deluge and directed to build an ark, having faith, moved with fear, prepared the ark to the salvation of his family. "By faith Abraham, when called, went out and went into a place which he had not known before, and prepared the ark to the salvation of his family." By faith he sojourned in the land of promise as in a strange land, etc. By faith Moses and the children of Israel kept the passover and the effusion of blood, etc. "By faith they passed through the Red sea as by dry land;" so that by this passage through the sea, they by faith were baptized into Moses in the cloud and in the sea. "By faith the walls of Jericho fell down after the people had gone around them seven days." "By faith Abraham when he was tried offered up Isaac. "By faith Rahab the harlot perished not with the disobedient because she had received the spies with peace." We have referred to the last two cases because the apostle James calls them works, and says that Abraham and Rahab were justified by those acts or works. Paul calls these same acts faith, or that they were done by faith; so that faith, and the obedience of faith with Paul, are just as comprehensive as James' faith and works. Let us test it: suppose Noah to have been under the influence of some of our modern teachers, and concluded that the ark was one of the non-essential, that faith without works would save him, and consequently refused to work on the ark, we ask if he or any body else would have been left to tell the end of the human family! Now we want faith that saves or justifies, such as Israel exercised in killing and eating the paschal lamb, and sprinkling its blood, this saved them from the destroying angel.

We want such saving faith as Israel exercised, when they passed through the Red sea as by dry land; and such as they exercised in obeying God, in going round the walls of Jericho, at which time God threw down the walls, for them: and such faith as Rahab the harlot had, when she concealed, or hid the spies, which resulted in the salvation of her family; and such faith as Gideon and Barak and Sampson and Jephthah and David and
Samuel and the prophets exercised, who through faith subdued kingdoms, worked righteousness, obtained promises, closed the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens, etc. etc.

The above cases as well as those that follow in the 11th of Hebrews, not only include a firm confidence in the truth of what God had said, but in doing what he commanded to be done, and it is to the part of faith that consisted in doing, that all these mighty works were ascribed. Now had the apostle James mentioned all the items we have referred to as mentioned by Paul, he (James), to be consistent, would have called them all works, as he did the two cases of Abraham offering his son, and Rahab hiding the spies. Now I suppose all will admit that had the apostle James referred to the children of Israel passing through the Red Sea, keeping the passover or walking round the walls of Jericho, Noah building the ark, or Abel offering sacrifice, he would have said that any and all these acts were done by works; so we see that Paul's faith is as long as broad, and as wide as deep, and covers the same ground that James' faith and works does; so that there is no contradiction between the two apostles' notwithstanding one teaches justification by faith, the other by works, the only difference is in the words they use to express the same actions, for they both refer to the same things done.

This is a fortunate occurrence, for by looking at the several cases named by Paul, we are able to determine all about each case. We can understand that Noah believed what God said in reference to the coming deluge, and that it was necessary for him to build the ark as God directed in order to his salvation, hence all the work done in building the ark was done in consequence of the firm conviction of the coming deluge. Hence Paul includes the work done in building the ark, in what he says was done by faith, and so in every other case referred to by him, so that he includes all the works that any person does in obedience to any of God's commands, under the term faith, as exemplified in all the cases referred to by him, where any duty was required, hence the labor of faith, and the obedience of faith with Paul, are the same as works are with James.

Paul never said or thought any person was justified or saved who had not obeyed the command, or commands enjoined, for without obedience faith is dead and unavailing; it is obedience that gives life to faith, and makes it justifying. With Isaiah and Paul, obeying the Gospel and believing their report, was all the same thing. Rom. 10th 16. Jude says, "earnestly contend for the faith was once delivered to the saints." This embraces the whole New Testament institution. There are many other passages to the same import; such as, Phil. 1. 27. "Striving together for the faith of the Gospel," "one faith." Eph. 7 : 5. etc. etc.

Now let our brethren give to faith its full meaning and extent, as Paul has done, and then plead for justification by it, and I venture that controversy on this subject will soon end; it will then soon be clearly understood that Paul has embraced every act of obedience in his use of the term faith, so that no act can be done acceptably without it. With this view of the subject, no wonder Paul said "without faith it is impossible to please God." The great error of Protestants...
is in limiting faith to the act of the mind; this same error had obtained in the apostle James' day, and this is the reason why James gives to work's, what Paul did to faith, that is, justification.

Now James meets those errors on their own ground by giving to faith what they claimed for it, that is, the act of the mind in believing. He then demonstrates their faith to be like a body without a spirit, dead, etc., and refers to certain acts done by Abraham, and Rahab, which acts he calls works, and asserts they were justified by them, and not by faith only. Now Paul calls these same acts of justification faith, or that they were done by faith, so that with him, faith includes all that faith and works does with James as before showed. Paul's faith is to believe and do. James is to believe and works to do, and to the do, they both attribute justification.

I remain as ever, your bro. in Christ.

THOMAS THOMPSON.

SANTA CLARA, Cal. Dec. 14th, 1865.

For the Christian Pioneer.

"THE FAIR SEX."

BRO. D. T. WRIGHT—Dear Sir: At your request, I send you a short article for your paper as an introduction to the new volume for 1866, addressed more particularly to your female readers. The above caption, "The Fair Sex," is the language of bad men, when speaking of your sex. I prefer Bible language when speaking to you, as I do when speaking on all religious subjects. The Bible says women, women and sisters, mothers, and never says ladies, nor fair sex. Our Savior used this word woman when on the cross, and when addressing you in the gospels. Woman, behold thy son. Man, behold thy mother. O woman, great is thy faith. No one, surely, will say that he was wanting in respect to you, or to his own mother. Paul and all the divine writers say woman and women when speaking of your race. How little do they know of the laws of God, who in the union of the two sexes, look for nothing further than the pleasures of sense! They are only calling the flowers of life without even tasting the fruit. The fair sex! This is the phrase of our men of pleasure; women are known to them under no other idea. But the sex is fair only to persons who have no other faculty but eyesight. It is, besides to those who have a heart, the creative sex, and the cherishing sex, which suckles and nourishes him in infancy. It is the pious sex, which conducts him to the altar while yet a child, and teaches him to draw in, with the milk of the maternal breast, the love of a religion which the cruel policy of wicked men would render odious to him and would exterminate from the earth. Women are more religious by nature than men. There are more of them pious than men. They are more polite, refined and human than men, as is abundantly evident in the time of war. But for women, men would be savages, as they are in war, when cut off from all the amenities, refinements, and restraints of female society. It is the pacific sex, which does not shed the blood of a fellow-creature; the sympathizing sex, who ministers to the sick and dying in hospitals, and handles us without hurting us. Who that has been sick would not prefer to be nursed by his mother, wife, sister, daughter, or some other female friend, to any other person. They are angels of mercy at such times. If I could have my choice, I would prefer always to be sick at home. It is to no purpose that men pretend to boast of their superior power and strength; if his robust hands and arms are able to subdue iron and brass, those of women are more dextrous and usefully employed, and can spin into threads the flax, cotton, and the fleeces of the sheep.

Man encounters gloomy care with the maxims of philosophy; women banishes it in sportiveness and gayety. Man opposes to external evils the force of his reason; woman, far happier, slades them by the mobility of hers. Men arrive at the conclusion of things or results by the slow process of reason; woman sees things intuitively, has the gift of discernment. Man sometimes considers it his glory to bid defiance to danger in the field of battle; woman triumphs in calms meeting dangers more inevitable, and frequently more cruel, on her bed and in sickness. Thus they were created to support together the ills of life, and to form by their union the most powerful of consonances, and the sweetest of contrasts.
God our Heavenly Father has given to each of us, in our species, a natural friend completely adapted to all the wants of human life, capable of supplying all the affections of the heart, and all restlessness of temperament. He says from the beginning of the world, It is not good that man should be alone; I will make him a helpmeet for him; and the Lord God made woman, and brought her to the man. Woman pleases all our senses by her form and her graces. She has in her character everything that can interest the heart of man at every stage of his life. She merits, by the long and painful solicitudes she exercises over our infancy, our devotion as a mother, and our gratitude as a nurse; afterwards, as man advances to youth she attracts all his love as a mistress; and in the maturity of manhood, all his tenderness as a wife, his confidence as a faithful friend, his protection as being feeble; and even in old age, she merits our highest consideration as the source of posterity, and our intimacy as a friend who has been our companion through life. Her gayety, nay, her very caprices, balance at all seasons the gravity and over-reflective constancy of man, and acquire reciprocally a preponderance over him. A good and beautiful woman is the loveliest object the eye of man ever beheld. Satan employed a woman to ruin man, and God employed the same agent to save man. Behold how good and pleasant it is for man and wife to dwell together in love.

JACOB CREATH.

THE BIRTH OF WATER.

NO. II.

DEAR BRO. WRIGHT:—Before I sent you my piece, upon the gospel preached by the Immenser, I dropped you a few lines on the 3: 5. of John, giving my position, upon that subject. My wish, as stated at that time, is to draw the attention of the brotherhood to that passage, in order to more fully understand it. As I regard wresting the scripture incompatible with christian character, to misapply the word of God, is to make him testify to error, and this is not, and can not be our wish. You have made a few remarks, in reply to my view of the above scripture, which I may notice, in the course of this essay.

In the first place, I would say, as I think you must admit, that the kingdom, alluded to by Christ, to Nicodemus, did not at that time exist, and of course that it was future. And this being the case, that no person did, nor could, enter it at that time. That this kingdom, when Christ and Nicodemus had their conversation, was future, is proven by Mark 15: 43, “Joseph of Arimathaea, waited for the kingdom of God,” so it is said, when he came and craved the body of Christ. Christ had died, and still this kingdom was future, but not many days. Luke 9: 27, “There be some standing here, which shall not taste of death till they see the kingdom of God.” If I could believe any would dispute this, I would add proof, until all would say, it is enough.

In the second place, I will show that the same doctrine taught in this passage, is taught in the other Evangelist, by John the immenser, Matt. 3: 11, “I indeed immerse you in the water, but he shall immerse you with the holy spirit, and with fire.” In relation to the term fire used here, various opinions have been entertained. The best opinion, however, seems to be, that it pointed to the brilliancy, like as of fire, attending the administration of immersion, in that upper room, on the morning of pentecost. Mark 1: 8, “I indeed have immersed you in water, but he shall immerse you with the holy spirit.” Here are the two births, one is over, and the other is yet to come. Luke 3: 16, “I indeed immerse you with water, but one mightier than I cometh, he shall immerse you with the holy spirit, and with fire.” If to be immersed in water, constitutes a birth of water, then to be immersed in the spirit, constitutes a birth of spirit—
then, as there had never been an immersion in the holy spirit, till the day of pentecost; it follows, that, being born of spirit, as taught Nicodemus by Christ, took place on the morning of that notable day of the Lord, called pentecost, and not before. But surely this point will be put to rest by Acts 1:4, 5, Christ, "being assembled together with them, commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which saith, ye have heard of me. For John truly immersed with water, but ye shall be immersed with the holy spirit, not many days hence." These disciples were conversant with the birth of water by John's administration, and Christ had promised them a birth of spirit, for a great and notable object, to prepare them as materials, for the organization, on the morning of pentecost, of the new church, the church of the first-born. The basis of this spiritual house, was made of those who had been born of water and born of spirit. This organization had to be completed, before the apostles could preach one word. When every thing was ready, Peter led the way, and why? because Christ had said to him, Matt. 16:19, "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Whatever terms of admission into this new church you make, shall be endorsed in heaven. Bro. Wright, suppose Peter had told those who asked what they should do, that they must be born of water and of the spirit, would they not, or could they not have rightly said, Peter, every thing born is passive in being born, and as our agency is not indicated, we must wait for further, or different directions. So it seems to me.

Bro. Wright, you appear, in your remarks, to think it quite a startling matter to take the position I had, as it excluded all from the church from the days of John to the present, and therefore could not be correct. But so far from excluding, it has nothing at all to do, in shape or manner, with a single principle, in faith or practice, under the reign of Christ. It did, however, exclude all from entering that organization, as the basis of the new church, who had been prepared by John and Christ. It follows then, that those one hundred and twenty, who were waiting for the messenger from heaven, to be the president of their meeting, had been, and were thus prepared, by being immersed in water and spirit, thereby being born of both.—Thus these two terms found their end and completion, in the formation and founding of the church of the first born. The proper and prepared materials being formed into this one body, the spirit takes possession of it, to move and to animate it for all time to come. And from this spirit, through the apostles, proceeded the terms of admission into the kingdom of God, under the reign of his son.

From the above imperfect sketch, I hope my brother can see, that my views of John 3:5, excludes no one from the church of Christ. A Universalist once said to me, that my view of the scriptures would exclude a great portion of the race of Adam from heaven, and therefore I was wrong; but his reason did not convert me. Balance reserved for the next number of the Pioneer.

As ever, I am yours in Christian love,

W. D. JOURDAN.

REMARKS.—We will hear Bro. Jourdan complete his argument, and then we may review it.

D. T. W.
THE DIFFERENT SPOKES IN THE DEVIL’S WAGON WHEELS.

For the Christian Pioneer.

If any person asks me how I know there is a devil, I answer Moses, Job, David, Solomon, the prophets, apostles, and our Savior, all believed and taught that there was a devil. He that believes that the great and good Being, the fountain of power, wisdom, justice, truth, mercy, prudence, and the author of all blessings, is the author of all the wickedness that is in this world, is a fool. But, say some of his friends, he is dead. But when did he die? Where did he die? How did he die? The old gentleman is alive and well, and bids fair to live many long years yet. How do you know he has a wagon? How could he carry on such an extensive trade as he does, without some such means of transporting his goods? The wagon tongue is made of infidelity, a rejection of the Bible. The bed is made of disobedience and wicked works. The swingle and double-trees are made of idolatry; the axletrees are made of lies and murder. The hubs are made of riches and false religions; the wheels are made of politics and sectarianism; the horses are politicians and wicked men; the old gentleman drives the wagon himself.  

The spokes and wagon are made of strong materials. The goods and chattels hauled are his family-servants, children and their effects. He has an innumerable company of wagon-makers employed all over the world, at vast expense. I do not know that I shall be able to enumerate all the spokes in his wheels.—But I will name some of them. The usual number of spokes in an ordinary wheel is from twelve to fourteen. He has a greater number than these in his wheels. It is by means of his wagon wheel’s spokes that he prevents the gospel from saving more people. The first spoke which I shall name in his wheels is darkness in which he carries on all his works; he has more work done in the night than in the day. Some of his children work day and night; they are a hard-working, industrious set. Darkness covers the earth, yet, gross darkness, the people. The second spoke in his wheels is ignorance of God, of our Savior, of the Bible, and most that is in it, and of ourselves. The Bible can do little or no good to those who are ignorant of it. It will not injure the devil’s business much where the people are ignorant of it. A majority of the inhabitants of this earth know nothing of it. Nineteen-thirtieths have no more knowledge of the Bible than beasts.—They are heathens and Mahometans. They scorn the name Christian and call us christians dogs. Five portions out of thirty of our race are not so much as nominal christians. Five parts out of six of mankind are totally ignorant of the gospel.

It is no wonder, then, that the devil carries on such a thriving business, where five-sixths, if not nine-tenths of mankind derive no benefit from the Bible. But why do nominal christians derive so little benefit from the Bible? Because they are very little better than heathens and Mahometans. Witness the last four years history of our country. To tell the truth, it is well if we are not worse in a number of respects. When we send them missionaries, they ask us some hard questions—such as, are you all christians where you come from? If your religion is so good, how came you here to murder and plunder us? Do you not have two wars to our one? How can your religion be so good, when it produces such fruit? These questions are hard to answer.

Can any sensible person read the four gospels and not conclude, either that they are not the words of Jesus Christ, or else then we are worse than Turks? That we are not christians, but anti-christians? Can any person be so blind as not to see the contrast between the teaching of Jesus Christ and the present race of pulpit politicians, falsely called preachers of the gospel? Do not the nominal churches of this age need as great a reformation among them, as that of Wickliffe, Huss, Tindale, and others? How do our nominal professors compare with the teachings of Christ in the four gospels? Are we not as a people indulging our complacency a little too far since our escape from sectarianism? Have we not stooped short of a Reformation, which had far to conduct us, before we adorned the teaching and practice of our Savior? Where shall we look for the exemplification of our Savior’s precepts on this earth? Have we not reason to fear that, while as christians we deny the infallibility of the pope, we are setting up one of our own? We are right and you are wrong, are assertions dealt out with unsparing frequency by us. How striking the point, the power, the purity, the simplicity, and comprehension of our Savior’s pre-
cepts! Where shall we find the people of whom it may be said, by this we know that these people are christians, because they love each other so much. If no such people can be found, may we not fear that this is the barrier which stays the progress of the gospel? Let me ask you and your readers if the condition of our country for the last five years is not the necessary fruit, or result, of the whole complicated machinery of catholicism and sectarianism—comprehending Bible societies, revisions, translations, missionary societies, benevolent, mite and tract societies, creeds, opinions, catechisms, systems, sects, churches, priests, temples, prayer-books, et cetera. The tree is known by its fruits.

But I must name other spokes in the devil's wheels. The third spoke is a want of discipline in our churches. The body and spirit constitute a man. Teaching and discipline constitute a christian. Let any person undertake to discipline a member, and all the other members will gather upon him like hogs around a dog. The fourth spoke is the want of family devotion—family discipline. The fifth spoke is the conduct of the professors of the gospel; their wars, murders of each other, lying, dishonesty, pride, drunkenness, love of the world, fashion, cheating, adultery, fornication, failing to pay debts. Woe to the world because of these stumbling blocks laid in the way of sinners. The sixth spoke is the uninterrupted marrying with infidels, which brought the flood upon the ante-deluvians, the Babylonish captivity upon the Jews, and ruin upon christians. See Gen. 6, Ezra and Nehemiah 9, 2 Cor. 6. The ancient Jews and christians expelled for it, as well as for murder. The 7th spoke in his wheel is sects, parties, divisions, denominations, doctrines, which is a strong spoke; the devil does through these sects, what he could not do otherwise. The eighth spoke is religious excitement, outpourings of passion on one congregation, occasionally in a city; they end where they begin.

The adulteration of the gospel with catholicism; protestantism produces a third substance which destroys its effects. They neutralize the gospel; they may all be rejected and all saved; they may all be believed and all damned; therefore are evil. 10. The religious wars of these sects upon each other, such as catholics and protestants, trinitarians and unitarians, Calvinists and Arminiusts, baptists and pedo-baptists; these are powerful spokes in the devil's wheels. 12. A want of zeal in christians.

Brethren and sisters, let us support the Pioneer, the only paper we have in Missouri. Let us curtail our expenses, and send two dollars apiece, or five dollars. Let us do it now. Let us give a hard pull, a long pull, a tough pull, a pull altogether, and it must go.

BY AN ENEMY OF THE DEVIL.

A GOOD MAN.

"Why callest thou me good? There is none good but one, that is, God. Matt. 19: 17."

Some men are very tenacious in their efforts to demonstrate, that, to be the character that God will own and bless, a man must be good; and so focalized are all their thoughts on this one essential point in character, that they seem to have concluded that, to be good is all that God requires. They give no definition of the word, but proceed to use it in any and almost every sense of which it is susceptible.

With a steady eye and a warm heart, fixed upon the good man, they proceed with but little ceremony and without further enquiry to locate him in the Kingdom of Christ, to grant him the Holy Spirit, the communion of God and Christian men, and finally admission into Heaven. Now beyond controversy this is all right if indeed the Law-book of Heaven so ordains. But it is impossible to determine whether the Bible ordains, that the good man is in the kingdom of God, entitled to all its present and promised rich blessings, or not, unless it be first settled: Who is a good man.

Let us now, seek to learn the meaning of the passage at the head of this article, and then, after a very little reflection, we shall be prepared to answer our question intelligently. This passage occurred near the conclusion
of one of the Saviour's conversations, in which he had by a beautiful illustration, painted the character that might gain admittance into his kingdom then at hand. A young man ran to him, doubtless believing that his heart was right, that he was a good man, and that he was ready to do any overt act that so good a teacher might require; but evidently he had greater love for his great possessions than for the Christ. Manifestly he was not willing to be converted, and become as a child in order to enter into the kingdom. But he was a good man; good in very many respects. He was a devout church member doubtless; had kept the Law "from his youth up." Still, to the Saviour's taste, he was not good in the sense necessary in order to a place in his kingdom. He says: Good Master what good thing must I do that I may have eternal life? He said to him: Why do you call me good? There is none good but one, God."

This word, good, has a meaning which we shall designate—absolute; that is, it marks a character wholly and essentially good, without reference to, or comparison with, any other character or being in the Universe. This is the sense in which the Saviour uses it when he says: "why do you call me good? There is none good but one, that is God." He does not deny that he is good in this sense; rather the reverse. He would impress upon his mind the conviction, by the sweet perfection of his teachings, that he is "God with us;" and that the young nobleman had, unwittingly it may be, really said what was true.

In what does this absolute goodness consist? 1st. In freedom from sin, simply? I think not; for then the Statement: "There is none good but one, that is God," would not be true. Angels and men, were then and are now, free from sin. 2nd. Does it consist in a non liability to sin! I think not. That would make what is certainly regarded as a positive good consists in the possession of a mere negative quality; besides many men, and perhaps angels too, are morally incapable of sinning. 3rd. Does it consist in this, that its possessor visits no pains, penalties, afflictions or punishments upon any one for any cause? certainly not; for then no one either is or can be good, not even God. 4th. Does it consist in freedom from sickness, sorrow, pain, crying and death? No; for then would Lazarus, Moses, Enoch &c. be good in this absolute sense, which is not true.

God, only, is good in the absolute sense. His every word and work, creation, providence and redemption is good, and is tor the good and happiness of his creatures, and that necessarily and continually. To view God as good, then, in the sense of the text, is to regard him as the author of all good, as the giver of every good thing. In this absolute sense, no man is good, no man can be good. When, therefore, we speak of a good man, what do we mean? Evidently we mean something very different from the absolutely good one.

The word, good, has a very great variety of meanings. We speak of a good farm, a good plow, a good crop, a good child, &c. When we speak of a good man, what is meant? Evidently nothing more than this: He is good when compared with other men; he is an average man. In some countries average men would possess but few of these qualities which distinguish the absolutely good one. The
A GOOD MAN—A WORD OF EXHORTATION.

A man is a good husband, neighbor or citizen, &c. if he should obey the laws of, and discharge the obligations arising out of these relations, but not otherwise. It is to my mind too plain to need proof or to admit of doubt that, in order that any one shall be reckoned good, as a husband, father, neighbor or citizen, he must in the first place become a husband, father, &c. and then continue to observe the laws of these relations.

To say, as it has been, that every good man is a christian, though he may not have complied with the Law of discipleship, is to say that a man is good, as a christian, in the absence of the only condition upon which it is possible for him to become a christian or be good as such. Let us hear no more of good christian men who have never confessedly, never, become christians at all, if the Law of God upon the subject, means anything.

Let all disputants fix, not only in their own, but in their readers' minds, the sense in which the phrase, good men is used. If the phrase be used in the christian sense, the party to whom it is applied must be able to show: 1st, that he has become a christian, 2nd, that he lives the life of the Christian, else it is a misnomer. This, of course no one who has not complied with the law of christianization could do.

So I conclude, that no man is good in any sense entitling him to christian privileges, who has not obeyed the law of becoming and being a christian, and that all this talk about good men being in the Kingdom of God, entitled to the communion, &c. is mere twaddle.

L. B. W.

A WORD OF EXHORTATION.

DEAR BRETHREN,—Be faithful to Christ in all things. Let each one do his duty, both at home and abroad. Pray always, and without ceasing, and in every thing give thanks. Let the word of God dwell in your hearts, forever it is there and remembered, you can not sin. The Psalmist hid the word of the Lord in his heart that he might not sin. John says, whose is born of God doth not sin, neither shall he sin, because his seed remaineth in him. The seed here is the word of God, and born of God here, is simply to live under the influence of his word, the seed that John says remaineth in him who can not sin. The word of God in the scriptures is the foundation of all our hopes. It is an anchor to our soul, sure and steadfast. Well did the Psalmist say, "O how love I thy word, by it thou hast quickened me." Be courteous and kindly affectioned one to another. Let all wrath, and malice, and evil speaking be done away. We are living in perilous times, and need the aid of Him who is stronger than man. Let each be faithful and true to him, and he will never leave us nor forsake us. Men may forsake us, and friends may forsake us, and we may be fined, or cast into prison, but what are all these things compared with the glory and the joy that we shall receive hereafter. The Lord whom we serve will take care of us. Not a hair of our heads shall perish; even the very places where we rest are precious in his sight. But all this depends upon our faithfulness to
him in all things. He says be faithful till death and I will give you a crown of life.

Brethren, encourage the preaching of the gospel; sustain liberally those who publish the glad tidings of peace to the people. Do all you can to give success to their labors, and the Lord will reward you. Where you can have no preaching, meet regularly for worship without it; sing and pray with the spirit and with the understanding. Break the Loaf, and thus show forth the Lord’s death, on the first day of every week. Let the love of God dwell richly in all your hearts. Anciently, they that feared the Lord, spoke often one to another, and the Lord hearkened and heard them, and so he will hear every one now who will do likewise, and they, says he, shall be mine when I come to make up my jewels, I will spare them as a man spareth his own son that serveth him, and we shall then discern between the righteous and the wicked, between him that serveth God and him that serveth him not. May God keep us all, through our Lord Jesus Christ, unto his heavenly coming, and crown us with joy and gladness forever and ever.

D. T. W.

SOMETHING TO BE CALMLY CONSIDERED.

We give below an important letter from Dr. Broaddus. We cheerfully comply with his request to allow space in our columns to any Baptist or Disciple who may desire to respond to his proposal, only on two conditions, first, that the response shall be brief; and, secondly, that it shall have a direct bearing upon the subject to which the proposal relates. The first condition is necessitated by the pressure on our columns; and the second is enforced by the danger of drifting into the discussion of unprofitable and interminable issues. Let us see who can write most in the spirit of Christ, and contribute most to heal divisions, and promote a cherished and common cause. If there can be union without a sacrifice of truth and a good conscience, it is surely better than schisms, with its bitter rivalry and constant strife. We are ready to lend any little influence we may have to further a consummation so devoutly to be wished.—Eds. Herald.

For the Religious Herald.

UNION OF BAPTISTS AND DISCIPLES.

Messrs. Editors: This is the age of re-construction. A few months ago, the two wings of the Presbyterian Church, Old School and New School, found a platform on which they could unite, and are now happily joined in one brotherhood. At this time politicians are busily engaged in efforts to re-unite our scatter-
ed States, and restore them to harmonious cooperation. May these efforts succeed!

It has occurred to me that this would be a favorable time to inquire whether there could not be formed a re-union between the Baptists and the people called Reformers, or Disciples. For more than forty years, this controversy has been going on, and it appears to me to be time that something should be done to ascertain whether there be any possibility of removing the obstacles that lie in the way of our again becoming one people.

Would the parties agree to select some ten men on each side, to meet in Convention, and have a friendly talk, with a view to consider the question of re-union? Such convention could, of course, have no ecclesiastical jurisdiction. Their deliberations, however, might help the parties to re-unite, or else convince all hands that re-union is impracticable.

I deem it improper in this article, even to hint at any terms of re-union. I write to inquire what our brethren think, and what the Reformers think of the propriety of making some efforts in this direction. I hope you will give a place in your columns to any Baptist, or Reformer, who may choose to respond.

W. F. BROADDUS.

Charlottesville, Va.

REMARKS.

We find the above in a late number of the Review, copied from the Religious Herald, a Baptist paper published at Richmond, Va., and edited by Rev. J. B. Jeter; D. D., and Rev. A. E. Dickinson. We hail it with delight, and most devoutly wish for the consummation of this desirable object suggested by Dr. Broadus, of Charlottesville, Va. I am satisfied it will meet the hearty approbation of all our great brotherhood. We should certainly be one people. This union can be effected without the sacrifice of a single truth. All have a common interest in this, and the greatest prudence should be observed in every move looking to its consummation. May the Lord dispose the hearts of these two bodies to an early and permanent union upon the foundation laid by the apostles, Jesus Christ being the chief corner-stone, and so over-rule all our prejudices and differences of opinion, that we may all be one in the Lord, loving each other as brethren most fervently. We shall notice with much interest every opening and indication touching this matter.

D. T. W.

Alexander Campbell is now in his seventy-ninth year, and shows that he is bowing under the weight of years. His step is yearly growing feeble, and his voice weaker, but his faith is firm, and his eye has lost none of its old expressiveness.
REPORTS FROM THE BRETHREN.

LIBERTY SCHOOL-HOUSE,

Adair Co., Mo., Jan. 9, 1866.

Bro. Wright: We have just closed an interesting meeting conducted by bro. John A. Smith. Bro. Smith came to our neighborhood on Friday before the fifth Lord's day in December and continued the meeting ten days. There were 9 additions by confession and immersion, and 7 by commendation. We are now organized into a church and hope to do our duty as Christians, and we ask preachers to give us a call and preach for us. They will find a welcome home with us during their stay.

Bro. Wright, will you please inform me what a cheap Sunday-School Library can be had for in your town, and if you can furnish it for us, I will forward you the money as soon as we hear from you.

Yours in the one hope.

W. M. BOREING.

KENTUCKY UNIVERSITY.

The following extract from a private letter to ourself, shows Kentucky University to be in a flourishing and prosperous condition. This is gratifying to the friends of learning. We would also here take occasion to call attention to the advertisement of this institution, found on the cover of this number.

D. T. W.

"Our institution is doing very finely. We have now about 300 students; about 40 in the College of the Bible, preparing for the Christian ministry; many of them already preachers of talent and experience. We have many young men from your State, but wish many more. Send on the young preachers, and we will give them good rooms and their tuition free. I have just purchased Ashland, the splendid home of Henry Clay, containing 325 acres, for NINETY THOUSAND DOLLARS, as the PERMANENT SITE for our great University, which we hope, in a few years, to make open and free, without any cost of board or tuition or expense to our poor young men who intend to devote their lives to the work of the Christian Ministry."

J. B. BOWMAN,

"Regent, Ky. University."

Lexington, Ky., Jan. 15, 1865.

OBITUARIES.

DIED, near Beloit, Kansas, on the 26th of October 1865, MARY MATILDA SMITH, daughter of payid T. Smith, aged 10 months and 16 days. About one year ago we wrote the obituary of bro. Smith's wife, who in her departure left him this little babe of whose company he is now deprived by the stern demands of death. He should not be discouraged, but remember that though he be left lonely on earth, he has more to stimulate him to the service of the Savior, that he may be prepared to meet his beloved companion and child in heaven.

JO. F. DAVIS.

DIED in Dover, Missouri, on Lord's day morning, Jan 7th, 1866, of pseudo-membranous croup, MARY, youngest daughter of Dr. S. T. and Mrs. Elmira Meng, aged fourteen months. "Suffer little children, and forbid them, not to come unto me; for of such is the kingdom of heaven."

E. M.

ERRATA. In Bro. Christopher's Article, in the Jan. No., "The Two Gardens," the word physical occurs three times, viz: on the 5th page, 1st column, twice; and on 7th page, 1st column, near bottom, once. In each case it should read, psychological instead of physical.
The Two Gardens.

II. Gethsemane.

[Continued from page 53.]

Under the shade of the olive trees he bent down in prayer, his soul overwhelmed with grief. But one great thought pressed upon his heart; but one dread scene opened its terrors to him. All else was forgotten. The world and fame and glory were nothing to him; nor will they be to any human soul when it aims to stand where Jesus stood, on the brink of the sinner's eternal doom. Human nature seemed for the moment to be dominant; for the scenes which he then realized as just before him, struck terror to his heart, and made its life-current exude from every pore of his body. His heart felt crushed by the weight of sin, and he groaned in agony: "O my father, if it be possible, let this cup pass from me; but not my will, but thine be done."—What could have evoked such a groan from him? what could have oppressed his heart with such dread and terror? The physical sufferings which he was to suffer on the cross? Jesus saw and knew all, and went away to seek help of his father, if it be possible, let this cup pass from me; but not my will, but thine be done."—Thousands of his humble followers have suffered more in body than he suffered on the cross, and the disciple does not, certainly, excel the master in fortitude. The disciple is moved to endurance by the joy of his heart, by the glorious prospect before him. This makes the present sufferings light; and the rack and fire and torture are viewed as angels sent to loose the spirit from its tenement of suffering. Jesus did not groan when the lash scourged his naked body, and the thorns were driven into his temples; nor when he was nailed to the cross. But he groaned and prayed earnestly in the garden, and cried pitifully on the cross, when he felt and realized that the doom of the sinner impended over his soul. 'Twas the dreadful doom of the lost soul, that made him start back in alarm, and fall prostrate in agonizing prayer; 'twas this that made him cry out on the cross, "My God, my God, why hast thou forsaken me?"

Gethsemane is a sacred spot, hallowed by the sufferings of the Redeemer. It is precious above all other places, because the body of Jesus pressed its dewy sod, and crimsoned its green with the blood that burst from his body. Such an hour of suffering, it had never witnessed, and such a sound of woe, of deep agony, and dread, never before disturbed its stillness. He prayed alone. "The chosen three" knew nothing of the coming trial, and fell asleep. Alone he treads the dark press; alone encounters the dreadful doom. Yet his disciples were not indifferent; they were only ignorant. They saw no danger nigh, and hence, no need of watching. But there was a foe lurking in that dark, and urging on the maddened crowd, whom they did not see. But Jesus saw and knew all, and went away to seek help of his father. Listen! Christian! his father turned, not a needle, but an impres-
unexpectedly found in one of the twelve, who did not go to the garden after the supper, but to the rulers. All things were soon prepared; and the multitude, now excited by inflammatory appeals from the leaders, had started with swords, clubs, and torches, to seize him. Led on by the traitor, they pass over the brook and enter the garden, and find Jesus's standing with his disciples. With him the great trial was passed, and as they approached in such a menacing manner, and at such an hour, he asked them whom they sought? Mindful and careful of his disciples, he thought only of their safety, "If you seek me, let these go away."

They seized and bound him, lest he, a friendless man, might escape! Along the rugged bed of the Kidron, they drag him along, shouting, rejoicing, and mocking. They ascend the "hill of evil counsel," and before the high priest and the Sanhedrin, he is mocked, buffeted and "despitefully" used. At dawn the governor is aroused by the cry of the mob, and is called to give sentence at once against Jesus. Strange haste! Their malignancy could brook no delay. The mob gave the leaders reason to believe that their long desired hour of triumph had arrived, and they were fearful lest it might pass, lest the passion might cool on seeing the continued meekness and patience of their victim, and rescue him from their hands. So no time was given for their passions to cool, and their reason to resume its sway; but all was hurry and confusion, and one continual uproar.

Pilate, frightened and overcome, the mob vociferous; the leaders jubilant, the sentence given, they hurry to the place of execution. The hill of Calvary lies to the north of the city, and a short distance beyond the outer wall. From the city they pass through the western gate, and ascend the hill, of gradual ascent. They place the cross on Jesus to add insult and injury, an ignominy and suffering they spared the malefactors. Weakened by the mental struggle in the garden, the excitement of the night, and want of rest, he gave way under the burden. The cruel mob shouted insults along the way. But the scene brought tears from many eyes. Many women wept tears of grief and sympathy, and these were soothing to his afflicted heart. The crime on which they were bent was wringing their hearts, and Jesus saw the dreadful end it would bring upon the nation! "Weep not for me, daughters of Jerusalem, but weep for yourselves." He saw the day when the delicate and famishing mother would consume her own child to appease the cravings of hunger; when the nation, after the most fearful sufferings, should be driven into exile and slavery; when the city should become a waste, and her proud temple leveled with the earth. For this harvest of ruin they
were now blindly sowing the seeds. This harvest the nation is still reaping, while the suffering and cruelly mocked and defenceless man of Calvary, reigns monarch of the universe, has become their judge, and will be the final arbiter of their final destiny.

The sun was now throwing a full flood of light on the earth. At the hour of nine, the cross was lifted from the earth and placed in position. On it Jesus hung suspended by nails in his hands and feet. The malefactors were suspended in like manner, but they were not heeded by the infuriated mob. Jesus was their victim, on him they poured all their wrath and malice, him they mocked and derided, scorned and contemned. A great triumph! thousands against one! mighty deed! Nothing but their fiendish malice could have blinded them to the meanness and enormity of their crime. Nothing but the wildest fanaticism and the most inveterate malignity could have closed their hearts and expressed from it all sympathy for the defenceless sufferer. But such is the ruin that sin brings on the soul. This deed shows what it can force the human heart to do. The leaders in this crime were not the lowest and meanest of the mob; but they were the best of their society. They were the educated, the honored, and the rulers of the people. To them the people looked up as counselors and guides, and they cited the mob, and induced them to call for the blood of their victim. But the people had heard of the deeds of the Great Benefactor; they had seen the blind made to see, the lame to walk, the maimed made whole, and the diseased sound. These deeds ought to have been suffered to have insured their sympathy at least. But all these facts were obscured for the moment. The people were excited by the leaders to see nothing but the blasphemer and the seditionist. Their own hatred, disappointment and chagrin from his numerous reproofs, were covered over by a pretended zeal for God and his holy laws.

The sun reached the meridian and then passed under a cloud. Darkness spread over the land, and night reigned at mid-day. Yet this wonderful phenomenon did not arrest their attention. They still hung around his cross, watching every movement of the body, and gloating over every expression of torture; and when he asked for water they gave him vinegar. The ninth hour came, and the sun again looked on the scene. He came out in time to see the sufferer expire and hear his last groan. At the ninth hour he cried with a loud voice, and expired, uttering as his last words, “It is finished.” Then the veil that separated the most holy place, was rent; the sanctuary and most holy place became one; the Church and heaven were no longer separated, the rent veil discovering the way through the opened grave, and resurrection of the body.

His cry expressed the distress of his mind, not the suffering from the nails. It was his anguish that cried, not his “bleeding hands and head and feet.” He looked for help but none came; even his father, “left him through sorrows deep to wade,” and resigned him to the ravages of sin. On him the Lord laid the sins of the world; and when Jesus felt that his father had forsaken him, he had left him to the crushing weight of the sins of the world, he could endure the suffering of mind no longer, and crying, “It is finished,” expired. Strange words. What is finished?

H. C.

ANointing and Prayer for the Recovery of the Sick.

A Sermon by J. M. Henry.

Is any man sick among you? let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him.—Douay.

Is any one sick among you? Let him send for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord. And the prayer of faith shall save the sick person, and so the Lord will raise him up. And although he hath committed sins, they shall be forgiven him.—Macknight.

I invite attention to this passage by request of a friend, and trust, that in complying, I may render a service to others also. I am aware that this passage, whatever it may mean, is not fundamental in the Christian system. If it were, what it teaches would be amplified in other portions of the sacred word. If I fail to understand, and present precisely what is meant by the holy spirit, I do not fear that the failure will imperil my salvation. A man may also have the clearest possible view of what it teaches, and failing to obey the
Lord, be lost forever. I would remark that we may occupy our time and minds on side issues and questions irrelevant to our eternal destiny until our whole life is blown away, and a hopeless death closes the scene. I wish here and now to say, that the request to speak on this subject is to me an agreeable one. I would that more freedom were exercised of this kind. It is true, that as a general thing, a preacher whose whole time and thoughts are employed to perceive, if he can, just what those need to whom he regularly speaks, and mingling freely with the people may know best what they need, but this is not always the case. Besides, if an occasional theme is suggested, he feels that an interest will be felt in its discussion that no other could produce. This stimulates him.

I will further say, that I am aware of the unpopularity of what this church thinks Christianity is in this world. I am satisfied that unwarranted prejudices exist against what we believe and teach. I now, with the consent, I presume, of my brethren, here make the standing offer in good faith to any reputable minister in this country, to allow him the use of this pulpit, except when it may be specially occupied, to show us that we are wrong. I will give him a patient and candid hearing, and think I can promise the same in behalf of the congregation. If they think we are out of the way, and destitute of faith, hope and charity, let them regard this as a point where they can expend some missionary labor to those whom they regard as so far wrong, with good facilities to do good. If this is refused, we shall report it, as we must report it, an evidence of unkindness.

Our position before the religious public is one of almost constant defence of the integrity of the Christian economy from distracting philosophies and dividing religious denominations. The defence and confirmation of the gospel were the great matters that occupied the labors of the apostles, next to its propagation. It has been confirmed by wonders and signs which God wrought by inspired apostles and prophets. Its defence and propagation compose the entire field now of evangelical labor. To this we try to devote ourselves earnestly and honestly. Our success throughout the country demands, and should command the serious attention of our religious neighbors. If we are wrong they should show us the right. If we are right, if they oppose, they will certainly meet the divine displeasure. But I detain you too long from the theme of the morning.

The Catholics and Tunkers are the only religious bodies that I know that practice anointing the sick, and praying over them. The Tunkers do this for their recovery. All do not recover whom they thus anoint and pray for. The Catholics practice it only on those whose death they suppose certain. They do often recover for whom they practice this sacrament, as they denominate it. Both parties claim this passage as warranting their several practices. It is not in the nature of the case that it teaches both customs.

I take it that both are wrong for several reasons, of which I will present a few.

1. The Tunker Practice.

James says they are to anoint in the name, that is, by the authority of the Lord. Where shall we find the Lord's authority for any such practice as anointing with oil the sick? —Mark 6:13, where the following language is used: And they cast out many demons, and anointed with oil many that were sick and healed them. (And healed many, anointing them with oil. —Geo. Campbell.) This healing by anointing with oil was associated with the possession of miraculous power, in the only place elsewhere found in the whole Christian scriptures connected with healing. In order to the healing of the person, the prayers of the elders were necessary as the anointing.

2. The prayer offered for the recovery of the sick person was the prayer of faith. That is not the prayer of a believing person, but the "prayer of faith." We may understand more of this if we remember that in the church at that time there were persons who possessed miraculous gifts to heal. The various gifts possessed in the primitive church, are enumerated by Paul in the 12th chapter of 1st Corinthians. Among those he mentions the gift of healing.

Does healing in a single modern case follow as the result of anointing and prayer? To deny it is to assume at once the position of antagonism. Those who practice it are bound to prove it. The mere assertion of it is not proof. I deny that the passage requires any such practice now. Those who affirm must make their practice agree with the passage, otherwise they fail entirely.

2. The practice of the Catholic Church is
without the smallest foundation in the passage. They anoint only in prospect of death, whereas the object contemplated in the passage is to save the sick man. This salvation refers to his deliverance from disease; for it is said in reference to his salvation from sin, that if he have committed sins, they shall be forgiven him. The utmost that extremeunction seems to propose is the preparation of the soul for the other world. But the passage teaches that the prayer of faith shall save the sick person, and so the Lord shall raise him up. In every instance of recovery where the Catholic priest administers extremeunction, it takes place in spite of his expectation, or the intention of his mind at the time.

There is manifest intention on the part of the Dunay translation to deceive in this passage. They represent the Spirit as saying "Is any man sick among you? let him bring in the priests of the Church." Heima the Greek word for priest occurs thirty-two times in the New Testament, and in the common version is priest every time. Ariaems occurs one hundred and twenty-three times, and is rendered chief or high priest in every instance. The word priests is not used in one place in all the New Testament as belonging to a select class of persons in the Church of Christ. It is used as belonging to the whole body of Christians. It is not from any form or kindred of the word for priest that they have given us priests in the text.

The word the Holy Spirit employed was and is presbuteros. It occurs sixty-seven times, and is old in one place—Acts 2: 17—and in every other place is elder. The word primarily means old. It came to be used officially, because old persons were generally those invested with office. What could be the object in such a departure as this, but an intention to mislead?

Those who practice anointing fail in the object for which they do it. The object to be accomplished by those to whom the command was primarily given, was obtained doubtless, for failure is not a work in the history of Christianity.

Miraculous powers were possessed by the primitive church. That is certain. Let us ask what those powers were, the object for which they were given, and whether they were to be continued in the church.

1. What were those powers? 1 Cor. 12: 28-31.

And God hath set some in the church, first...
should not rest on human wisdom or power, Rom. 15: 18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders by the power of the Spirit of God. 1 Cor. 2: 4, 5. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power; that your faith should not stand in the wisdom of men, but in the power of God.

By these mighty signs and wonders the demonstration of the spirit was manifested. During the life-time of the apostles a very small portion of the inspired record as we now have it was in the possession of each congregation. The inspired men in these infant churches supplied to them the needed information in cases of necessity.

The recovery of a person from sickness in the manner indicated in the text would be regarded by almost every one mind as a miracle. Were miracles ever performed solely for the benefit of those who were in affliction? The history answers—never.

"The works that I do," said Jesus, "bear witness of me." He said at one time to his disciples, "Lazarus is dead, and I am glad for your sakes that I was not there; to the intent you may believe." John 11: 14, 15. He went and raised him from the dead. So all the miracles done by Jesus were for the proof of his person, mission and character. After his ascension, his apostles wrought miracles, and gave to others the power to do so, to prove their own mission, and the truth of what they said. This has been most completely and effectually done. He that believes this book now, rests his faith in a document perfect in all its parts, and confirmed by divine power. He trusts not in the wisdom of man, but in the power of God.

3. Were miraculous powers to be continued in the Church?

With no hesitation we say, No. It has already been shown that they were bestowed for specific purposes. If the purposes have been answered, what need can there be for continuing them? But we summon to our aid on this question, as we would always do, the Word of God. In the 13th chapter of 1st Corinthians, after speaking of the way more perfect than that of miracles, he says—verses 9 and 10—"For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. Eph. 4: 12, 13. After mentioning the gifts already repeated, he says they were given "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till (here is the answer to the question) we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. It seems consistent enough for the Catholic Church, that claims to have at its head a successor of the apostle Peter, to claim also the power to work miracles. But it is strangely inconsistent for them to do what was in connection with a miracle in the apostolic age and claim no miracle for it. To assume the sick person cured by anointing with oil and praying over him would be according to the passage. But they do it not for that purpose. Neither can they feel themselves very closely bound to the word of God for their practice, denying it to be a sufficient rule for the guidance of men. The church can also ordain whatever she would have done, and as the church is infallible, all will be well that is according to her direction.

On the other hand, the Tunkers who do this must admit a miracle if the person recovers. They do not assume the power to perform miracles, if I am correctly informed. What consistency there is then in their conduct concerning this passage, I cannot perceive.

The sum of the whole matter seems to me to be this: In every church in the apostolic period, and for some time after their death, until those to whom they gave power to perform miracles were dead also, there were some who had power to heal sicknesses. These persons were among the elders in the churches, and when a man was sick he might send for the elders, and they, anointing him with oil, in the name of the Lord, healed him. This healing was not for his sake immediately, but for the confirmation of the truth in the hearts of others. They could plead the Lord's authority for this. He had commanded his apostles to anoint the sick with oil, which they did, and cures followed, because
It is right to pray now for the sick that they may recover. But whoever expects the Lord to work a miracle for their recovery, looks for what will not occur. In his providence he may bring health to the sick, on the same plan that he gives daily bread to his creatures, through the ordinances of nature.

To anoint with oil a sick person, and pray over him, and his recovery follows, is in perfect harmony with miracles performed in the days of the apostles. To do so now, and expect a cure without a miracle, is what cannot be expected, hence unless miracles are performed, no healing can be expected. To build on the authority of a single verse of the word of God, a sacrament not mentioned in all the Bible is one of a numberless class of errors, against which he may find it necessary to contend, who would see Christianity in its simple beauty and glory. How monstrous must be the assumption of divine prerogative when it is seen that that isolated passage is most shockingly perverted.

Christian elders are transformed into Roman priests—the anointing and praying that he may recover, changed into a preparation for certain death in expectation. A miracle metamorphosed into a perpetual sacrament in the church. Certainly such men cannot feel that the Bible is sufficient for all purposes of life and salvation. Tradition must be added to this verse, for a semblance of which is predicated of the passage.

The gospel stands confirmed of God, by signs and wonders, like a pillar or cloud for protection by day, and a pillar of fire in the midst of all the reigning darkness of sin and error in the world. Let us cleave to it as the charter of all that is dear in this life, and that which is to come. It is altogether true and heavenly. It has never disappointed the soul that has learned it, believed it, and obeyed it. Its word endures, while thrones and empires perish forever.

April 15, 1863.

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**THE PRESENT STATUS OF CATHOLICISM.**

It is said that Roman Catholicism is on the increase in England, and in this country. It is not now my purpose to account for this fact, allowing it to be a fact. It may, however, be remarked in passing, that one, if not the main cause, is the failure of Protestantism to realize the expectation which it at first held out; and men taking but little pains to enquire much on the subject, have fallen into Popery as a kind of relief from despair. When men will not take the pains to think on so momentous a subject as their souls' salvation, and are so foolish as to go to Popery, whose history for many centuries is written in blood, and whose spirit is the same to-day that it was in the days of Trequemada, we sincerely trust that their souls may find no relief from despair.

And we know that they will not find relief, if they will read and reflect on the step they have taken. They may think they have found a safe refuge at last; that they have found the Church which will endure to the end, and take them safe to heaven. What she will be, may be gathered from what she has been, and now is. For the consolation of those who have sought her asylum in despair, we commend the following extract from a distinguished writer of the present day:

"As I write these words, it is impossible to forget that one of the great problems on which the thoughts of politicians are even now concentrated, is the hopeless decadence of the one theocracy of modern Europe, of the great type and representative of the alliance of politics and theology. That throne on which it seemed as though the changeless church had stamped the impress of her own perpetuity—that throne which for so many centuries of anarchy and confusion, had been the Sinaï of a protecting and an avenging law—that throne which was once the center and archetype of the political system of Europe, the successor of Imperial Rome, the inheritor of a double portion of her spirit, the one power which seemed removed above all the vicissitudes of politics, the iris above the catacomb, unshaken amid so much turmoil and so much change—that throne has in our day sunk into a condition of hopeless declension, and has only prolonged its existence by the confession of impotence. Supported by the bayonets of a foreign power, and avowedly incapable of self-existence, it is no longer a living organism, its significance is but the significance of death. There was a time when the voice that issued from the Vatican shook Europe to its foundations, and sent forth the proudest armies to the deserts of Syria. There was a time when all the water and all the charity of Christendom would have followed the..."
banner of the church in any field and against any foe. Now, a few hundred French and Belgians, and Irish, are all who would respond to its appeal. Its august antiquity, the reverence that centers around its chief, the memory of the untried influence; it has exercised, the genius that has consecrated its past, the untold virtues that have been displayed by its rulers, were all unable to save the papal government from a decadence the most irretrievable and the most hopeless. Re-forms were boldly initiated, but they only seemed to accelerate its ruin. A repressive policy was attempted, but it could not arrest the progress of its decay. For nearly a century, under every ruler, and under every system of policy, it has been hopelessly, steadily and rapidly declining. At last, the influences that had so long been corroding it, attained their triumph. It fell before the Revolution, and has since been unable to exist, except by the support of a foreign army. The principle of its vitality has departed.

"No human pen can write its epitaph, for no imagination can adequately realize its glories. In the eyes of those who estimate the greatness of a sovereignty, not by the extent of its territory, or by the valor of its soldiers, but by the influence which it has exercised over mankind, the papal government has had no rival and can have no successor. But though we may not fully estimate the majesty of its past, we can at least trace the causes of its decline."

The accursed oppression has now so waned that it will never rise again. It may be galvanized into a momentary appearance of life by the follies and ignorance of Protestants, but it will never rise again to benumb the human soul and dwarf its great powers. Napoleon the 1st gave it the "deadly wound," and we trust that Napoleon III. will finish the work and bury the dead carcass. It has taken the sword to propagate and maintain its usurpations, and the sword of the civil power will be the instrument of its destruction as an earthly power, but the gospel, of its destruction as a spiritual power. Its present increase in Europe and this country is owing to the unsettled state in which the prevalent phase of infidelity, viz., Rationalism, has left the mind; and men are too much engaged in hoarding up "filthy lucre," to take the necessary time to investigate either the history or the doctrines of Roman Catholicism. As they will not investigate, and are too tired to risk Rationalism, they go to the "Mother" to find in her bloody bosom, rest for their tired souls. Great is the ignorance and fear of such men, and greater will be their tribulation when they discover their mistake.

"REMINISCENCES OF VARDEMAN,
BY R. N. COFFEY, IN MISSOURI BAPTIST JOURNAL, OF FEB'Y. 12, 1866."

Bro. D. T. WRIGHT: In the Missouri Baptist Journal, published in this city, (Palmyra, Mo.) I find a piece with the above heading, in which the writer, R. N. Coffey, has introduced the name of my uncle Jacob Creath, sr., of Lexington, Ky., in connection with that of Elder Jeremiah Vardeeman and Elder A. Campbell, in which there are some mistakes, which I beg leave to correct in part now, and which will be more fully corrected when the Memoirs of my uncle appear, which will be shortly.—The chief speaker on the occasion referred to by the writer of the Reminiscences of Elder Vardeeman, and to whom my uncle replied in August, 1830, at Sifas meeting house, Bourbon county, Ky., was R. T. Dillard, D. D., and not Elder Vardeeman, who spoke on that occasion after my uncle's reply to Dr. Dillard. I too was present on that memorable occasion, and saw and heard what was said and done, and published a summary of it, which was not questioned then, and, consequently, it is too late to question its truth now. That narrative will be published in the memoirs of my uncle.

The writer of the "Reminiscences" says that Elder Campbell was a "full-blooded Baptist" when he made such an able defence of Baptist principle in the debate with Mr. McCaila, over which Elder Vardeeman presided. He, Elder Vardeeman, agreed with Eld. Campbell while he was a Baptist, but when he undertook to steer between Charybdis and Scylla, Vardeeman left his ship. That is, when Elder Campbell explained his views "more fully, Vardeeman could not walk with him—the two could not agree," et cetera.

I hope in the defense which my uncle and A. Campbell, I shall not entered the assailant. In reply to R. N. Coffey's statement of Mr. Vardeeman leaving A. Campbell's ship, I shall make a quotation from pages 169-171 of the Christian Examiner, published by Joseph G. Norwood and Jacob Creath, Jr., in Lexington, Ky., in 1830:

"TO ELDER JEREMIAH VARDEMAN.
Bro. Vardeeman—Dear Sir: It is not unknown to you that many reports are in circulation among the religious part of the community, respecting a change of sentiment on your part, as it regards the necessity of Reformation in Baptist churches; and also in your views of Christian doctrine and practice. We wish to know from your own lips the truth of
REMINISCENCES OF ELD. VARDEMAN.

these reports; and if you have changed your opinion, what were the reasons which influenced you? I do not doubt your ardor desire to teach the truth; and we cannot believe he would make such a change in your principles and teaching, without good and substantial reasons for so doing. If these reports be correct, you have changed, and if your present course be correct, we are radically wrong.—

We wish, therefore, to hear your reasons, and as an inducement to you to offer them, we pledge ourselves to abandon this pursuit as soon as you convince us by reason and scripture, that it is anti-scriptural and detrimental to the cause of our Lord and Master, Jesus Christ. The elicitation of Truth is our object, and the advancement of the religion of the New Testament our highest aim. We care not what are the instruments of its progress, so long as it continues to triumph over sectarianism and the traditions of men, and can therefore have no selfish or personal interest connected with our efforts in its behalf.

"In order to afford you an opportunity of making a full and satisfactory exposition of your past and present conduct, we propose for your consideration the following queries, which we hope you will answer, as well for your own sake, as for the sake of the truth and of those who differ from you. Our pages are open to you.

1. Did you not persecute over the Debate between Campbell and McCalla, at Washington, Mason county, Ky., October, 1823? Did you not earnestly and frequently solicit A. Campbell to visit this portion of the State, and did you not come on before him, from the Debate, and publish his appointments through this part of the country? 3. Did you not go with him to his appointments, and introduce him to your friends and to society? 4. Did you not lend him your name, talents, and influence to propagate his sentiments through the Baptist churches? 5. Did you not procure subscribers to his Debates on Baptism, and also for the Christian Baptist? 6. Did you not extol him as the most able defender and supporter of the christian religion, with whom you are acquainted? 7. Did you not send your son Dudley to live and study with him, or intended to do so? 8. Did you not baptize one person for remission of sins, and say you had more pleasure in doing so than any person you ever baptized before? 9. Did you not preach and maintain A. Campbell's sentiments on the subject of creeds, the call to preach, or the office of bishop? 10. Have you not been opposed to human creeds all your life, until recently? 11. And were you not considered by friends and foes, as friendly to brother Campbell up to the time you made a tour to the south last year, 1829? Do tell us and the community what has convinced and changed you against your former course since 1823 to 1829. You did begin to teach the New Testament; you did hold it up and recommend it as being all and alone sufficient to govern Christ's kingdom, in opposition to all human creeds; and in fact you were considered the foremost and most enthusiastic man on the anti-creed side in all the State.—Is it not the general impression through the community, that you have nailed your flag to the "particular stuff?" Some of your warmest friends admit it. The Calvinites do not deny it. And be assured that if the report be true, we have no good reason to disbelieve it. Their praises bestowed on your sound doctrine, and their saying you never preached sound doctrine until the last two present years; your preaching with them, and they for you, looks very much like it. Were you not charged by the Particularists with schism, heresy and sedition, and almost every other crime, when the churches at Bryant's Station and South Elk Horn split, and when the Licking party rent itself from the Elkhorn Association? Why have you abstained yourself so long from those churches and friends who have supported you for twenty years? Why do you caution the people against hearing the men who have always treated you as a friend and brother, and who are still friendly to you notwithstanding you are stigmatizing them with schism and heresy, and proclaiming publicly that they are disorganizers, etc? Hoping that you may give good and sufficient reasons for your change, we subscribe ourselves yours etc. Editors."

Remarks on the above report said at the time that he read these questions to his church at David's Fork, and they advised him not to attempt an answer, because they knew that he would not answer them. In October, 1825, Elder VardeMAN made a tour of preaching to Bardstown, Kentucky, accompanied by his father-in-law, Thos. Bullock, the Moderator of the Elkhorn Association, and on their return home, they were met by Jacob Creath, Sr., and his son, Albert G. Creath, and the writer of this article on the road and we were stop by Elder VardeMAN, an hour or more, while he related to us his visit to Bardstown, and his interview with a Catholic priest at that place, and the sparring they had on the subject, first, of creeds. He said the priest beat him, for when he called the Catholic creed a bull, the priest told him he had a calf, and he would not deny it, and he was going home and whet his knife, and he would cut that calf's throat, at the next Elkhorn Association at David's Fork, in 1827, and if the Baptists did not let him cut his throat, he would leave them. He made the attempt and had a resolution passed in 1827 to that effect, which resolution I have copied in the Memoirs of my uncle. The next topic discussed by
him and the priest was the Bishop's office. There he said he was too hard for the priest, he proved that he was a Bishop according to the New Testament, and the priest was not.

The next topic discussed by them was the remission of sins in baptism; here again he was too many for the priest; according to his account, he showed the priest that he, Elder Vardenman, could forgive sins. How, said the priest, can you forgive sins? He replied, to a penitent believer in baptism, quoting the commission by John, whatsoever sins you remit, they are remitted to him. These were the main points discussed by us up to that time, and he was more of a Campbellite at that time than any man I knew in Kentucky. His father-in-law, my uncle and myself, often talked of this interview, and his father-in-law was so offended with him for his summiert and the course he took in August, 1830, that he never had anything to say to him afterwards, and did not leave him any of his property for it, but left it to his daughter.

In June, 1830, my uncle and myself visited him previously to the Association in August, and spent an afternoon and night with him at his own house, to ascertain what course he intended to pursue at the approaching Association, and my uncle recapitulated the principal merits of their public life, since their first acquaintance. He then, in reference to his position between our friends and the Calvinist Baptists, compared himself to our Savior and the two thieves—he said he meant to die between our people and the Calvinistic Baptists, as our Savior died between the two thieves. I affirm that these statements are substantially true. His biographer admits that he was in Mr. Campbell's ship while Mr. Campbell was a "full-blooded Baptist," but how he got out he does not say. Whether these questions put to him at the time and place of their occurrence will satisfy all who wish to be satisfied about his peculiar views of the modern Reformation, the readers of this defense must judge, and whether sparring is an almost ex parte business they must judge, and whether he left Mr. Campbell's ship because he "undertook to steer between two thieves as he did," the public must judge, or for some other cause, they must judge, and this biographer must produce as strong testimony as the above to rebut all these proofs, and to show that full-blooded Baptists denounce creeds, associations, and have bishops instead of a pastor to four churches, and baptize for remission of sins, and they must prove that Mr. Campbell undertook to steer between two whirlpools. Has Mr. Campbell come on the Baptist platform, or have they come upon him and tried to shove him off? Has Mr. Campbell tried to build on creeds and the Bible, both? Has he tried to run between the creeds and the Bible, when it will serve a purpose? If he is on the Bible alone, and they are on the Bible alone, what separates them? There was a very wide space between us forty years ago, and a narrow one, now, what has become of that vast territory that lay between us? who gave up this immense territory, Mr. Vardenman or Mr. Campbell? Dr. R. Campbell, of Georgetown, Ky., allowed that there was not much else between us, save remission of sins. What has become of the land that lay between us forty years ago? How many sorts of full-blooded Baptists are there? What constituted a full-blooded Baptist forty years ago? And what constitutes a full-blooded Baptist now? If Mr. Campbell would leave the Bible alone on which he started, and get on the Baptist's platform, he could be a full-blooded Baptist again. Traditions separated us forty years ago, and they separate us now, and will till they are forsaken.

The Harbinger, Review and Advocate will please copy.

Elder Vardenman lived and died in Ralls county, Mo., and not in Marion county, as stated by R. N. Coffey.

Will the Journal publish this response?

Yours truly.

JACOB CREATH.

ELDER JACOB CREATH'S REASONS FOR LEAVING THE BAPTIST SECT.

I have been frequently asked by the Baptists, why I left them. The last time I was asked this question was in Christian county, Kentucky, October, 1865, by a brother Dillard. A Baptist requested Mr. John B. McCutchee, through brother O.G. McReynolds, to ask me the following questions: Being a christian and a member of the Baptist church, why I...
left them? And secondly, what have you gained by leaving them? These men all live near Concord meeting house, in Christian Co., Ky. These are reasonable questions, and deserve a reasonable answer: and when asked them, I promised, at some convenient time, to return an answer to them. Having some leisure hours at command, I proceed to redeem that promise.

My first reason is, that the Baptist sect held, taught, and practiced things, which I could not find in the scriptures, and secondly, the scriptures taught things which the Baptist sect did not teach, and thirdly, the Baptist sect taught some things theoretically, which it did not practice. I proceed to specify things which the Baptist sect taught, which the scriptures do not teach. I now speak of the whole Baptist family containing some twelve in number which I may name at one other time. I belonged to the Calvinistic branch of the Baptist family at one time, or when I was made a Baptist. I then after that, belonged to what was called in Kentucky the General Union Baptist.

My first reason for leaving the Calvinistic Baptists, was, they had a human creed for which I could find no scripture. That creed was the Philadelphia Confession of Opinions, first formed in 1644, by seven Baptist congregations about London. This Confession of opinions was afterwards adopted by the Philadelphia Baptist Association, in Penn. I object to the whole instrument and every thing in it. It was a copy of the Westminster or Presbyterian Confession of opinions, and was made to prove that the Baptists were orthodox, or to save them from the charge of heresy, and to shield them from the slanders forged against them by their enemies. The Baptists never had any use for creeds. The word creed is well defined as the word, house, or horse. It is a standard work put forth by a sect, requiring subscription to it before you can become a member of that sect, and it is necessary to the existence of that sect. The apostle James says, there is one Law-giver (to Chrisians as I understand him) who is Jesus Christ the son of God. I object to the five leading articles in that creed as being unscriptural and antichristian: to wit, the eternal and unconditional salvation of a certain and definite number of the human race to everlasting life, and the reprobation of the other portion to eternal damnation. 2 Article, That Christ died for these eternally elect persons and for none others. 3 Article, that all mankind young and old are totally depraved. 4. That the Holy Spirit regenerates these eternally elect persons without the word before faith to produce faith, and without which regeneration they cannot believe God, and he regenerates no others. 5. Article, all these eternally elect will be saved, and not one will be lost, which the Baptists call the perseverance of the saints.

The Baptists have as many apostates as any other sect, notwithstanding this dogma. This is not the gospel of the New Testament, which is defined to be, "Christ died for our sins, was buried and arose again the third day from the dead." 1 Cor. 15 chap. The Calvinistic Baptist gospel is the gospel of Saint Austin in the fourth or fifth century, and then revamped in the council of Dort in Holland, in 1618, and endorsed by John Calvin, or John De Car-vin the Frenchman.

The Baptists preach, teach, and pray, the "Trinity," Mosheim, the Church Historian, Volume 4th, page 314, speaking of this controversy in
the fourth century says, 'the subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead; a doctrine, which in the three preceding centuries had happily escaped the vain curiosity of human research and been left undefined and undetermined by any particular set of ideas' - he says as we commonly speak that three distinct persons exist in the Deity; 'but the mutual relation of these persons to each other, and the nature of that distinction that subsists between them are matters that hitherto were neither disputed nor explained, and with respect to which, the church had consequently observed a profound silence. Nothing was dictated to the faith of Christians in this matter, nor were there any modes of expression prescribed as requisite in this, to be used in speaking of this mystery.'

I think all reasonable persons will say that a fatal controversy which produced deplorable divisions throughout the Christian world and was unknown to the Christians of the three first and purest ages, had better never been known; yet a people who will observe the course the Christians of the three first centuries did, will be called here is now. No patriarch, prophet, apostle or the Son of God ever concluded a prayer to God the Father, God the Son, and God the Holy Ghost, three persons, one God, world without end; yet this is the way the Calvinist Baptists taught me to conclude my prayers.

The Calvinistic Baptists had Associations, Saturday courts or meetings to hear Sinners tell a Christian experience, when they did not know whether they themselves were Christians. I told a short sinner's experience for a Christian experience before I was a Christian. The
fared at their hands. Pardon me, my Baptist brethren. for this allusion, which to you may seem unsuited to the occasion. It is not meant unkindly; believe me it is not. If you are willing, as a people, to take up an equally consider Dr. Boardman's suggestion. I am ready, yes, more than ready, to forgive all and not even to mention your treatment of us in the past, any more. A thousand and sacred memories of the long bye-gone, rung glad to the days of my childhood conspire to make me love you. Huberto, indeed, I have returned love for your very scorn; much more shall I now rejoice to give love for love, "good measure, pressed down, shaken together, and running over."

The proposition to select ten men from each side, representative men, that have, as far as possible, the confidence of both communities, meets my entire approbation. Let them be men of approved abilities, of large hearts, men profoundly devoted to the cause of Christ, who will sink the partisan in the Christian, and come up to the work filled with the very spirit of the Son of God, when he prayed, "Father not for these only, but for all who shall believe on me through their word; that they may be one as we are one, that the world may believe that thou hast sent me." If I can only know when that "talk" is to come off. I purpose, the Lord willing I live, to be there, not to talk, but to pray the blessing of God upon the effort and to give the little influences I may have, in favor of the scriptural union of all that love and obey the Lord Jesus. If the proposed conference should take place I venture to suggest, as one of the ten from our side, the name of Eld. Jacob Creath of Pama, Mo. Venerable by age, and honored every where among the brethren for his work's sake.

it would be the crowning glory of his life to aid in removing a state of things over which he has long mourned, and in accomplishing that for which he has long labored, and ardent prayed.

A word or two touching the basis of union, I hope will not be considered premature. To be a real Christian union it must be union upon the truth. No other sort of union is worthy of the name—none other desirable, and upon none other can we expect the blessing of God. It is not proposed to unite in order to swell our numbers, or increase denominational influence. Such a motive is carnal in the extreme, and can only provoke the indignation of the Almighty. Let all partisan feeling, all pride of opinion, all thoughts of anything like denominational agreement, be burned too deep for resurrection; but let not one truth of God be sacrificed. Pray God to enable us to give up joyfully every thing but his holy, heaven born truth. With that, we must not, can not part. How then can we unite? Let us deal frankly. The arts of the diplomatist, are not admissible among the followers of Jesus Christ.

1st. We must have only one authoritative book. Our Baptist brethren cannot reasonably object to this. They have indeed no denominational human contrived, while many of their ablest men have denounced and opposed such devices. It is certain, absolutely certain, that the primitive Christians had nothing of the sort. To unite on God's word, therefore without any uninspired human bond, is simply to stand, where the first Christians stood: it is therefore to stand, in this respect, where the will of God is that all Christians should ever stand. Upon this point we cannot conceive of a possible difficulty.

2nd. Baptism must be administered
upon a confession of faith in Jesus, as
the Christ, the son of God. There can
be no compromise of this matter. The
primitive practice is certain. To surrender
it for a — I will not stay for a human
invention, but — for anything of doubl-
ous origin, is not to be thought of. Time
was, when to have talked thus, would
have insured a failure in any effort look-
ing toward such a union as that now un-
consideration. That time I am happy to
believe is forever past. The Baptist
brethren have already so far modified
their “usage,” in this particular, that
the further modification necessary to
place them fully upon apostolic ground
is not difficult, and will involve no sac-
rifice. A little more than a year ago,
I happened in at a Baptist protracted
meeting, where the additions were quite
numerous, and where I had the privilege
of witnessing the reception of several of
the converts for baptism. The preach-
er put four questions to each applicant,
some of them not only unauthent, but
certainly, very foolish questions. Yet
the proceeding, as a whole, evinced a
marked progress towards the truth.
But seriously now, I cannot think, when
our Baptist brethren talk about union,
that they expect us to ask, or that they
expect to continue to ask, themselves
such questions as the following: "How
long since you first felt that you were a
sinner?" "Do you now feel, that God
has pardoned your sins?" "What does
it matter how the first question is an-
swered?" "Has the matter of time any-
things to do with a person’s fitness for
baptism? Pshaw! Let everything of
this sort be discarded, and let us plant
our feet, as one people, on the known
truth of God. Over such a union, good
men, and good angels will rejoice; while
sat an will tremble and feel that the end
of his long reign over the souls of men
is drawing near.

3. One immersion for the remission
of sins. The practical recognition of the
New Testament teaching as relates to the
design of baptism, seems, to me, to be
indispensable to real, vital, christian
union. We want no child’s play, no
patch work, no dead forms, but real,
earnest, hearty union in and for the truth.
I can see how we and the Baptists might
fraternize as “evangelical denominations,” a
dextend to each other the usual
courtesies, which such a mutual rec-
ognition is understood to imply and still
entertain different views of the design
of baptism; but how the two commun-
ities are to become completely fused,
consolidated into one, without a common
understanding of this matter, I confess
I can not perceive. And yet nothing
short of this is the union for which Christ
pray’d. The world had been long en-
ough amused with idle talk about union
on the essentials, while the non-essentials
have kept up perpetual war and party
hate. We must be particularly united
in heart, in obedience to the gospel
precepts, united in one body, or the
great design of union is not obtained. To
preach a tenor state of feeling be-
tween our people and the Baptists,
would indeed be a great gain, and all
good people would rejoice, and thank
the Lord for even this much; but this
would fall far short of what the in-
terests of truth require, and what the
Saviour of the world demands at our hands.
The world needs the open, practical
hearted recognition of the fact that the
Christianity of the New Testament is
one, and ocular proof, that the Chris-
tians intend to be one in the recep-
tion and propagation of this common Christianity
in spite of all the powers of earth and
hell. There is one Lord, one faith, and
one immersion. If we can find common
ground on these three items, there will
be no difficulty. Other differences, if they exist, will be more theoretical in their character and among enlightened Christians, will be no insurmountable barrier in the way of a consummation so devoutly to be wished. Indeed, as regards these items, the only conceivable difficulty is in the last, and not at all as to its design. The proposed talk is of course, not for debate on these or any other points. We want not to dispute, but to know how near we are, and what it is that keeps us apart: whether indeed there is anything between us that ought to keep us apart. There have no doubt been real misunderstandings. Largest Christian talk will remove these, and we shall be able, if not to unite, at least to know why we can not. This is desirable, and if the interview accomplishes nothing more, great good will grow out of it. But let us hope for more. The world needs more. Inid lity is alarmingly on the increase; the most wicked delusions everywhere abound, and souls are going down to perdition. Who should good people be divided, and the power of the gospel to save the world neutralized?

And now brethren let us consider Dr. Bradla's proposition calmly, prayerfully in the fear of God, and in the love of souls. Let us not stand in the way of the Lord's work. We have stood before the world for nearly half a century, as earnest pleaders for the union of all God's people. We shall not now prove false, I trust, to the great cause, in which we have so long labored. And if my humble voice could reach the Baptists in our own State, and throughout the world, I would venture to make them one earnest, heartfelt appeal. Brethren, this proposition comes from one of your ablest and best men, from a man you have delighted to honor. Do not, let me entreat you, do not pass it by in silence, or suffer it to fall unheeded to the ground. Time was, in the Old Dominion, when the very name of Baptists, kindled a glow in the hearts of all true Baptists. Remember, that this suggestion comes from one who wears, not unworthily, that honored name. He does not mean to deceive you, or to betray you into the hands of enemies. His is a true Baptist heart, but then, it is a large heart, and rises above the love of party. Listen to him, my brethren. Do not let this most Christian suggestion have been made in vain: The hand of the Lord is in this movement, whether a failure or a success, the thought, the desire, is an inspiration from the fountain of eternal truth and love.

Baptists, Disciples, brethren, all, let us rise above partyism, denominationalism, selfishness in every form, and let us be true men of God. Let us prove ourselves worthy of our holy calling: and God will bless us and make us a blessing to the world.

Grace, mercy, and peace to all alike, Baptists, or Disciples, that call on the Lord out of a pure heart.

GEO. W. LONGAN.

COMMENORATIVE INSTITUTIONS.

DEAR BROTHER WRIGHT: I hereby send you a few thoughts on some of the commemorative institutions of the old and New Testaments, as standing monumental evidence of the truth of their religious, or in other words, of the truth of the Jewish and Christian religions. We shall only mention two for the former or Jewish, viz: the Passover and Pentecost. Now, as every Israelite who was old enough, both male and female, to recollect the things connected with
their deliverance from Egyptian bondage, especially the paschal lamb, and the things connected therewith, such as the destroying angel passing by them, in consequence of their having done as directed by Moses, and their consequent miraculous deliverance through the Red Sea as by dry land. Now, with what heart-felt gratitude must each Israelite have kept the annual observance of to-day, as directed by Moses. There could have been no infidels amongst them; all eye-witnesses of their grand and miraculous deliverance. With what pleasure and delight must the children of those parental witnesses have listened to the testimony of those personal witnesses; no wonder that the passover should be kept with such reverence and awe by each Israelite, even down to the days of the true passover, Jesus the Christ. The cost was to the Israelites a most interesting occasion. They could, and indeed were made to reflect on the awful things that they had seen and heard at Mount Sinai, when God gave them the law. Those awful sublime things, that they saw and heard made them promise to keep and do all the words of the law. There were no infidels at Mount Sinai, in relation to the word of God spoken at that mount. The supernatural things seen and heard by every Israelite assembled at Mount Sinai, made them fear and quake, and caused them to request Moses to intercede for them, that they might be permitted to withdraw, and for him to hear the law from God, and they would hear it from him. (Moses.) Now, every Israelite of discretion knew that what Moses wrote concerning their deliverance from Egyptian bondage, including keeping the first passover, passing over the Red Sea as by dry land, and the occurrence at Mount Sinai, were either true or false. Of this there could be no mistake, for they were personally engaged in what Moses says took place. Now, each one knew for him or herself whether or not they participated in keeping the passover, whether or not they passed through the Red Sea;—whether or not they were at Mount Sinai, as reported by Moses. Now, Mr. Infidel, you should walk square up here and say every Israelite knew every word written by Moses in relation to the above subjects, to be a bare faced falsehood. You dare not say that they knew what Moses wrote in relation to those subjects were true, for that would demolish your infidelity. Infidels believe in miracles of the most inconsistent kind. It certainly would have been miraculous for Moses to have established a new observance of the passover, had not the occurrence have taken place on which it was founded.—It would indeed have been unaccountably miraculous for the Israelites to have kept the law given by Moses, without they were assured that God required it at their hands, and still more unaccountable that such a law could have existed independent of Moses, and contrary to the account that he has given of it.

Now, I affirm the conviction that no man has or can have any plausible reason for the existence of the law of Moses, and its observances, differing from the account given by Moses himself, and admitting his account to be true, then is God its author.

We shall pass by the many prophecies of the Old Testament concerning the Savior, and their exact fulfilment in the New; his birth, life, miracles, death, burial, resurrection, and ascension, and refer to what we shall denominate monumental witnesses, three in number, all testifying to the resurrection of Jesus Christ from the dead. These are—
THE LORD'S day; 2d, the Lord's Supper and 3d, Baptism.

The Lord's day or first day of the week now has more honor bestowed on it than all other days, simply because Jesus Christ rose from the dead on this day. It never would have had the glorious title of Lord's day but for the fact that he that laid down his life, took it again on this day. Thus bringing life and immortality to light to all his faithful followers no wonder that they should love to meet to worship him, who died for them, and rose to be their advocate, and king, and high priest, in the heavens; nor is it to be wondered at that every true disciple should love to meet to commemorate that suffering through which they receive the remission of all their sins. O, glory, honor, and dominion to Him who washed us from our sins in his own blood, and made us kings and priests to God.

The disciples never would have broken the bread and drank the wine the second time, but for the resurrection of their Lord. But for the truth of this most interesting fact, all would have been lost; no Christianity, no heaven, no eternal life, for any of Adam's ruined race. But this second monumental witness instituted by the Savior before his death, never could have been participated in but for the resurrection of the institution. It would have slept forever had death kept his dominion over the Savior; but his resurrection waked up this witness, and it joins in with the first day of the week in bearing witness not only of the death of the Savior, but of his resurrection.

But we will associate another monumental witness with these two, viz.: Christian Baptism; it derived its existence from a resurrected Savior, just before he ascended to the right hand of the Majesty in the heavens, and is only about fifty days younger than the other two witnesses. The testimony of these witnesses that began their testimony on the descent of the Holy Spirit on the day of Pentecost, when apprehended and well understood have never failed to kill infidelity or chase him from his dwelling, and it is only necessary to keep their testimony fresh in our minds, and do the commands of the master, to keep infidelity from doing any damage. The apostles and other disciples that saw the Savior nailed to the cross and suffered that ignominious death, saw him buried, and saw him, ate with him, and were with him hearing his divine lessons for forty days after his resurrection. These three monumental witnesses have been uttering their irresistible voice in reason's ear for ever eighteen hundred years, and will continue so to act until the Master comes to their relief.

Your brother in his 69th year,

THOMAS THOMPSON.

SANTA CLARA, CALIFORNIA.

Feb. 2d, 1866.

"TO PIONEER PREACHERS."

In the February number of the Pioner, commencing page 43, is an article under the above caption, written by our excellent brother R. Patierson, in which he gives "Pioneer Preachers" some advice that is excellent, and some that I stand in doubt of. That the proper care should be taken in the welfare of the church by its officers is evident to every thinking mind; and that preachers are sometimes deficient in properly setting in order the congregations that they establish, is a lamentable fact, neither to be excused or denied; but I can not see that this will prohibit young men from going a "pioneering." Bro. P. thinks that these young men should never...
er be sent to organize churches, only as they go in company with older heads. Why should they go out at all, either to organize churches or any thing else?—Do you say, because we want preaching done, and have not old men enough to do it all. But if those young men are unsafe in the business of organizing churches, it may be that their preaching, in other respects, is not very reliable, and, therefore, lest the cause be injured before strangers, better keep them at home. My good brother perhaps thinks that this part of the evangelist's work is more difficult than that of preaching the good news. But admitting it to be true, it is nevertheless a part of the work of an evangelist—to set in order things that are wanting, and ordain elders in the churches by divine appointment; and he, who is incapable of attending to this part of the work is, at best, but a part of an evangelist.

What have our fathers gained on this question with Bible in hand? Surely nothing but the truth. Much honor is due those heroes for having gained the truth on questions of church polity, as well as on many other features of christianity. The question of 'church-polity' is not the only one over which the Reformers fought, and if it is necessary for young evangelists to study these men to know how to organize a church, will they not have to study them on all other points? Do you say that the New Testament is plain enough on other subjects? I do wonder why the apostles, when they were giving us an inspired rule for a guide to christians in christian duty, did not tell evangelists how to manage this part of the subject with ease and satisfaction, so that a Timothy might be left in Ephesus, and Titus in Crete, to do the work of an evangelist, without it being necessary for any of those older ones to be along with them.

The rule laid down for the 'special' benefit of pioneer preachers, based on the 3d chap. 1 Tim., is not quite as good as the chapter itself, and not quite as plain. Whether it is according to sound philosophy, or not, I can not say, since I do not pretend to have much stock in trade of that kind. But if I understand the "rule" that bro. P. offers, it is this: the evangelist should select the elders and deacons, and afterwards, if they are found worthy, let the brethren elect them to office. Now, according to Paul, their qualifications were first proved, then they were to hold office, being found worthy; but according to bro. Patterson, they should first hold the office, and afterwards hold the office; first, by the appointment of the 'old head,' and last, by the election of the brethren. How much sound philosophy there is in this, I do not now propose to say; but one thing is certain, there is no apostolicity in its favor.

Nebraska is a good field for young preachers!

Fraternally,
D. R. DUNGAN.

Eld. Wm. Creath, Biography

Biographical Sketches of Elder William Creath, a Calvinist Baptist Preacher, of Mecklenburg County, Va., and his family, by his son, Jacob Creath, of Palmyra, Mo.—Price fifty cents.

Such is the title of a duodecimo pamphlet of some fifty eight pages neatly printed upon good paper, and put up in paper covers, and recently published by our highly esteemed and venerable bro. Jacob Creath of Palmyra, Mo.
I have read this work with interest and profit, and take pleasure in commending it to our brethren; and to all others interested in the biography of a great and good man.

We give the following extracts from the work.

**Elder William Creath, of Mecklenburg Co., Virginia, was born on the twenty-third day of December, 1768, on the Sea, on the passage of his father and mother from Dublin, Ireland, to Nova Scotia, or New Scotland. His father, Samuel Creath, and his mother, Susan Creath, were both from Dublin, in Ireland. They had four sons, William, John, Samuel and Jacob, and no daughters. His mother's maiden name was Susan Moore. They were both Presbyterians by education and profession. His father died a member and an elder of that sect. His son, William, was educated in the faith of that sect, and lived in it until about the year 1787, when he was immersed, upon a profession of his faith in Jesus Christ as the Son of the Living God and the Saviour of sinners, by Elder Henry Lester, and united himself to a Baptist congregation, in Granville Co., North Carolina, then under the care of Elder Thomas Bass.**

After his immersion, he went to live with Elder John Williams, of Charlotte County, Va., a Calvinistic Baptist preacher, from whom he imbibed his Calvinism, and with whom he read and studied, preparatory to his future usefulness, for two or three years. Even in those days young preachers were taught that it was not necessary to study beforehand; that it would be given them in that same hour, by the Holy Spirit. I heard my father say the old preachers told him this, and he tried it several times, and he found he could always speak best on those subjects he had matured beforehand in his own mind. Thence he gave up the idea of being inspired to speak after he went into the pulpit. In Brother Williams he found a warm friend, and a pious and talented man, of whom I heard my father speak in terms of affection, gratitude and esteem.

**My father for the last twenty years of his life, traveled extensively in the middle and lower parts of Virginia, and North Carolina, and Maryland, and preached the Gospel, and he kept a journal of his travels, with dates, places, persons and facts, and I much regret that I have not his journal to furnish me with materials for the biography of one who was so generally, and so highly esteemed among the Baptists; of one who was so zealous, so useful, and so estimable in turning hundreds to righteousness. He was the contemporary and co-laborer of Robert B. Semple, of Virginia; they were nearly of the same age; baptized the same year; married the same year; began to preach the same year; and were often together; and he was also the co-laborer with Andrew Broadus, senior, of Elder Courtney of Richmond, Va.; of Benjamin Watkins, A. W. Clayton, Lewis Lunsford, and many others, too numerous to mention. He had the religious friendship and confidence of all celebrated Baptist preachers. He was powerful in argument, mighty in the Scriptures, and in his exhortations he was pathetic and irresistible, and sometimes overwhelming in his appeals. He would speak from two to two-and-a-half, and three hours, with great earnestness, power and zeal. A delirium once said there were but two things that could make him cry: one was shaving with a dull razor, the other was hearing William Creath preach. I once heard a congressman observe, that he was the only man he ever heard, who could speak three hours, and speak good sense all that time.**

He was five feet ten inches high, and weighed two hundred and twenty pounds. His complexion was florid; his eyes were black and full of fire and animation; and a lady once remarked, they looked like they were fixed upon wheels. His hair was black as a raven, and in the latter part of his life his locks were grey. His memory was retentive. His great forte as a speaker was facts, arguments, scripture, earnestness, zeal, pathos. In his person he was a perfect
model of symmetry. He measured two feet across his breast. He had great muscular strength and indomitable energy. His temperament was ardent, sanguine and Irish. He was warm, affectionate, devoted and confiding in his attachments, and violent in his resentments. His friends were of the same character with himself. He had a host of powerful and almost idolatrous friends who saw no fault in him. His enemies, the Armenians and Pedobaptists, saw no good in him; they were abusive and slandering, because he showed them no quarters. His enemies persecuted and pursued him most unrelentingly as Saul’s enemies did him. There was no medium in his character; those who knew him were either his friends or foes. There was magic in his name to his friends, and there was death in it to his enemies.

In his creed he was a Calvinist, out and out; a thorough going Calvinistic-Baptist preacher of the Gillite school. He believed it with all his heart, and preached it that salvation was by Calvinistic grace. With him it was grace or works, and with him it was once in grace, always in grace. Granting his premises, no Armenian could withstand his batteries; he swept it like a tornado; he literally tore it up root and branch. He was most uncompromising and unflinching in his opposition to it in all his discourses. He entered the contest in all the ardor of his Irish nature, and with him it was “victory or death.” He asked for no quarters, and he gave none to Pedobaptists and Armenians. He had studied the questions well, and he was master of them. When he would preach in Richmond, Va., at the Baptist Associations and other large meetings, they almost idolized him, and were ready to carry him away on their shoulders, they were so transported with his eloquence. He was no half way Baptist. He was a believer in old Dr. John Gill’s Calvinism, the learned Baptist commentator, and the preceptor of the immortal author of Paradise Lost—John Milton. The twelve articles of whose creed may be seen on the eight page of the first volume of his Commentary on the Old and New Testaments.

I shall now speak of the last interview I had with him in December, 1821. I had been at school in Milton, North Carolina, with Brother Abner W. Clifton, a Baptist preacher, and at Chapel Hill together, some two or three years, and was then on my way to the Columbia College, D.C., and went by to see him and the family. When I left for Washington City, he rode with me some three or four miles; when the time came for us to separate, we alighted from our horses; he embraced me in his arms; he kissed me: he prayed for me; he blessed me; he wept upon me, until he saw we must part; he then let me depart, both of us weeping.

It has been a great source of consolation to me, in my wanderings over this world, to reflect that I have the parting benediction of both of my parents, which I esteem above gold and the riches of this earth, and next to the blessing of my God and Savior. If any child should choose to read these lines, when I am sleeping with my father, let me entreat you, my dear child, so to live—so to love, so to obey and honor your parents—that you may merit and enjoy the dying blessing of your parents. Those children whose history is recorded in the Bible, who received their parents’ blessing, always died well. If you have godly parents, who have set you a good example, who have taught you to love, worship and obey God—next to God, love, worship and obey your parents. But few persons know what an inestimable blessing pious parents are to children. The reason assigned by God, for this is, that they may be well with you, and that you may live long on the earth. Not many disobedient children ever do well in this world. Paul says: “Let children learn to show pity at home, to requite their parents.” The following are the names of dutiful children in the Bible: Shem, Japhet, Joseph, Samuel, Ruth, Daniel, Timothy; and above all, our blessed Savior was an obedient child. (Luke 2:51.) The sons of Jonadab were dutiful sons. (Jer. 35:8 to 15.)

The Law of Moses says: “Cursed is he
that sits light by his father or his mother, and all the people shall say Amen.”—(Deut. 27: 16.)

We all once lived together under the parental roof, and enjoyed the prayers and instructions of our father. Now, out of the nine sons and seven daughters, there are but five of us left—three sons and two daughters. I am the oldest of the survivors. How solemn I feel while reflecting on these past events! Father used to tell us, at the hours of devotion, that we should all of us soon be in eternity. The few of us that are left are scattered over this wide world. Shall we all meet in that world of rest, of peace and happiness? God grant that we all may obtain eternal life in that day!

I have thought proper to preserve these memoirs of my father and his family; they may serve as a connecting link to some other events, past and future. Before the death of my father and brothers and uncle, there were seven men named Creath who were preachers. I ascribe the piety of their children to the great care they took to raise us in the fear of God. My mother kept a Sunday School in her own house, before one of the popular institutions was in existence, more than fifty years ago. It is a common remark, that preachers' children are worse than other people's. If this is so, there are reasons which may give countenance to the remark. The first reason which I shall assign is, that generally speaking, preachers are more careful to marry rich, fashionable, worldly-minded, beautiful women, than pious, prudent and good-housewives and mothers for their children. Mothers have a vast deal to do in forming the minds and characters of children, and children receive a stamp from them which is never erased. A second reason is, most preachers are not provided for by their congregations, and as they have to travel and preach, their children's training is either neglected or else committed almost entirely to the mothers; and if their mothers are irreligious, the children are so too. A third reason is, that preachers' children are more narrowly observed than other children; their faults are magnified. In my father's family there was an exemplification of the truth that infant baptism does no good—does not increase the affection or obligation of parents for their children.

SERMONS TO YOUNG PREACHERS.

NO. III.

Young preachers are not always young men. I once heard a man say, that, though an old man, he was a young preacher. This was certainly true. For he had been converted, he said, but very recently; and it required no great penetration to see that he had not even learned how ignorant of the scriptures he was, and how incompatible it was for him to presume to teach what he could scarcely read. Yet this man produced more noise, or, as some would call it, more effect, than the most experienced and erudite Doctor could have done. The people were so accustomed to such warm-hearted and divinely inspired proclaimers, they thought even his blunders were graces of the Holy Spirit, and his flights of unmeaning declamation were the inspirations of Infinite Wisdom. Whenever a person is considered as a legate of the skies, he has gained the day. Whenever a preacher appears before a congregation as one specially called by God and sent, he has but little trouble in gaining the implicit audience of the people. How dare they reject the message of God, and what need have they to examine the truth of one acting under the commission of the Omniscient? Would God send a liar, a deceiver, one unequipped with his will, one unaccomplished for the task? No, most assuredly. He never did, he never will, call, commission, and
send one incompetent agent. And therefore all his proclaimers had an authority which it was impious to oppose. But mind, they could all prove their mission not by words, assertions, or protestations, but by works as supernatural as their doctrine.

Neither young nor old proclaimers can, with either reason or scripture to sustain them, make such pretensions now. If, then, we would appear credible, or worthy of the audience of the people, we must appear before them, not under the assumption or pretension of ambassadors from heaven, or as God’s special ministers; but as the pious, and humble and devout students of the Bible; as persons who have believed the gospel ourselves, and upon such grounds and reasons as will not make us ashamed to give a reason of the hope which we entreat.

No disciple, old or young, can, with any consistency of character, refuse to tell the reasons, why he believes in, and loves the Lord Jesus. But all who either tell or proclaim in a pulpit, or, on a chair, their own convictions and feelings, doubts, fears, and hopes, preach themselves or their feelings, instead of Jesus Christ. I presume a pious Mussulman could narrate his feelings, doubts, extasies, and joys in “the Prophet Mahomet.” But he who could expect to convert others to any faith by such a course, calculates very largely upon the ignorance and weakness of his audience.

All evidences are addressed to the higher and more noble faculties of man. The understanding, and not the passions, is addressed; and therefore an appeal to the latter, before the former is enlightened, is as unphilosophic as it is unscriptural. As the helm guides the ship and the bridle the horse, so reason as the governing principle in man. Now in preaching Jesus, arguments are to be used— and these are found in the testimony, of God. To declare that testimony, and to adduce the evidences which support it, is to proclaim the gospel. To perceive that testimony and to feel its force, is therefore the first and the indispensable qualification for a proclaimer of the Gospel—to be able to discover it to others, to hold it up to the eye of the mind, and recommend it in its fulness and force, is the second.

To make a sermon, and to proclaim the gospel, are two things which are as different as logic and gospel. To make a sermon is the art of logic applied to any theme, whether law, medicine, or general science. To write or speak a sermon, is an art which requires much study, a general, education, or else an extraordinary genius and much reading. The theme for a sermon may be any topic in any science or art in the whole circle. “And Balaam rose in the morning and saddled his ass” is a text or theme, on which a very logical sermon may be spoken. “Remember Lot’s wife” another suitable theme; so is “God is a spirit.” Each of the proverbs of Solomon, each period in the Bible, each sentence in any book, may be a text on which, by the art of logic, a man may build a sermon. One theme may be more instructive than another, more pleasing and more suitable to the genius or taste of the speaker and his audience; but by the art of logic a grammarian and logician may make a good sermon on any topic. Statesmen make speeches, and Divines make sermons; but there is no difference in the art, and often very little difference in the theme. To make a sermon, and to make a speech, is just one and the same thing; the difference is in the topic on which the sermon or the speech is made. I have heard
Lawyers make as good sermons as Divines; and Divines make as good speeches as Lawyers. The word sermon is the Roman name of a speech; and the word speech is the English name of a sermon. There is one difference. The tone of voice which a lawyer or a statesman, or a literary lecturer uses, is not generally the same tone which a Divine uses. There is the sacred and the common tone. The same ideas communicated by a Lawyer and a "Minister differ not only in the place where they are spoken, the pulpit and the bar; but in the tones, semi-tones, and the gestures which accompany them. The Preacher supposes that, as his subject is sacred he ought to have a sacred tone; and the Lawyer who knows his theme is common, conveys that a common tone will be suitable enough.

To make a sermon is as much the work of art as to make a speech at the bar, or in the forum. No man can make a good one without much study, training, and general reading. Hence Colleges and Theological Schools are necessary, to make sermonizers. Men may talk, declaim, or exhort in public, without much art, or logic, or learning; but to make a good sermon on religion or politics, on physics or metaphysics, requires much learning and many years training. The course of education is too limited and the term of attendance on schools and colleges is too short, especially in these United States, to make many good sermonizers. Men of extraordinary genius in some six or seven years, may make a neat, logical, chaste, and classical creation. But in general, and for ordinary minds, it requires ten of the best years of a man's life, from fourteen to twenty-four, or say from infancy to twenty-one. But it must be noted that a sermon may be logical, ingenious, forcible, and clas-

scally correct, and yet not eloquent; and it may be eloquent without much logic, grammar, or science. Logan was always eloquent—Dugald Stuart never. The latter was too profound a critic to be eloquent; the former had the feelings of a man and the imagination of a poet, without the fetters of philosophy.

A man, to be truly eloquent, must follow natural feeling, and must be born with an imagination, with a fancy, and with an ardor of feeling which never can be acquired but which may be repressed at school.

But a sermon-maker, without education, and without much training, is, to persons of discernment, one of the most disgusting performers, and one of the most useless speakers we can imagine. Hence of all drones, political, economical, or ecclesiastical, I know of none more deserving of neglect, and I know of none more likely to obtain it, than those drivel ing, prosing, and illiterate sermonizers. But to make sermons is a business, a trade, or calling by itself. To proclaim or preach Jesus, is a work of another kind. Of this in my next.—C.B.


Elder Jacob Creath, of Palmyra, Mo., was the second son of Elder William Creath, of Mecklenburg county, Va. He was born on the 7th day of January, 1799, in Mecklenburg county, Va., six miles from Boydtown, the county seat, on Butcher's Creek. When he was quite young, his father moved from the upper end of the county to the lower end, six miles from the Brunswick line, and lived on Taylor's Creek, where the subject of these memoirs was raised,
one mile and a half east of the great thoroughfare leading from Richmond and Petersburg to North and South Carolina, and twenty miles north of St. Towary Ferry on the Big Rarosoke River, and ten miles from Gog's Bridge, on the Mechevin river. The county was fifty miles long and thirty broad. His paternal ancestors were from Ireland, his grandfather and mother and his father were from Dublin. See the Biographical Sketches of Elder William Creath, recently published by his son, for further particulars of the family. His maternal ancestors were Virginians, but of English descent. His mother's virgin name was Lucretia Brame, the daughter of Thomas Brame, of Mecklenburg county, Va. His parents were industrious farmers and religious Calvinist Baptists, and his father a preacher of that church. His mother was a woman of a sound healthy constitution, strong common sense, good understanding, great energy and decision of character, industry, firmness, candor and frankness, prudence, modesty, sincerity, exemplary in all her conduct, of truth and piety. She never practiced deceit nor hypocrisy, nor permitted her children to utter a vulgar word in her presence. Her character is given by Solomon in the thirty-first chapter of his Proverbs. She must have been an uncommon woman to have given birth to sixteen children, and to have nursed, fed, clothed and raised them all (except three) and with little help, and her husband much of his time from home preaching. She could read and write, and was well versed in the Bible. She kept a Sunday School in her own house, before such an institution was heard of by that name. On Lord's day she had her children to read the Bible to her, or else to memorize so much of it as they could, and repeat it to her at night, or get one of Watts' hymns by heart to say to her at night. This she did for one reason, to prevent them from profaning that day by fishing, fowling and playing with wicked boys in the neighborhood. When breakfast was over on Lord's day morning, her children were called together to their books. She maintained prayer in her family, in her husband's absence from home. She catechized her children in the Scriptures, and gave them lessons on morality, modesty, truth and religion. She held a firm, strong and mild rein over her children. She taught them that they must obey her. The religious tuition of her children devolved principally upon her, as well as the management of the family and farm, in her husband's absence. Her house was a house of entertainment for Baptist preachers from Maine to Georgia. She was a widow for twenty years after her husband's death, and raised six small children, and lived to see five of her nine sons preachers of the gospel. After the marriage of her youngest daughter she went to live with her in Tayes Valley, Cobell co., Western Virginia, and on the 17th day of April, 1833, while she and her daughter were on a visit to her children and grand-children in Brunswick county, Old Virginia, she died at her son-in-law's John Clayton, without a struggle or a groan, seventy-four years old and two months, lacking one day, with a hope full of immortality, and her works follow her children and brethren call her blessed. Peace to your memory, my great and good mother, rest from your toils, your care, your pains, your trials, your prayers, until you are called to wear your wreath of immortality, and to sit on your throne and inherit
your kingdom prepared for you from
the foundation of the world. The last
time I saw her was in August, 1844.
I went from Missouri to Western Vir-
ginia to see her, and when the time
came for me to return home, she took
me in her withered arms and held me
and prayed for me and blessed me
again and again, and watered my cheeks
with her tears, and said it was the last
time she would ever see me, and that I
had been a good son to her, and parted
from me with sobs and sighs to meet
no more on earth. What a solemn and
touching scene, when we part with
almost a moral certainty that we shall
meet no more till we stand before the
great white throne. This is one of the
realities of earth. But for that balm,
that cordial of life, the hope of the re-
surrection from the dead, to inherit etern-
al life, we Christians should of all
men be the most miserable.

She was born February 18, 1779, in
Granville county, North Carolina. She
early taught the subject of these me-
moirs to pray. She said she asked her
strange and singular questions concern-
ing God, when quite young. She
taught him to read the Bible, and to
worship God. She taught his infant
lips to lips this prayer before going to
sleep:

Now I lay me down to sleep
I pray the Lord my soul to keep,
And if I die before I wake,
I pray the Lord my soul to take.

The reader of the lines will please
pardon the writer for saying so much
of one who gave him being, and to
whom he is indebted, under God, for all
that he is in this world. Wickliffe’s
version of the New Testament, made in
the fourteenth century, says you shall
worship your father and mother. Next
to God our greatest and highest obliga-
tions are due to our parents. Cursed
is he that sits light by his father or his
mother, and all the people shall say
Amen, says Moses. You shall fear
every man his father and his mother.
Honor your father and mother, or sup-
port them when they are old, says our
Savior, which is the first commandment
with a promise, that you may live long
on the earth. Shem and Japheth, Jo-
seph and Jesus were dutiful children.

Death of Alexander Campbell!

We gather the following particulars from
the Wheeling Intelligencer, of the death of
ALEXANDER CAMPBELL: "This remarkable
man—so well known to the religious world
for the last half century—died at his residence
near the village of Bethany, Brooke county,
sixteen miles from this city, on Sunday night
last, (March, the 4th,) at 11:45 o’clock, in
the seventy-eighth year of his age.

For months past he had been in failing
health, but his end was accelerated by a recent
cold, against the fatal effects of which his long
over-taxed energies struggled in vain. He be-
gan to sink very noticeably more than a week
ago, but up to the very last his wonderful vi-
tality resisted the approach of death, and in
the language of one who watched with him,
the struggle was gigantic to the close. Few
men ever possessed greater strength of consti-
tution. He had never known until recently
what it was to suffer bodily ailment. For
more than forty years, at onetime in his life,
he had not been confined to his bed by illness
for a single day. And yet no man ever taxed
his strength more constantly or more severely.
From his earliest manhood, and for more
than sixty years of his life, early and late,
Mr. Campbell was an incessant worker. His
effort was wonderful. Very little rest
sufficed him, so perfect and harmonious was
the organization of his physical and mental
powers.

The closing hours of this great and good
man’s life were inexpressibly affecting to the
group of tender friends and relatives that
watched round his bedside. At times his mind
would wander over old familiar scenes, and
DEATH OF ALEXANDER CAMPBELL.

he would recall them by name. He was oppressed with a longing for rest and quiet at home. He was weary with his long journey, and he spoke of his desire to be led to his friends and kindred, and to be at peace.

Not a murmur, nor a complaint, once escaped his lips during life, running through only he was oppressed with a restless weariness. A letter, dated from his chamber at half-past 2 o'clock on Saturday morning last, to the writer of this memoir, speaks thus of him:

"I am sitting up to-night with our dear uncle. We fully thought this would be his last night on earth. But he has survived the turn of the night and may possibly wear through another day. His strength is wonderful. All this night I have thought, as I watched him, of a giant grappling with a desperate foe, or of some noble animal struggling to be disentangled from the enemies, toils, chafed and fretted within its narrow boundaries. Death has no power to dim this great mind—his senses are as acute and clear as ever, and his beautiful nature shows the same in all things. His gentleness and patience mid his suffering break all our hearts. Such sweetness and submission to the slightest wish of others around him—such kind consideration for every one who comes into his presence—his little expressions of greeting, and his inquiry after the welfare of those who come to see him, and such putting away of personal complaint or suffering, moves every beholder to tears. All this could never be seen in a character less great and grand, than his. He is himself, noble and good and great, as nature made him, to the last. The commanding and fascinating elements of his character are intact in the midst of all the wreck of matter. Such passages of Scripture as he has recited even in his wanderings, and such grand sentences as have fallen from his lips—such beautiful soliloquies upon 'the fleetness of time' and upon 'doing good while we can,' &c.—are wonderful, very wonderful to all of us. All the records of great men, and their closing hours, give no such precious remembrances. To us who love him so, he appears the greatest of all. Humboldt, you know, looking upon the setting sun with his dying eyes, said: 'Light, more light!' and Goethe, dying at the same hour of closing day, raised his hand and made as though he were writing in the air, according to his habit of describing all his sensations as they came. But these dying witnesses of the lives they had led, characteristic as they were, how tame, how meaningless compared with what our uncle expressed an evening or so ago in watching the glories of the departing sun. Its last rays were streaming through the windows directly in front of his bed and fell upon it. A group of friends sat round him in silence, and he, turning from them to the sinking sun, repeated that passage from Malachi which had been so often on his lips during life, running thus: 'But unto you that fear my name shall the sun of righteousness arise with healing in his wings.' What a beautiful testimony of the work of his long life was conveyed in that quotation!"

Such were the closing hours of Alexander Campbell—by thousands and tens of thousands esteemed to have been the greatest theologian of his day. We have taken the liberty to use what was intended to be a private letter, because in no other way could we give satisfaction to his many friends, here and elsewhere, as to his last hours. May we not on their behalf appropriately close this memoir with these lines from Tennyson?

"Mourn, for to us he seems the last.
Remembering all his greatness in the past:
Mourn for the man of ampest influence,
Our greatest yet with least pretence.

And, as the greatest only are,
In his simplicity sublime,
Such was he whom we deplore,
The long self-sacrifice is over."

This great and good man now sleeps with the fathers, patriarchs, prophets and apostles. Quietly and sweetly he rests from his great and laborious work on earth. Blessed are the dead that die in the Lord, for they rest, and their works do follow them. God never blessed our race with a greater man than Alexander Campbell. The great men of the Bible were led by the Almighty himself through the direct agency of the Holy Spirit. Their labors differed materially from that of men now. Campbell's life and triumphant death is a living evidence of the power of faith, and he stands justly among the heroes of faith. Many will rise up to call him blessed. He will shine as one of the brightest stars in the firmament of heaven, having turned many to righteousness. The great loss the world sustains in the death of such a man cannot be estimated. But he is gone "home to his kindred
and friends," and to be at rest, for his soul was weary of earth and longed for home. Vale! Vale! muses frater! rest in the enjoyment of Jesus, for thou art worthy. May the Lord conduct us to the same glorious end, and give us the victory through our Lord Jesus Christ. To whom be the glory and the dominion forever and ever. Amen.

D. T. W.

UNION OF BAPTISTS AND DISCIPLES.

We heartily second the motion contained in the annexed letter. We know of no better mode of selecting suitable persons to assemble and consult on the practicability and the means of effecting the proposed object than that which has been suggested. It is obviously proper that Dr. Broaddus and Elder Goss, who have, thus far, taken the lead in this matter, should be members of the Convention. All the Baptists, whose wishes we have learned desire that Dr. B. should be one of the representatives of our side.

It is much to be hoped that constant, earnest prayer may be offered to God, by all who love our Lord Jesus, and desire the triumph of his cause, that he would so enlighten, guide and influence all whose duty it is to give counsel, or to act in this matter, as that we may have a union based on the truth, cemented by love and promotive of the salvation of souls and the Redeemer.—EDS. HERALD.

"RICHMOND, VA., Jan. 26, '66.

"Dr. J. B. Jeter: Dear sir and Brother,
-I have read with pleasure and delight the communication of Dr. W. F. Broaddus, in which he proposes a convention of ten on each side to consider the practicability of a union between the Baptist and Disciples. With equal pleasure and approbation I have read the hearty, full response of Elder James W. Goss, accepting the proposition for a convention for that purpose, and proposing that, as neither side has an organized authoritative tribunal to appoint the members of said convention, he and Dr. Broaddus nominate them on behalf of their respective churches. I hope you will unite with me in endorsing this arrangement, upon the condition, however, that Elders Goss and Broaddus be added to those appointed by themselves, thus giving us eleven instead of ten, on each side. The attainments of these brethren in biblical learning and in piety, their enlarged experience and their high standing as Christians and as ministers with the Baptists, the Disciples and the non-professors, would make their presence a desideratum in such a convention. I move then, that each of them proceed at once to select his ten colleagues and publish their names, when selected, in the Herald, for the information of the public and for the satisfaction of the many noble spirits, in both churches, whose hearts are trembling with anxiety as to the result—some in doubt, others in hope, of a happy issue.

Should the convention disagree and find itself not prepared to recommend the proposed ecclesiastic union, still it will be a move in the right direction, and surely much good, and no evil, will grow out of a meeting of good men, and their fraternal interchange of thought convened, as they will be, in singleness of purpose, for a noble end.

But should the movement succeed, it will be, religiously, the grand event of the age. Heaven's benediction will rest on it; Christian hearts, on earth, will palpitate with a new impulse of joy, and the church re-panoplied with power and re-inspired for its glorious work, will lift up its head in hope, consciences of its coming triumph, and will become indeed the "ground and pillar of truth," the home of the blessed Spirit and the hope of the world. Let us, then, labor and pray for the full and proper union of these churches in spiritual mindedness, in love and in good deeds— for their union in every way and in everything that will promote the glory of God and the bliss of humanity. Fraternally yours,

WINTHROP H. HOPSON."
trovery is of long standing, and has spread over a wide extent of country; and grave questions will come under consideration, involving the honor of Jesus and the interests of Divine truth. Nor will the Convention have any ecclesiastical jurisdiction; hence it cannot be expected that as much will be accomplished as might be desired. Still, it is hoped that measures will be inaugurated, which, by subsequent efforts in Virginia and elsewhere, will finally accomplish a real union between these two bodies of Christians.

Will not all the brethren pray that God will grant his blessing upon this effort, that it may promote his glory and the peace and prosperity of his people?

W. F. BROADDUS.
J. W. GOSS.

The foregoing contains the latest news we have respecting the union of Baptists and Disciples in Virginia. So far, the move is succeeding finely, and bids fair to be a success. God grant it may. As will be seen in another part of this number, the same move is now suggested in our own State, Missouri. We trust it will be followed in other States, and that the difference which now exists between these two people, and which keeps them divided, may soon cease, and that we may be one brotherhood in the Lord. There is no just cause whatever for our division. Will not all who love Jesus and desire the union of his people, do all they can to bring about this great desideratum? Let all study to be united in the unity of the spirit and bond of the gospel and cease to dwell upon and magnify our carnal differences. Let all pray for union and not division; pray God to hasten this glorious consummation.

D. T. W.

UNION OF BAPTISTS AND DISCIPLES IN MISSOURI.

PALMYRA, Mo, March 12, 1866.

Bro. D. T. Wright—Dear Sir: I desire to ask the liberty of suggesting, through the Pioneer to our Baptist brethren the propriety of them and the Disciples holding a Conference on the subject of a Union between the two people in Mo. I know that it is a delicate and momentous subject and I scarcely know how to approach it. It is a theme which has engaged the thoughts and called forth the most devout aspirations of many dead and living saints, and above all it is one for which the Lord Jesus prayed, John 17. As neither of the two bodies of people have any ecclesiastical jurisdiction or tribunal to which we can appeal in this matter, and as it must have a commencement, I propose that one man from each of these bodies name fifteen men from each body including the two men nominating, who shall confer together on this most desirable Union, at some time and place to be specified by the nominees or persons nominating the referees. I know of no better plan to start the movement than this; if any person will suggest a better plan, I will accept it. All of which is fraternally submitted by your brother in Christ.

JACOB CREATH.

REMARKS. We are gratified indeed on the reception of the foregoing proposition, and take pleasure in giving it a place in the Pioneer; and we trust, the Baptist Journal at Palmyra, will also give it an early insertion in its columns.

I believe that I express the sentiment and feeling of our brethren when I say, they desire and pray sincerely for this union. We have no pleasure in division. When the soul is filled with the love of Jesus, all desire union—the union of all God's people. The Lord is therefore opening the way for the accomplishments of our desires. Shall we go in it? Let all be honest with themselves and before God, and labor for this much desired end. But while one may plant and another water—one plan and another execute, God alone can give the success. Let each, therefore, be a co-laborer with God, praying fervently for the consummation of this great object, and he will lead us to success.

As our beloved brother Jacob Creath, of Palmyra, is one of the oldest of our brethren in Missouri, and having lived more than a quarter of a century in the State, and having spent a long life in this cause, I suggest that he be the person on the part of our brethren to nominate fourteen others, himself making the fifteen, who shall confer on this subject for the Disciples in Missouri, and that he with the Baptist nominee, arrange the time and place for the meeting of the referees on this subject.

D. T. W.
THE SPIRIT, NOT THE WORD.

"THE SPIRIT, NOT THE WORD."*  

BROTHER WIGHT—Having attended the M. E. Church, South, a few nights ago, I had the pleasure of hearing from brother Vincil a very able and interesting discourse. But while I approve of the greater part of his very excellent sermon, one statement at least, escaped his lips, in my estimation decidedly objectionable. And though he affirmed it very positively, had he not challenged controversy upon it, I should have remained silent. I understood brother V. to affirm that "the Spirit, not the word, quickens the sinner into life." Had he affirmed, "the spirit quickens the sinner into life," I should not have controverted the proposition. Had he affirmed that the spirit by or through the word quickens the sinner, I should not have taken issue with him.

But the phrase, "not the word," is the objectionable feature in the statement and makes the proposition false. The error is not in affirming that the spirit quickens, but in denying that the word, also, quickens. The Psalmist David, said, "thy word, hath quickened me." Now, to affirm, that the word, "not the spirit," quickens, would be as near the truth, as that the "the spirit, not the word, quickens."

Neither proposition is true. For when an agent accomplishes anything by the use of instrumentality, the result can never be affirmed of the agent to the exclusion of the instrumentality. The word of God is the sword of the spirit, and he no more quickens the depraved heart of the sinner without that instrumentality than the soldier upon the battle field conquers without weapons. We can affirm of an agent what he does by instrumentality with out mentioning the instrument, yet it is always understood.

To affirm that the spirit exerts an influence distinct from the truth because the truth is not mentioned every time this influence is spoken of, is as if one should affirm that the laborer fell the trees of the forest without an instrument because it was not stated that he did it with an ax.

But perhaps brother V. will say, that he admits the influence of the word in the conversion of sinners but denies that it is a quickening influence. It then devolves upon him to show that, in conversion, there are two influences, the one a quickening influence, the other not. This he can never do. For this quickening influence being distinct from the influence of the truth must communicate directly with the heart of the sinner without the truth. This is self-evident. For if the communication of the spirit is not direct, it must be through the truth and hence its influence, as the agent in conversion, does not differ from the influence of the truth, as the instrument. So that whatever is ascribed to the spirit in conversion is with equal propriety ascribed to the word. This proposition may be made plain, to every unbiased mind, by a careful induction of the passages that speak of the agencies and instrumentalities employed in conversion. The apostle Peter represents Christians as born of the incorruptible seed, the word of God. 1 Peter 1:23. "Whoever believes that Jesus is the Christ has been born (or begotten) of God." Bro. V. of course, believes that those who have been born of God and of the word, have been born of the spirit. No fact in the scriptures is susceptible of more ample proof than the fact that, whoever is born of God is born of the spirit, and whoever is born of the spirit is born of the word. Nor are these different influences, but one and the same. Let us consider for a moment, the declaration, that "Whoever believes that Jesus is the Christ has been born of God." Now, what makes the difference between the man born of God and the man not thus born? The answer cannot be mistaken. Evidently it is faith in the proposition that Jesus is the Christ. Faith then makes the difference between the man born and the man not born. But what produces this faith which makes the difference? Paul, in Rom. 10:17 furnishes the answer. "Faith comes by hearing and hearing by the word of God." Hence we have, the matter in a nutshell. The word of God produces the faith, that purifies the heart and makes the difference between the man born of God and the man not thus born. With equal clearness it can be shown that the truth is the instrumental cause of repentance. Who, then, will deny that there is a quickening power in the truth that makes the infidel, a believer and the impenitent man, penitent? I remark that I use the term truth in the sense of the word of God—"Thy word is truth." I deem the above remarks sufficient for the present.
I will state however that I should like to see this subject fully developed in the Christian Pioneer. And I take it upon myself to say to brother V., that anything he has to affirm or deny on this subject, will be most cordially received and published. I am satisfied of this for it is the custom of our brethren to solicit investigation, and never to exclude any who are worthy from the columns of our papers and periodicals.

J. H. CARTER.

REMARKS. I will cheerfully grant Bro. Vincil equal space with Bro. Carter to discuss this subject in the Pioneer.

D. T. W

REPORTS FROM BRETHREN.

PLATTSBURG, Mo. March 3d, 1866.

Brother Wright: Immediately following the debate at Plattsmouth, Nebraska, which I reported in the January number of the Pioneer, I held a meeting of 23 days, at the same place, including the last four Lord's days of 1865, and closing on New year's day. I had a fine hearing, the interest increasing up to the close of the meeting. There were 15 added to the church, of whom 8 were by immersion, and some from the Methodist and Baptists. The brethren are greatly encouraged and contemplate building a meeting-house the coming season.

I also held a very interesting meeting at Pawnee City, Nebraska, including the fourth Lord's day in January, at which 14 were added to the church, of whom 11 were by profession and baptism, and the church much built up and strengthened.

At Brownsville, Nebraska, I held a meeting including the first three Lord's days in February, had a good hearing, and much interest manifested. Collected the scattered materials of a former organization and added them together, reorganizing the church with 28 of the old members, and adding 22 during the meeting, of those added, 7 were by profession and immersion, most of them ladies. Ice about 20 inches thick in the Missouri river where I immersed. The cause is onward in the Territory, and brethren Dungan and Barrow are doing a good work there.

Yours fraternity,

G. R. HAND.

NEKEHA, Neb. Feb. 29th 1866.

DEAR BRO. WRIGHT: Some three weeks ago I mounted my horse and made a "raid" upon the quiet little village of London. I found the people wrapped in the profound darkness of Methodism, and only one ally appeared, in the shape of a soldier of the cross. This was bro. Winters who stood firmly by my side during the two weeks contest that followed. Buckling on our armour, we assaulted the enemy in his stronghold and demanded allegiance to our King. Confusion and dismay were soon apparent in the ranks of our adversaries, many of whom were suffering for water. A desperate stand was made at first "faith only," and when driven from thence at the point of the "sword of the Spirit," some fled to the caves and dens of "experimentalism," some to the "woods of expediency," and others surrendered unconditionally. Among those who surrendered was an officer, called in their organization, a "Class Leader," who together with six others were buried with all the ceremonies prescribed by our King. A standing army of sixteen were organized and left to hold the position.

Your fellow soldier,

R. C. BARROW.

BETHANY, Mo. Feb. 25th, 1866.

Bro. Wright: We wish to say to the brotherhood through the Pioneer, that the cause of our holy religion in the upper country is on the advance. Our much esteemed and able brother, G. E. Brown of Adair county Iowa, started about the first of Jan. to visit this place. He came on to Decatur county, Iowa, and held meetings at two points in said county, at Franklin and at Leon, which continued for some time, and resulted in 113 additions, 61 by profession and baptism, 6 from the Methodist, 5 Baptists united on the Bible as the Christian's only creed, others by letter and commendation.

As Bro. Brown delayed his coming, the sisters got impatient, and dispatched a messenger for bother Turney, of Trenton. He continued over three Lord's days. Bro. Brown arrived on Thursday of the last week. The result was 34 additions to the church at this place; these brethren are successful proclaimers of the ancient, apostolic Gospel.

Our beloved brother Nelson, late of Indiana, now a citizen with us, held a meeting at a school-house some 4 miles East of this place during the holidays, and had a number of additions. The cause in this country can be pushed forward if the friends of Jesus will
only do their duty. More preachers are needed. It devolves upon the church of Christ to unite in restoring the ancient practice of apostles, and to call the people away from Babylon and unite all the good, on God's word as the only basis of Christian Union. The sects never can restore peace and unite the people of God. Their platforms are too human, they do not possess those noble heaven-inspiring, and soul-saving principles found in the Christian's creed, the Bible, and here let me remark, that we as a people are beyond the shadow of a doubt right in this direction. God's law must govern his people to the exclusion of human laws, or they dishonor their Lord. It is time to speak plain, and so far as I am concerned, when I speak on this subject I intend to be plain, and to be understood. Men must not dishonor the Lord by substituting their traditions, and their own laws for the law of God, and his friends stand by without raising a warning voice against their inovation, and treason against our king.

J. S. ALLEN.

NEW HARMONY, Mo. March 7th, 1866.

DEAR BRO. WRIGHT: Bro. T. Ford has just closed a meeting at this place of two days, -result four additions, all by confession and baptism. The church here has for some time been in rather a deplorable condition. We have no preacher and not likely to have one soon. Will not our preaching brethren give us a call?

Send the Pioneer to... With many good wishes for the Success of your excellent paper and for the cause at large. I am, dear brother, Yours in hope.

T. N. GOURLY.

CENTRALIA, Boone Co. Mo., Feb. 9th, 1866.

Eld. D. T. Wright: I have just returned from Ashland, Boone, Co. At my regular appointment, we had an interesting meeting 3 days which resulted in two additions to the army of the faithful. Two young ladies in the bloom of life, confessed their faith in the Lord Jesus Christ, and were immersed into his name. The brethren were greatly encouraged to live in discharge of Christian duty. Yours in hope of Immortality and Eternal Life.

STEPHEN J. BUSH.

CARTHAGE, Ill. Feb. 17, 1866.

Bro. Wright: You ask what I have been doing? I will state in brief, that since the first of October last, I have preached seventy times, and obtained in all, forty four additions to the congregation for which I labored. I have made my arrangements to remain here another year.

Your brother in Christ,

E. J. LAMPTON.

HOLDEN, Johnson Co., Mo. March 10, 1866.

Elder D. T. Wright—Dear Sir: Since I came here in Nov. I have organized two congregations, one of near 30 members at Warrensburg, the other here, of 17. The cause here is prosperous, and will prosper if we can get some more help. This country is fast filling up by men from the Eastern States, many of whom are disciples. Our congregations are daily growing by these accessions, besides these who are induced to make the good confession. Your Bro. in Christ.

DAVID NATION.

NO UNINSPIRED MAN CAN PREACH THE GOSPEL.

Bro. Wright: I am glad that you noticed my communication of last October. The kind and courteous manner of the reply, can but engender the kindest feelings. I say amen to all you said, (with a small exception)—But suffer me to say that no uninspired man preaches the gospel.—Can only give his honest opinion.

Turn to Mark xvi. 15-16: (common version) 1st—I know the Savior said (according to the narrator,) "he that believeth and is baptized shall be saved." 2d—My faith: I believe that to be a truth that will stand when the heavens and the earth are no more. 3d—My opinion is, saved from past sins.

Now thus I would teach; another, claiming to be a gospel preacher, would teach saved from the second death, or some other evil, as the opinion might dictate. We each and severally claiming to be gospel preachers and preaching conflicting opinions, is a prolific source of religious bigotry and confusion.—No more now. My father taught me climbing a ladder with a heavy load, to take one step at a time.

GEO. WATERS.

REMARKS. We understand Bro. Waters, we trust, and that there is no difference between us. No man now preaches the gospel in the sense the apostles preached it. They preached what was unknown before, we preach what has been made known to us by them.

D. T. W.
EDITORIAL ITEMS.

Bro. T. N. Gaines recently obtained some 38 additions to the church at Carrollton, Mo., between twenty-five and thirty of which, were by confession and baptism.

Prest. B. H. Smith of Christian University, Canton, Mo., closed a meeting at Gallatin about the first of this month, with 46 additions—38, by confession and Baptism.

The Church at St. Louis has recently had an interesting meeting under the joint labors of H. H. Haley, its worthy Pastor, and David Walk of Paris, Ky. For some days Bro. Haley was the only speaker, several made the good confession, and subsequently he was joined by Bro. Walk. We should like to hear the full result.

Eld. J. C. Porter of Leon, Iowa, passed through our city and delivered us an interesting and animating discourse, from the latter part of the 8th chapter of Romans.

Eld. D. M. Turney of Trenton made us a visit near the first of March, preached us a few good discourses, but the inclinacy of the weather, the mud, and the small pox then in our city but which has since disappeared prevented the attendance to justify continuing the meeting, and it closed without any additions.

Bro. J. C. Porter of Leon, Iowa, obtained 8 additions at a meeting in Brownsville, Mo., including the 2nd Lord's day in March.

The Gospel Advocate. We are now in regular receipt of this excellent Journal. All the numbers from the beginning of the present volume have come to hand. Thank you, brethren. The Advocate is a good paper and worthy of a wide circulation, which we trust it is receiving. Terms: $2.50 a year.

Address T. Fanning and D. Lipscomb, Nashville, Tennessee.

The Gospel Echo. This is now published in a large double columned octavo monthly of 48 pages, instead of the weekly sheet as heretofore. We have only received the January number. Much pleased with it—hope we shall receive it regularly, and that the editors may be well sustained. The Echo is very cheap, $2.00 per annum. Address Craig & Spangler, Carrollton, Illinois.

The MESSIANIC BANNER. Such is the title of a neatly printed octavo monthly, of 32 pages, devoted to primitive Christianity—by John T. Walsh, Baltimore, Maryland.

The numbers received are conducted with ability, and we judge the Banner destined to do much good where it is circulated and read. It ought to have a wide circulation. Price $2.00 per annum; $1.00 for six months; 20 cents for single number.

Address J. T. Walsh, Baltimore, Md.

BANNER OF FAITH. This old and faithful periodical conducted with spirit and ability by our venerable Bro. D. Oliphant through nineteen volumes, has now entered its 20th volume; and is published in behalf of a company of Disciples at Hamilton. C. W. Price $1.00 per year. It is a duodecimo of 32 pages.

Address Banner of Faith, Hamilton C. W.

THE CHRISTIAN VISITOR. Such is the title of a neat monthly of 32 pages, duodecimo, published at Hiram, Portage County, Ohio, and devoted to the propagation of the gospel of Christ, as recorded in the New Testament, and edited and published by John Diehl. Price $1.00 a year.

Address John Diehl, Hiram, Ohio.


This is an octavo, 24 page periodical to be issued on the first and fifteenth of each month, and devoted to "original and selected articles; correspondence—domestic and foreign; to reports of societies; to clinical and other lectures; to reviews; Bibliographical notices." etc. Terms $3 a year. Address P. M. Pinkard, Publisher, St. Louis, Mo.

MARRIED.

In Leavenworth City, on Sunday the 11th inst by Elder Calvin Reasoner, John L. Johnson and Miss Amy A. Hood, both of this City.

OBITUARIES.

Died—In this City, Feb. 27th, of Menengitis, at the residence of Foster A. Hill, Thomas Benton, aged 13 years, son of Preston and Mary Ellen Wharton, now deceased. "Little Tommie" has gone to the "Orphans Home", where he will be free from sorrow pain and trouble." S. F. B.

Sister NANCY PAGE, consort of Samuel Page in the vicinity of Richland church, Howard county, fell asleep in Jesus on the 15th of Jan., 1806. She was 47 years old, health bad for some years. She bore her affliction with patience. She said, all that troubled her was to leave her family. She spoke of her kind neighbors. She called her family and bid them farewell. She was a devoted christian and died a most triumphant death. She said it was sweet to die while on his breast I lean my head and breathe my life out sweetly there.

WM. M. BURTON.
ACTS OF APOSTLES.
LECTURE NO. 11.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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, Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Phillip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. Acts 1. 9—12.

Jesus had commanded his apostles to go into all the world and preach the gospel to every creature. They would first think of the magnitude of the work, and next of their own weakness. He does not leave them in this condition, for he tells them they shall receive power, after the Holy Spirit is come upon them, and commands them to tarry in Jerusalem until they are endued with power from on high. The power that reveals human duty and destiny is not received from beneath, but from above. It is not from hades, but from heaven—not from spirits, but from the Spirit of God—not from Satan, but from God.

Having concluded his commandments to them, Jesus lifted up his hands and blessed his disciples, the apostles, and while thus engaged, he began to ascend. His leaving the earth is no less strange than his coming to it. Why should he have come into this poor, sinful, wretched world? He loved us so well is the reason. Now he loves it because his work on earth is done, and a most gracious task in heaven awaits him. He goes to send another Comforter to his people, and to prepare a place for them in his Father's house. He must return to his Father, and present his most precious blood as an atonement for the sins of all who believe on him. The disciples stand gazing upward as he lessens in their sight, until a cloud (of angles:) receives him out of their sight, and even then, they cease not to look
up, if they may catch a glimpse of him once more. Their attention is arrested by two men, standing by them in white apparel, who addressing them, said, "Men of Galilee, why do you stand looking up to heaven? This same Jesus will come in the same manner that you have seen him go into heaven. Jesus had said he would come in a cloud, with power and great glory. Luke 21:27. Behold, he cometh with clouds, and every eye shall see him. Rev. 1:7. And the tribes of the earth shall mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. Matth. 24:30.

Nothing has yet transpired in the history of the past, that can justify the notion that Christ has come in fulfillment of this promise. The assumption that he came at the destruction of Jerusalem, is as unwarranted as almost any thing could be, as if to prevent such a mistake as this, he said to his disciples, when speaking of the destruction of Jerusalem: Then if any man shall say to you Lo, here is Christ or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders: in so much that, if it were possible they would deceive the very elect. Behold, I have told you before, wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not, for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Matth. 24:23—27. Stephen was accused by his persecutors with saying that, Jesus of Nazareth shall destroy this place (Jerusalem) and shall change the customs which Moses delivered us. Acts. 6:14. Men had to be suborned before they would testify that Christ would come and destroy Jerusalem. Now, it is sometimes told without money. This false statement was made the occasion to put the first disciples of Jesus to death. He has not yet come, according to the statement of the two men in white apparel. He will come, however, as he has promised. Though he ascended to heaven, he neither forgets his promises, nor his people. He will come and raise the dead, and change the living saints in a moment, in the twinkling of an eye. Blessed be his glorious name forever. Jesus returned to heaven with a glorious retinue of angels. The prophetic language of the 24. Psalm was made a historical fact on the Messiah's return to his Father. The earth then became his, and the fullness thereof; the world and they that dwell therein. From that day, he that hath clean hands and a pure heart, may ascend into the hill of the Lord and stand in his holy place, and receive the blessing from the Lord, and righteousness from the God of his salvation. When he arrives at the gate of his heavenly home, his angelic attendants call for the lifting up of the heads of the gates, and of the everlasting doors, and the king of glory shall come in. The coming up from the earth of one, who had been a dweller there, was so strange a thing that the demand is made, who is the king of glory? Can one who has borne the image of the earthly ever enter through the everlasting doors into the hill of the Lord? Yes, blessed be his glorious name forever, one has prevailed. The Lion of the tribe of Judah. He showed himself on earth to be the Lord strong and mighty, the Lord mighty in battle. He subdued sin, conquered Satan, and overcame death. He is the Lord of hosts. His father gave into his hands dominion over all the principal-
Lecture on Acts.

ities and powers in the heavenly world, saying, Reign, until all thy enemies become thy footstool. From that day, a voice from the heavenly land cried, Be wise now therefore, O ye kings, be instructed ye judges of the earth, serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry.

After witnessing his wonderful departure from earth, who they had hoped for years, should have redeemed Israel from Roman dominion, they returned from Olivet, that is henceforth to them a monument of hallowed memories, to Jerusalem. They selected an upper-room, in one of the buildings fronting the temple, surrounding on three sides a court, with one end opening towards the temple. The sacred historian carefully gives us the names of the apostles. The frequent repetition of the names of the apostles of Christ is not without significance. The papacy assumes for Peter the primacy of the apostles, and also a regular line of successors, to the number of two hundred and sixty. If the same number has succeeded each of the other apostles, the Church would have had by this time, twelve times two hundred and sixty, or three thousand, one hundred and twenty apostles. Thirty-four times the word twelve, is used in the New Testament as referring unto the apostles of Christ. The only one who had a successor was Judas, the traitor. The rest remaining faithful needed no successors. The names of the twelve are recorded in Matt. 10: 2-4, Mark 3: 16-19. Luke 6: 13-19.

In Matthew 19: 28 Jesus said to them, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." The New Jerusalem, as seen by John, descending from God out of Heaven, had twelve foundations, and in them the names of the twelve apostles of the Lamb. Looking over the repeated lists of the apostles of Christ, there is not a Boniface, an Alexander, or a Pius among them; nor one of a hundred other successors to Peter. The apostles of Christ were witnesses for him in Jerusalem, Judea, Samaria, and to the uttermost part of the earth. This no man living on earth to day can be, for he has not seen Christ. Besides there is no territory in which to introduce other witnesses than those whose testimony we already have.—These thoughts concerning successors of the apostles, I have regarded as worthy of repetition.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. We have Romanist authority for supposing Jesus' brethren were cousins or other remote relations. We have inspired authority for believing he had brothers in the flesh. Nothing is too monstrous to be believed according to Romanism, if a saint is to be canonized, or the mother of Jesus deified. Jesus once taught in the synagogue among those who knew his family, to their astonishment, and they said, is not this the Carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. Matt. 18: 54, 57.

They continued in prayer with one accord, and in supplication also. Their hearts were profoundly penetrated with the belief that Jesus was the Messiah, and died for their sins, arose from the
dead, and had gone into heaven, and also that he would send them the Holy Spirit, to invest them with power to preach the gospel among all nations, and that he would come again himself. Whether there was any special promise, for the fulfillment of which they would pray, the circumstances must determine. Faith, with all the heart in the death of Jesus as a sacrifice for his sins, his ascension to heaven, and his coming again to raise the dead, and judge the world in righteousness, will move the human heart to the supplicant condition, if any thing acceptable to God will.—

Overwhelmed with a sense of the glory and majesty of Jesus, and remembering his promise of the Holy Spirit, could they avoid praying for it coming upon them? They could pray for the baptism of the Holy Spirit by divine authority. That a prayer now offered for the same thing is without authority is proven by the fact, that, no one now is immersed in the Holy Spirit. Christians may pray for the Holy Spirit, but to pray expecting to be immersed in the Holy Spirit now, is what no man can do in faith. Jesus had said John immersed in water, but you shall be immersed in the Holy Spirit, not many days hence. The immersion in the Spirit was to be "not many days hence." We are living many days hence, or after the time when the promise was made. They were to receive power after the Holy Spirit came upon them. The command of Jesus to preach the gospel in all the world already endowed them with authority. Men may have authority to do many things, but in the absence of the necessary power, they can never do them. So, also, a man may have the requisite power to do a work, but in the absence of authority he may sin in doing it. The apostles had the authority in Jesus' com-

mandment to bear witness of him to the uttermost part of the earth, but without the immersion of the Holy Spirit they were without the necessary power to do so. No man, or any class of men on the earth now, has either the authority or power, to bear testimony concerning Jesus. There is no necessity for any other witnesses than those who have already borne testimony, in the words, not of men, but of the Holy Spirit. Until their testimony is proven false, no other witness or testimony is needed. Indeed the assumption to be a witness for Jesus in these days, not only leads the man who so do, to pray for a "baptism," or a "fresh baptism of the Holy Spirit," but it implies also the insufficiency of the testimony of the chosen witnesses of Jesus. The apostles could pray to be immersed in the Spirit with the greatest propriety and authority. Jesus had promised it to them: "you shall be immersed in the Holy Spirit."—

By this they were to receive power. Power for what? To bear testimony in Jerusalem, Judea, Samaria, and to the uttermost part of the earth. They received power to speak in new tongues, to cast out demons, to take up serpents, to drink any thing deadly without harm, to lay hands on the sick, and they should recover. Has any man living power to do these things now? Not one of all the thousands who think they have been immersed in the Holy Spirit. This promise was to the apostles for well defined purposes. Are all Christians apostles? do all speak with tongues? do all interpret? The statement of the question is a sufficient answer.

During this protracted prayer meeting, Peter stood up and suggested the ordination of one, who had been with them all the time, beginning at the baptism of John, until the same day that Je-
sus was taken up from them, to be a witnes, with them of the resurrection of Jesus. They appointed two of the one hundred and twenty disciples who possessed the requisites of witnesses; and then praying asked the Lord to show which of the two he had chosen. They gave forth their lots, and the lot fell on Matthias; and he was numbered with the eleven apostles. Was Matthias divinely recognized as an apostle of Christ? The following considerations indicate that he was. Luke wrote this history many years after the occurrences of the incidents recorded in it. It was certainly known at the time he wrote, whether Matthias was regarded as an apostle by the other apostles, who were certainly competent judges of his claims to the office. If he was not so regarded Luke must have known it, and could hardly have failed to give some intimation of it. This he has not done. Further, he is careful to tell the reader that they, meaning the twelve, were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. He was one of the eleven that stood up with Peter, on pentecost, to repel the charge of drunkenness. Paul says, Christ was seen of Cephas, then of the twelve. (What twelve?) After that he was seen of James; then of all the apostles. In Acts 6:2, we are told that the twelve called the multitude of the disciples unto them. One objection to his being divinely accredited as an apostle is, that we hear nothing of him after the choice of him. We hear as much of him as of several others of the apostles. We hear of him on pentecost as immersed in the Holy Spirit, and afterwards as calling the multitude of the disciples; and Paul also, as referring to him, as one who had seen the Lord after he had risen from the dead. Peter suggested the choice of one to fill Judas' place in the ministry and apostleship. He said, the scriptures 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. Peter referred doubtless to Psalm 41:9. Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. This language was quoted by the Lord himself, and applied to Judas, as recorded, John 13:18. A similar appropriateness is manifest in the other quotation from David 109:8. "Let his days be few; and let another take his office." It is objected to the apostleship of Matthias, that Paul was chosen to fill the place of Judas. There is no intimation of this known to me in the word of the Lord. Paul himself never intimated it. Luke, who records the appointment of Matthias, and the conversion and call of Paul to the ministry and apostleship, says nothing of it. Paul was the apostle especially of the uncircumcision. Jesus said that twelve apostles should sit on twelve thrones, judging the twelve tribes of Israel. Paul may not be of that number.

How wisely, benevolently and graciously, has our Lord arranged all things for our salvation! Twelve men, of passions and intellect such as our own, are sent forth to testify to the world, under the infallable guidance of the Holy Spirit, to the death of Jesus for our sins, and his resurrection and ascension to heaven, to intercede for all them that love him, and keep his commandments. He has completed all, so that we might not be deceived by impostors. All the truth concerning him necessary for salvation has been recorded by these inspired men.
God accompanied their testimony with numerous and various miracles for its confirmation. This testimony thus confirmed remains, and forever will remain. The word of the Lord, which by the gospel has been preached to men, with the Holy Spirit sent down from heaven, endures forever. Kingdoms and empires have risen and fallen since the word of God ceased to be revealed, and yet it contains all the blessedness and adaptedness to broken hearted humanity it did when it was first spoken, simple and grandly solemn are all its lessons of truth and grace. It has reproof for the wayward and self-willed; encouragement for the despoothing and heavenly comfort for all them that mourn. May the Lord grant his people larger hearts to receive and retain his holy lessons.

J. M. HENRY

AUTOBIOGRAPHY
OF ELDER JACOB CREATH, OF PALMYRA, MISSOURI. NO. II.
(A. D. 1806—7.)

Elder Jacob Creath of Palmyra, Missouri, was formerly called Junior to distinguish him from Jacob Creath Senior, his uncle, who died in Lexington, Ky., in March, 1854. Autobiography means the biography or memoirs of one's life, written by one's self, Walsh, compounded of two Greek words, autos, he, and biographia. Biographia is compounded of bios life, and grapho to write. The history of the life and character of a particular person.

The subject of these memoirs, received the first rudiments of his education at what was called in those days an old-field school, in Va., kept by Joshua Stanley three miles from his father's house. To this school he went when quite young and small. In this school he learned his alphabet, and to spell and read. The second teacher, to whom he went was Jones Gee, who taught him to spell, read and write the English alphabet, which by the time he had arrived at the age of twenty-one, he had almost forgotten, and in his twenty-second year, learned to write the alphabet again, and took into his hands the English Latin, and Greek grammars, ruled lines and made the alphabet, and conjugated verbs.

I was put to plowing and farming in my eighth or ninth year, and followed it assiduously until twenty-one years of age. I used to read at night by lights, and at the middle of the day while the horses were eating, I read the New Testament and became familiar with its contents. My religious impressions were early, deep, lasting, and almost inexpressible. I underwent what was called in those days a great law work. We were taught to go by Mount Sinai, and remain there a long time, and hear its thunders, to prepare us to go to Mount Calvary. We were taught that we could do nothing, and yet we were to be damned if something was not done. We were taught to work ourselves out of work, to be ready to receive the gospel. I strove as hard to keep the law of Moses as if I had been born a Jew. Calvin and Moses taken separately are hard task-masters but when united, who can serve two such masters? Let who may try to serve them, he will find them tough and severe masters. I desired most sincerely to be a Christian, but knew not how to be one, nor was there any teacher of that day that could tell me how to be one, according to the New Testament. I sinned and prayed; and prayed and sinned, and strove hard to purchase the favor of God by my good deeds, and sometimes I thought I was
almost good enough to deserve the favor of God, and the pardon of my sins, when some sudden fit of passion or temptation would hurry me away, and down would fall all my self-righteousness, and I would then feel worse than before. At times I thought I was better, then worse, and I continued for years getting better and worse, then I would give up all for lost, and concluded there was no mercy for me. I often gave up all hope of ever being saved. My conscience would sometimes cry out like a frightened child left in the dark by its mother. At times I would try to drown my sorrows and terrors in the vortex of infidelity. But my conscience and knowledge would not allow me to be an infidel. The sword of truth had pierced my soul too deep for me to be an infidel. I thought there was no reality in Christianity; if there was I knew not how to find it or enjoy it. I believed the scriptures to be the word of God then, as sincerely as I do now, and I believed in our Savior too, but the preacher said, this was historical faith and would not do, but I must be born again. Well, I did not know how to be born again, nor when I was born again, nor did they tell me how to be born again, nor when I was born again, and hence I was left in the dark without a guide or road to walk in. Had I then been told to believe in the Lord Jesus Christ, and repent of my sins, and be immersed into him for pardon, I could have been a Christian at ten years of age, as easily as at 17. I never saw the day when I did not desire to be good, and please my Maker. I could not tell the times that I went into secret and knelted and prayed to God that I might see a light, and hear a voice like Paul did, speaking to me, and telling me that my sins were pardoned, but I never saw nor heard it. And often have I fallen to sleep on my knees after praying with all the earnestness of a lost, and ruined and sinful man. It is useless for me to attempt to describe all the operations of my mind for twelve or fifteen years, by day and by night. This was Calvinism, legality, ignorance, and superstition combined. And who that has a soul would not commiserate a poor, blind bewildered sinner, in such a condition! I had alarming and terrifying dreams about the day of judgment. One night I dreamed the judgment had come, and the human race were assembled in an immense plain, and our Savior stood in a pass where each person had to pass, and every one had to come up to him and receive a token of his acceptance which was a white ball, and then pass by him into heaven, and I dreamed that I and my sister elder than myself, came up to him together, and he gave her the token of her acceptance, and refused me one, and I was devotedly attached to her, as we had been to school together two years. When I saw we were separated, and that for ever, she in heaven and I doomed to hell, it threw me into paroxysms and I awoke horrified and screaming with indescribable and inexpressible horror and terror. And although it has been more than fifty years ago, I have not forgotten the awful sensations and fright which that separation and scene produced. When I found it was a dream and not in reality, I set about working out my own salvation in good earnest, lest the dream might prove a reality. She died a Christian, and I hope through the mercy and grace of God abounding to the chief of sinners, through Jesus Christ the great propitiatory sacrifice for sin, to meet her in the great assembly and church of the first-born, whose names are written in the Lamb's book of life, slain from the foundation of the world.
SCRIPlTUE EXEGESIS.

NO. I.


What was John doing in the wilderness? Answer: Immersing and preaching. What did he preach? Answer: The immersion of Repentance. See Acts 19: 4: "John indeed immersed with the immersion of repentance."

For what object, did John preach the immersion of repentance? Answer: For the remission of sins.

These brief questions and answers seem to me, to be simply, a fair, honest, non-partizan analysis of the contents of the above passage of the word God. It is proposed however, to inquire into one or two of the points here brought out, somewhat more fully.

1st. Is the adjunct, for the remission of sins, to be construed with repentance, or "immersion"? Or with the entire expression, "immersion of repentance?" Dr. Rice, remarkable more for debating tact than for Christian candor, in his debate with Mr. Campbell, construed it with repentance. John preached the immersion of repentance for the remission of sins. This is forced and unnatural. It is clearly partisan. No man without a theory to sustain, would ever think of construing it in this way. Every such interpretation is sheer wresting of the word of God, and dangerous to the highest interests of the man who indulges in it.

But is the phrase in question to be construed with immersion? I answer, not without the modifying adjunct, "of repentance." John did not preach immersion alone, for the remission of sins — To say that he preached immersion for the remission of sins, or repentance, for the remission of sins, does not represent him correctly. The words of the inspired writer convey the exact idea. He preached the immersion of repentance, for the remission of sins. The phrase, "for the remission of sins," is, therefore, to be construed with the entire expression "immersion of repentance."

Immersion, as thus modified, was, under John's administration, in order to the remission of sins.

This relation of immersion to the pardon of sins will appear very clearly, if we take into the account, the declared fact, that those whom John immersed, first confessed their sins. "There went out to him all the country of Judea, and they of Jerusalem; and were immersed by him in the river Jordan, confessing their sins." The people repented of, and confessed their sins, and were then immersed that they might enjoy forgiveness. The inspired account taken altogether, is so very clear, touching this particular point, that it seems little short of willful perverseness for any one to affect not to see it.

But why is John's immersion here styled the immersion of repentance? I answer: 1st. Because he immersed into repentance. "I indeed immerse you in water, unto (into) repentance; but he that cometh after me, is mightier than I, whose sandals I am not worthy to bare; he will immerse you in the Holy Spirit and fire." The Greek metanoia, rendered repentance seems, in this instance, to have in it the idea of a new state, "into" which, the immersed were understood to enter. Metanoia, indicates the state, and eis (into) marks the moment of transition. To make this idea clear, we have only to consider the nature of John's ministry. He was the Harbinger of the Lord. His special work was, to make ready a people to re-
REASONS FOR LEAVING THE BAPTISTS.

receive the Son of God. His disciples stood in a state of preparation, ready to greet the coming Savior. The state is here called a state of "Repentance." Receiving as true, the words of John, in regard to the near approach of the reign of God, and acting upon them with implicit confidence, they repented, confessed their sins, and being immersed for "remission of sins," they then stood in this state of repentance, and preparation, awaiting the fulfillment of the Harbinger's declarations. Such seems to be the most natural and consistent interpretation of the expression, "into repentance," as connected with the immersion of John.

2. But John's immersion is styled the immersion of repentance, chiefly because it was based upon repentance toward God rather than faith in Jesus Christ. In this respect, it is in pointed contrast with the immersion administered after the giving of the great commission. John's disciples never confessed the Savior. They did not believe in Jesus Christ. They confessed their sins and forsook them; but that solemn and formal recognition of Jesus as the Son of God, which was never dispensed with, after the full inauguration of Messiah's reign they could not make. They were utterly ignorant of this great ground truth of the new kingdom, and therefore could not confess their faith in it. It is only what the heart believes, that we are required to confess. The expression "immersion of repentance," is therefore, to be understood as conveying this important distinction between John's immersion, and Christian immersion, as practised by the apostles after the day of Pentecost. The basis of the former was simply repentance toward God, without faith in Jesus Christ; the latter was never administered, except upon an open, formal acknowledgement of Jesus, as the Messiah, the Son of the living God. The disciples of John were immersed simply as penitents and were told by the immerser, that they should believe on him who should come after him. The difference is so plain that he who cannot see it, needs to anoint his eyes with eye-salve that the film of prejudice may be removed, so that he can see the simple truth. It is hoped that this distinction, so clearly made by the inspired writers, may materially assist our Baptist brethren in obtaining clearer conceptions than they have generally had, touching the relation of John, and his disciples, to the church of God.—That this may be the case, and that the good Lord may hasten the day, when the ancient fountains shall be forgotten, and when Baptists and Disciples shall be united in one fold, wearing only the name of our one Lord, is the earnest prayer of my heart.

G. W. L.

ELDER JACOB CREATH'S REASONS FOR LEAVING THE BAPTIST SECT.

[Continued from page, 76.]

In the second place I must make good my charge, that the scriptures taught somethings which the calvinistic Baptists did not teach, generally. The scriptures teach contrary to all the above items. They teach that religious faith comes from hearing the word of God in all cases—especially under the gospel, as in Acts 2. Acts 8. Acts 10. Acts 13. 16, chapts. Rom. 10. faith comes from hearing the word of God. Acts 17. The noble Bereans searched the scriptures daily. Therefore they believed. Acts 18. Many of the Corinthians heard, believed and were immersed, was the infallible order of heaven.
The Calvinist Baptists taught that the Holy Spirit was given to unbelievers to produce faith. Christ and the apostles taught that the Holy Spirit was given to believers. The Holy Spirit came after faith and baptism, "born of the water and of the Spirit." John 3:8. This spoke he of the Spirit which they that believe on him should receive. The Holy Spirit was not yet given. — John 7:8. "Whom the world cannot receive." John 14. The pardoned were to receive the Holy Spirit.— Acts 2:38. Peter says, "Whom God gives to them that obey Him." "Have you received the Holy Spirit since (or after) you believed?" Acts 19. The Holy Spirit sheds abroad the love of God in the hearts of those who have been buried with Him in immersion. Rom. 6:1-5. Cor 3: Paul says the bodies of Christians are the temples of the Holy Spirit: so in my case.—

The Calvinistic Baptists taught that we were pardoned when we believed. The scriptures teach we are pardoned when we believe, repent and are baptized. Christ said he that believed and was baptized, should be saved (pardoned). Acts 2. The Lord added the pardoned or saved to the church daily. Christ said to the apostles: whatsoever sins you remit or pardon, they shall be remitted, John 20. Peter remitted the sins of 3,000, by faith, repentance and baptism, Acts 2:38. Cornelius received remission of sins through his name and baptism.

Another thing which the scriptures teach, and the Calvinist Baptists do not, is the celebration of the Lord's Supper, every first day of the week. The ancient Christians broke bread as often as they met for public worship, which was fifty-two times in a year. The Christians of the three first centuries did so. Wesley, Calvin, and others say they did. — The scriptures teach that the Christians of the New Testament were of one heart and one mind or soul, were united as the heart of one man. Christ prayed for the union of his people on the apostles' word, teaching or testimony, John 17th chap. The Baptists are divided into ten or twelve parties, the scriptures say, a new commandment I give you, that ye love one another as I have loved you. The different sects of Baptists have no love for each other. They do not even practice close communion with each other. The scriptures teach, that men can believe, repent, be immersed and keep the commandments of God, and that the devils believe. The Baptists teach we can do none of these things, and yet we are to be damned if they are not done. Christ said one class of hearers had good and honest hearts, Luke 8. Baptists teach we are all totally depraved. The being named in scriptures, said, I will, not the devil excepted. The Baptists deny free will, and believe in effectual calling, sovereign grace, and special operations, etc., etc.

I will now make good my third specification, that the Baptists teach theoretically what they do not practise. They all say that the scriptures are the only infallible rule of faith and practice, and not one branch of the Baptist family dare trust themselves to the scriptures alone. They have three or more rules besides the only infallible rule, to wit, the Philadelphia confession of opinions, the terms of General Union, with nine articles, and I have one in my possession of eleven articles. This is saying and not doing. Second specification. The Baptists tell the pedeans, or sprinklers, the reason why they do not commune with them at the Lord's table is, that they have not been immersed. We Christians have been
immersed, and the Baptists are farther from communing with us, than with the sprinklers, to say nothing of all the immersed Methodists, and Presbyterians. They acknowledge the sects are christians, pardoned, sanctified, justified, regenerated and will go to heaven when they die, but still they are not fit to come to a Baptist table, or in other words, it requires more religion to come to a Baptist table, than it does to go heaven.

It is not more clearly shown that believers ought to be baptized, than that they ought to be baptized for the remission of their sins. The Baptists think very strange of the sprinklers, that they will not immerse. We think just as strange of them, that they do not immerse for remission of sins, when their creed says, it is a sign and seal of the remission of sins. It is not more plainly revealed that we must be baptized, than it is that it must be for the remission of sins, but the Baptists will not do it.

It is as great an instance of rebellion and obstinacy in the Baptist to baptize for the remission of sins, as in the sprinklers to immerse. I do not read of any Baptist church in the scriptures any more than of a Romish or Methodist church. The word Baptist is an individual name. Baptist is one who baptizes another person, the person baptized, if a penitent believer, is a christian, and not a baptist. Compare the Baptist sectarian churches, with the Jerusalem church whose history occupies the first seven chapters of the Acts. They were disciples, christians, not Baptists. They were governed by the laws of Jesus Christ, not creeds. They were liberal, zealous and heavenly minded, not covetous, sordid, dead and lifeless. But above all the reasons offered, the principal one is yet to be told. We never left the Baptists, the Baptists left us. They could not meet our arguments, and therefore determined to get clear of us, and treated us as the mother of harlots treated all heretics. She threw us over-board as the sailors did Jonah, to save the ship, and then insuitingly asks us what we left her for? We left them for the same reason Jonah left the ship. The Franklin association of which we were not members, whose regular meeting was in Sept, had a called extra meeting on the fourth of July 1830, in Frankfort Ky., and preferred charges against us to the Elkhorn association of which we were members, and told her if she did not drop us she would drop her correspondence, and she cut off our churches against her own constitution, laws, resolutions, and all law, human and divine, without any charge against our name, and character, only the vague charge, Campbellism.

I have published a full account of all these things in the life of my uncle, Jacob Creath, Senior.

You ask me what I gained by leaving the Baptists? That is more than I can tell. I have got clear of all the above enumerated errors, a vast amount of bigotry, superstition, ignorance, and crimes. I have obeyed one command by leaving them, which says, come out of Babylon. Oh, my people, and partake not of her sins, lest ye partake of her plagues. Rev. 18th chap. God deals with us in the connection in which we are found in this world, as we do with honest men when found with counterfeiters. He did so with the Antideluvians, Sodomites, and others. We should flee from these anti-christian ships as we would from a sinking or burning ship, or house. I have gained the truth, the whole truth, and nothing but the truth, without any mixture of error, taking the Bible alone, as my guide to heaven. I stand where
THE BIBLE AND GEOLOGY.

The subject we have under consideration this morning, has created quite an interest in the learned world for the last 40 years. The undeniable truths revealed to us by the science of geology, has caused much earnest inquiries from religious men, from the fact, that certain shrewd, and learned infidel writers of Germany and France, who are ever on the alert, to grasp at anything, even if it be a shadow, to prop up some infidel scheme, have taken hold of these truths, and made use of them, for the purpose of proving to the world, that the history of the creation, as given by Moses, is all a fable, and the Bible false. Why are they so bitterly opposed to the teachings of the Bible? Because it is the only book on earth that exposes in-fidelity in all its varied forms. I rejoice, my friends, that I am here this morning to advocate the claims of a book, that has for fifteen hundred years, been subject to the most searching, learned and powerful minds, that the world has ever produced. I rejoice today, that its heavenly precepts shine as bright, and pure, as when they fell from those heavenly inspired lips, that first gave them to a world, on whose bosom rested the dark clouds of infidel-bigotry and superstition. With these introductory remarks before our minds, let us now examine some of these geological truths, which appear to come in contact with the Bible. We do not wish to use technical, or scientific terms, but to present our ideas in such plain language that even a child may learn.

1st. Geology teaches that this earth is probably 100,000 years old, or even ten times that, instead of about 6,000. We do not wish to use technical, or scientific terms, but to present our ideas in such plain language that even a child may learn.

2d. It divides its history into long periods of time, in language that cannot be misunderstood, on the face of rocks that are lasting as the earth itself. The great period, (beautifully called by H. Miller, the morning period of earth's history,) teaches us that during this long and gloomy period, there was not the first form of animal or vegetable life. Truly darkness must have reigned on the face of the deep, and the earth must have been a chaotic mass, and utterly void of anything like form, life and beauty. May we not justly style this the dark and mysterious period of creative existence.

The second period shows that vegetable life existed in all its varied and beautiful forms, plants of all kinds, bearing seed after its kind, also the waters from the limpid brook that came sparkling down the mountain side to the dark bosom of the ocean, teemed with animal life. Fish of gigantic size, roamed
proud monarchs of the deep. Beautiful birds glided through the balmy air, and bathed their downy wings in the new born light of heaven.

The third period is remarkable for its production of those huge monsters, in the form of reptiles, and some of them similar in form to our crocodiles, from 40 to 75 feet long, and from 5 to 7 feet in height. They were the lords of creation in that day.

The fourth period introduces us to a higher order of animal life, namely those giant mamaliferous quadrupeds in the form of mastadons and elephants, whose fossil remains are found scattered in great profusion, over the dreary regions of Siberia, and the rich valley of the Mississippi, and parts of Europe.

The fifth period is very interesting, from the fact, that it teaches that the largest and most powerful forms of animal life have actually ceased to exist, showing that there is a retrograde movement in the creative existence, instead of progressive.

Geology gives us the only true history of those mighty revolutions, which have taken place on the earth to the present time.

We will now sum up what geology teaches concerning the earth:

It first shows that, instead of being 6,000 years old, it is probably 600,000, and has undergone many wonderful changes, and that forms of organic life have been brought into existence at marked periods of time, and that many thousand years of time have intervened between each of those periods.

We will now take nature’s great historian (geology), and the Bible, and lay their teaching, side by side, and see how they agree. The Bible says that in the beginning the earth was without form and void of every thing like light and life, and darkness was upon the face of the deep. Geology teaches us the same truth, for in the silurian or primitive rock, not the least vestige of either vegetable or animal life are to be found. We only propose to speak of those days of creation which correspond to geological periods, for geology can not be expected to give us any account of the creation of the firmament, the air, sun, moon and stars.

The second period teaches of plants, birds and fishes, this corresponds to the third and fifth day of the creation. The third period introduces us to those giants, such as mastadons, elephants, and cattle of the field. This agrees with the sixth day of the creation. Thus we see that the order of creation as given by the Bible, and geology harmonize most beautifully. But now comes the great difficulty about time. Geology says, that the length of time from one day or period of time to another, was many years, instead of twenty-four hours, (the generally received opinion.) Let us now inquire what right men have for limiting the meaning of the word day to 24 hours; we understand that the earth makes a revolution on its axis once in twenty-four hours, called one day, and when we speak of a day, the idea of the sun is in our minds. Here the question naturally arises, what was the length of those creative days, or periods of time before either sun, or moon, or stars, came into existence. Who has a right to say but these days might represent vast periods of time, for we see in the Bible that the word day, is often used to represent an indefinite period of time, and we could cite to many passages of scripture to illustrate this point, but two or three will suffice.

Gen. xi. 4. They were created in the day that the Lord God made the earth and the heavens. Here the word day
expresses altogether an indefinite period of time. Again, the Lord says to Adam, Gen. xi. 17. In the day thou eatest thereof thou shalt surely die. Did Adam die in the day he eat? If the word die means the death of the natural body, and day twenty-four hours, he did not die, for the Bible says he lived 930 years. I know that some will say that Adam died a spiritual death, but the Bible does not say so.

Peter says: 2 Peter iii. 8. One day is with the Lord as a thousand years, and a thousand years as a day. If the word day means a thousand years, we can then understand what the Lord means when he says to Adam, in the day thou eatest thereof thou shalt surely die, for Adam literally died in the thousand years that he eat. Thus we see that the word day, is not always used to point out any definite period of time, but periods, in length of time were wide apart. It seems that a certain class of minds are fond of assuming certain positions and reasoning as if in circle, round and round, without ever taking thought that there might be light beyond their limited minds. Let us for a moment launch out into the broad sunlight of God's creative power, and view the wisdom and goodness of God as revealed to us by science, and revelation. First, geology teaches that in slow and solemn grandeur has period followed period, and each in its turn bringing into being a higher, and yet a higher order of life; first, reptiles; second, fish; third, reptiles; fourth, mammiferous quadrupeds. The last period introduces man, a responsible being formed in image of his Creator, beyond this all science is as silent, as the grave. But we thank God that here geology and revelation lock hands. Here revelation kindly offers to take fallen man by the hand, and raise the veil of futurity and introduce him not only to the future history of the earth, even to that great day when it shall be purified by fire, but into all the glories of a spiritual world, and explain the mysterious nature of man's wonderful life, proving him to be of a spiritual being, and the connecting link between the natural and the spiritual world, possessing powers that are not limited, neither are they under the control of those laws which govern the natural universe. It has the power to elevate man far above the things of the natural world, and map out before his astonished mind those sublime and solemn relations, which identify his existence with that of the Deity himself. It proves man's moral accountability and points in language not to be misunderstood, to those beautiful laws which are for the governing of his spiritual nature, which if observed in good faith by him, will purify and elevate him far above the corrupt things of this present life, calling his attention to the life, character, and employment of those celestial beings who inhabit eternity, and to the glory of that being whose image he bears, while sojourning in this state of probation.

The above is the synopsis of a discourse delivered in the Christian Church on the third Lord's day in Feb. 1866.

CORTES JACKSON.

SIDNEY, IOWA.

THE BIRTH OF WATER.

NO. III.

DEAR BRO. WRIGHT:-It is well known to you, I presume, that commentators have widely disagreed upon John 3:5, and that upon no subject has the discrepancy of opinion been greater.—Up to some fifteen years ago, it was very frequently used by our brethren to es-
establish first principles, as you seem to think it might be now. But its use, for this purpose, has greatly declined, owing to a better understanding of it, or a conviction, that its application, in proof of the terms of admission into the church of Christ, was wrong.

In 1850, I suggested to our beloved brother John T. Johnson, the impropriety of quoting this passage in proof of first principles, and he agreed with me, that in doing so there appeared to be some difficulty, and that he intended to consider that passage more closely than he had done. About that time, bro. Walter Scott wrote an essay upon it, giving an opinion differing from any I had ever seen before, or have seen since. How strange it is, that a passage so plain, when taken in its connection, should trouble the religious world so much, and that, too, without sufficient cause.

I can not suppose, that bro. Wright, or any other brother in this Reformation will say, that to be born of water, is different from being immersed in water, and that to be born of spirit is different from being immersed in spirit. Then, if I am right in this supposition, the birth of spirit, spoken of by Christ to Nicodemus, took place on pentecost, as there never had been an immersion in spirit before that day; this being the case my point is gained. No internal or in other words, invisible immersion or baptism is known from the Bible, but all such have always been visible; hence, Peter could, and did say in reference to this immersion in spirit, on the day of pentecost, "He hath shed forth this which ye now see and hear."

The application of this passage, as a term of admission into the church, under the reign of Christ, involves a most serious and inadmissible difficulty, in placing the water before the spirit, in its beneficial influence in the change of man from the world to God. But in no condition of man, nor period of human life, can this be admitted. We are not the people to admit water before spirit in the preparation of man for the church or for heaven. But as matters now stand, under the reign of Christ, water is the last item, in the preparation of man for the kingdom or church of God. And hence, it is wholly out of place, to urge upon man, or to teach him, that he should be born of water and of the spirit, according to the 3:5 of John, in order to enter the church of Christ. It is nothing less than wrong to do so. It is quite worthy of notice, that in the ministry of Christ, as a preacher of the law, or minister of the circumcision, he never taught the principles, or commands, of the new church, or his coming kingdom, that is, the terms of admission into it. Had he done so, it would have been like putting new wine into old bottles, and like putting a new piece into an old garment, thereby making the rent worse. It would have been, to some extent, setting up the new, while as yet, the old was lawfully standing. But Christ took away the first, that he might establish the second.

A more important matter does not belong to theology, than rightly dividing the word of truth. And because this has not been done, many errors, both in theory and practice, exist in the church.—God has more than once changed his administration over the race of man, but never did he make such change secretly but upon due notice, and unmistakable demonstration, that such was the case. Instance the change, from the patriarchal to the law dispensation; attended by the immersion unto Moses, in the cloud and in the sea, followed by the burning and smoking summit of Mount Sinai, in all.
which, the hand of God was seen beyond doubt. So that the people could and did know what was done, and acted accordingly. There was then, no mistake, in the minds of the people, that God had made this change of administration—And when this administration had spent its force, or filled its measure of time, according to public and all-sufficient notice, the period of its lawful demise having arrived, the Son of God closed its existence, in fulfilment and in honor, as the institution of his father.

Now, a new and better dispensation is to be given, not to the Jews only, but to the whole world. In making this last change of administration, God gave such evidence, as man could not gainsay, in the death and resurrection of Christ, and particularly on that most notable of all days as yet known, the day of Pentecost, on which the new administration commenced. The day on which Christ died, attending circumstances, the sun in darkness, the moon in blood, gave notice of the approach of the day of Pentecost, the great and notable day of the Lord, the beginning of the new creation. By the providence of God, there were persons there from 17 nations, or people, to witness the inauguration of the church of the first born. What a notable and significant fact was that. The Lord determined that infidelity should never have it to say, that thing was done in a corner. That glorious morning dawns, and the comforter comes to the city of Jerusalem, to a certain upper room, and why, because those 120 expecting and waiting hearts were there. That body, then, became the temple of God on earth, in which, the comforter, the holy spirit, has resided ever since. These 120 like those 120 at the dedication of the temple, were soon to be priests, to offer up spiritual sacrifice to God, through Jesus Christ.

And the glory of God filled that room, like it filled the temple, when those 120 priests sounded the trumpets in praise to God. The reason, why I have referred to the different dispensations is, to better enable us to look into the subject of rightly dividing the word of truth. I hope, I may not be regarded as assuming too much, when I say, that we are the only people, so far as I know, that have pressed this view of the subject upon the public mind, in order to the better understanding of the word of God. But of late, we have been, as I think, negligent, and this subject has not received the amount of investigation, it so much requires. Each dispensation had its own peculiar laws and regulations, by which persons became the servants of God. But it was not required of persons under the Law dispensation, in becoming the servants of God, to obey the law and regulations that were enacted under the Patriarchal. And in like manner, it is not, it can not be, required of persons under the reign of Christ, to obey the laws and regulations, that belonged to the Law dispensation, that were enacted under that dispensation, in order to become Christians. Every thing written and transacted before the burial of Christ, did lawfully and properly belong to the Law dispensation—John the immerser was a prophet, Malachi was a prophet—John said the kingdom was at hand, and Malachi had said: The Lord whom you seek, shall suddenly come to his temple. 'But now once, in the end, not the beginning, of the world hath Christ appeared to put away sin by the sacrifice of himself.' Then, how can we apply John 3.5, containing a conversation, under the law dispensation, between two members of the Jewish church, as a term of admission into the Church or kingdom of Christ. And
still farther, upon this subject, permit me to suggest, that in the division of the Old and New Testament, there was a wrong committed, which has produced many and very great errors. Our Baptist brethren ought to examine and understand this matter. From the 1st chap. of Matt. to the end of the 27. from the beginning of Mark to the end of the 15. chapter; from the beginning of Luke to the end of the 23. chapter, and from the beginning of John to the end of the 19. chapter, should be placed by Malachi as Books of the Old Testament, and thereby permit the New Testament to begin, at the tomb of the first Born from the dead, from which sprung life and immortality, for a lost and ruined world. I hope yet, to see things as they ought to be. Yours as ever,

W. D. JOURDAN.

REPLY.

Bro. JOURDAN: I do not know whether you have finished your argument,—I think not,—but I will, however, notice a few points you have made, and help to give interest to the discussion until you shall have got your arguments all fully before our readers.

The difficulties I mentioned at first, have not as yet received your attention. That whatever this birth of water and Spirit may be, it is an essential requisite to entering into the kingdom of God. This must not be overlooked. The Saviour says "except a man be born again he cannot see the kingdom of God," and to prevent any misunderstanding of the matter, he says, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." There can be no misunderstanding him, whatever this birth may be, the truth is, that none can enter the kingdom of God without it. If it be, as you have said, the immersion of John and the immersion of the holy spirit on Pentecost, then none can see, or enter into the kingdom of God without that! This is certain. It cannot be set aside; it will not do to apply it to the hundred and twenty, nor even to the twelve alone. The language is general and cannot have so partial an application.

Your interpretation cuts off every living man and woman of the present day from the kingdom, and all possibility of entering it. If then we are not in the kingdom, and if there is no possibility for us or any other one of our race to enter it, why concern ourselves about the matter at all? None can enter without this birth of water and spirit, and if that be, as you think, the immersion of John and the immersion of the Spirit on Pentecost, then none but such as received that, ever did or can enter the kingdom! This certainly is a matter worthy of your attention.

While I admit, that to be born of water does not differ from being immersed in water, I cannot admit, that to be born of the Spirit is to be immersed in the Spirit, and I was not aware before, that any "brother in this Reformation, would say so. The word γενναω, rendered born, in John iii. 5, is the same word that occurs so often in the first chapter of Matthew, and rendered begat, where it says, "Abraham begat Isaac, and Isaac begat Jacob," etc. etc. Born of God, born of the incorruptible seed, the word of God, are similar expressions, and mean, invariably, begotten. This is its meaning in the passage under discussion. In the birth of water, when a man is born of water, he comes forth from it, and cannot, under divine sanction, enter it the second time to be born. He lives forever afterwards as free from the
it as if he had never been within it. Is this true in the birth of the Spirit? After his spiritual birth, does he live ever afterwards, as free from the spirit, as he does from the water. Certainly not. In every instance, in the New Testament, where the expression, born of the spirit, born of God, born of the word, born of the incorruptible seed occurs, it means begotten, and not born in the primary sense of that word, as it does in reference to water. Paul says, “by one spirit have we all been baptized into one body.” That is by one spirit we have all been begotten and led into this one body, through baptism. This is all the Saviour meant when he said, “except a man be born of water and the Spirit, he cannot enter into the kingdom.” It is by the spirit we are quickened, begotten through the word of truth, made a live, and brought through baptism, or in other words, through immersion in water, into the kingdom of God; and none can enter into the kingdom without this. When this is done, the man is born of water and of the spirit and not before.

The difficulty in the water coming before Spirit in the passage, is more imaginary than real. That which is naturally first, is not always so arranged in the Scriptures. For instance, “Whom they slew and hanged on a tree.” Here the Saviour is presented as having been first slain and then hung on the tree or cross, while we know the reverse of this was the fact. Again, Paul says that he testified or preached repentance toward God and faith toward our Lord Jesus Christ, both to the Jews and to the Greeks. By the arrangement of this language in the statement, repentance comes before faith, which we know is impossible. Then the difficulty in the spirit coming after the water, according to the arrangement of the language in the statement, is all imaginary and not real. None, but such as baptize unconscionable infants, ever think of the water coming “before the Spirit in the preparation of man for the church or heaven.” Though the Spirit, in this new birth, comes properly before the water, yet his work is not consummated before the birth of water. It is only when the man is brought into the body of Christ, or kingdom of God through the water of baptism, that the spirit’s work is completed, so far as relates to this birth.

It is quite worthy of notice, that in the ministry of Christ, as a preacher of the law, or minister of the circumcision, he never taught the principles, or commands of the new church, or his coming kingdom, that is, the terms of admission into it. Had he done so, it would have been like putting new wine into old bottles, and like putting a new piece into an old garment, thereby making the rent worse. It would have been, to some extent, setting up the new, while as yet, the old was lawfully standing. But Christ took away the first, that he might establish the second.

There is a fallacy in this argument, the conclusion is not in the premise. To “teach the principles and to “establish,” are not identical, but separate and distinct items. The elements, or first principles of a government, or an organization of any kind whatever, are always canvassed, or discussed, to some extent, before its establishment. This precedes the establishment and takes place under and during the preceding state of things.

Much of the ministry of Christ, prior to his suffering, was devoted to the principles of his church or coming kingdom. “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” Matt. v. 17, 18. Now if he had taught nothing pertaining to his
coming kingdom, the people could not have fallen into the error, that he had come to destroy the law and the prophets. But did he teach the principles of admission? Certainly he did. What did Nicodemus visit him for but to learn something on this subject. If that was not the point, why did Jesus tell him, among the first things he said, what a man must do to enter the kingdom? When he taught, “except a man be born of water and the Spirit he cannot enter into the kingdom,” did he not teach the principles of admission into it. If not, we fail to understand the meaning of language.

The entire sermon on the mount abounds in the principles that were to maintain under the new reign. The xviii. 15—20, of Matthew, was spoken with special reference to his coming church or kingdom; as was also Matt. xvi. 18, 19. But this was only preparatory for the new institution and not intended to take effect till the time came. He appointed, before his crucifixion, the men to inaugurate his kingdom. “Fear not little flock, it is your Father’s good pleasure to give you the kingdom.” That is, give to you, the honor of instituting and setting it forth to the world. “As my Father hath appointed unto me a kingdom, so I appoint unto you a kingdom, that you may sit at my table in my kingdom and eat bread.” “You who have followed me, in the regeneration when the son of man shall be seated on his glorious throne, then you also shall be seated on twelve thrones, judging the twelve tribes of Israel.” “Whosoever you shall bind on earth shall be bound in heaven, and whosoever you shall loose on earth, shall be loosed in heaven.” “Whosoever sins you remit shall be remitted, and whosoever sins you retain shall be retained.” This last promise was made to them after his resurrection. These powers were not to be exercised till the time came. The old institution continued in force, till it accomplished its end. When he cried on the cross, “it is finished,” that moment the old ceased. It existed no longer by Divine sanction. Things then stood as before its institution, till the new was inaugurated, on the day of Pentecost, under the authority of the Lord Messiah, through the chosen apostles for that purpose. They then, on that day, assumed the high prerogative assigned them, and proceeded to speak as the spirit gave them utterance. The Lord had promised to send them the Holy Spirit to guide them into all truth, and to bring to their remembrance all he had taught them, and that they should not speak of themselves, but as the spirit gave them utterance. On pentecost, and during the life time of the chosen persons, this promise was literally fulfilled. The new was not established until the old was taken out of the way, but its principles were taught, and every preparation was made for its establishment when the time should come. But I must stop these wandering reflections, and allow you to finish your series on “the birth of water.”

D. T. W.
The world, many think is too old, and men have reflected so deeply on all subjects that there is nothing to be originated, and little advance to be made in any department of thought. This is a great mistake. The last four hundred years have done more by new discoveries and inventions to improve human circumstances, than the twelve hundred years before. There is scarcely anything of which it can be said this is altogether new. New combinations, and new associations of ideas, and new discoveries are, however, incessantly obtruding themselves upon the world. Ten years now almost count a hundred in improvement, and the seventy or eighty years of man's life; ten with as many new and unexpected events, as we have reason to think distinguished the seven or eight hundred years of the antediluvians.

But in religion, the most important of all objects of thought, there is nothing new or at least there are no new discoveries to be made. All that we can discover is, how far men have corrupted Christianity, and to me the great wonder is, that a book so small, so simple, so conspicuous, so plain, as the New Testament, on which so many ship-loads of books have been written, could have been so little understood, even by those who teach it for lifetime.

The first thing which a young preacher ought to consider in respect of any particular congregation which he is about to address, and indeed old preachers had better also attend to it, is, to ascertain the state of the mind or the amount of information which his audience is supposed to possess. What foundation he has to build upon is the first question as respects the audience which a prudent speaker proposes to himself. And here it may be noted, and it is, at all times worthy of note, how much is taken for granted by almost every preacher. It is almost universally taken for granted that the audience believe that there is a God, a Savior, a judgment, a heaven, a hell. I do not recollect that I have heard any preacher address any congregation who did not presume thus much upon previous instruction of his congregation. There is more in this than I am able to unfold in half a dozen of essays of the dimensions of this paper. Few remarks I am, however, constrained to make upon this presumption.

How, let me first ask, how is it that all preachers presume this much? The principal answer, if not the only one which can be given is this—that in the early education of all persons born in a Christian land, fundamental truths are planted in the minds of all. All some way know, all have some perception of those first and most fundamental truths. Hence it was that I once asserted that I did not know that the ten thousand preachers in these United States had, in ten years, converted any one individual, out and out, as some would express it. The ground was fallowed, was ploughed once before their share ever touched it. Mothers, fathers, uncles, aunts, or some other benevolent being, nurse, guardian, school master, or other, had planted these seeds before the preacher ever addressed them from his sacred tab. He only harrowed the ground which they had fallowed. If he convicted his audience of guilt, it was because he had revived their early convictions and their incongruous actions, their departure from their own concessions, and their suppressing the light which they had, were the arguments which he found available to convict them.

'Tis because missionaries to pagan
lands have not the ground thus fallow-ed for them, that so poor a harvest re-
wards their toils. I might ask some curious questions here were it in my way; such as, Why could not those who broke up the soil, who fallowed the field, and harrowed it? Or why could not those who first planted these fundamental truths in the infant mind, have also planted all the other truths of the gospel, had they been as well in-
structed in them, themselves? Why, in one word, could not they who instructed the infants in the knowledge of those first truths, have made them equally well acquainted with all the gospel facts? Nay, let me go a little farther and ask what in reason, in scripture, or in ex-
perience, hinders, or could hinder them, being christians themselves, to finish the converting of their children, as well as the preachers. They do much the great-
er part who forward the work thus far. Has the Lord promised to honor the preacher more than the parent? The time will come, nor far distant is the day, when it will be acknowledged that the most puissant converting army that ever entered the field, is that composed of fathers, mothers, nurses, and school-
masters. Whenever this secret is fully diverse lusts and passions, living in mal-
ices and envy, hated and hating one another. Indeed, the more I think up-
on this subject, the more simila-
ρ I discover between the circumstances of the people now, as respects Chris-tianity, and the circumstances of those as re-
spects Judaism, in the time of John the harbinger, whom he addressed. I, there-fore, think, that there is more pro-
piety in imitating John, than at first view appears. He addressed a people acknowledging all the cardinal truths of Judaism, and we address a people ac-
knowledging all the great cardinal facts and truths of Christianity. He pro-

But I am setting a bad example to young preachers. I am straying from my text. We must have preachers to introduce a better order of things. Preachers become as necessary as proph-
et-s were in the worst times of the Jew-
ish history. In prosperous times they neded no prophets. Had not Baal had them in hundreds, there would have been no need for Elijah, and Obadiah, and other kindred spirit. How shall we preach profitably to them unless we first form a correct view of the actual im-
provement, or of the real condition of our congregation?

To begin to prove the being and per-
fecions of God to a people who confess, acknowledge, and believe that he exists; and that his excellencies are perfect and unsearchable, appears very inconsiderate To begin to proclaim that all men will die, and to prove it by argument, would not be more necessary and superfluous than to proclaim that there will be a judgment—that there is a saviour and a future state of bliss and woe, to them who doubt not any of these fundament-
als. It is necessary to proclaim refor-
mation to such a people who, with all these acknowledgements, are serving diverse lusts and passions, living in mal-
ices and envy, hated and hating one

I know from a little experience, from some observation, as well as from what the Acts of the Apostles teach, the most effi-
cient system, ever yet adopted, was that of the founder of the christian institution of making every man and woman in the ranks a preacher in the ancient import of that term. Every church on his plan, was a theological school—every christian a missionary; and every day's behavior, a sermon, either in word or deed.
claimed reformation; so ought we.

Were Paul on earth now, he would proclaim reformation. He would from the acknowledgments, and from the behavior of our cotemporaries, denounce the judgments of God upon them if they reformed not. He would show them that sects, opinions, speculations, doctrines, were not the religion of Jesus Christ, and if they reformed not, into the kingdom of glory they could not enter.

He would also denounce the unrighteous works of Christians—their envy—their pride, and covetousness. He would find occasion to take the advice he gave to Timothy, to reprove and rebuke with all authority. He would show us that the denunciations of Jesus, in some of the seven letters to the Asiatic churches, were applicable to us. That the candlestick had actually been removed, and that darkness, gross darkness covers the minds of almost all the people.

I hesitate not to say that there is an alarming ignorance of the scripture, even amongst the most enlightened teachers of Christianity so called. I seldom read a passage in a newspaper, in which I do not see two perversions for one right application of the scriptures. It is an awful time of darkness among the popular teachers of religion. I know what invidiousness there is in this assertion. I know how many tongues and pens it will move against me; but I cannot, I dare not conceal this conviction. I can take the most celebrated periodicals of the day, and bring proof upon proof and adduce argument after argument to establish this assertion.

But to you, young preachers, I would say, you must if you would be useful, take John for a model—you must, proclaim reformation—you must take the acknowledgments and practices of your congregations, as topics from which to urge reformation. You must endeavor to introduce that state of things which will make every man and woman in the Christian ranks a preacher in word and deed. This is a prominent part of the reformation now needed; and it will be then, and not till then, when all the citizens of the kingdom of Heaven are citizen soldiers that the armies of the aliens can be completely routed.

But to give you a specimen of such addresses as those which in our time would be in accordance with the genius of John’s preaching and in reference to the public assemblies of this our age, and country, would be a desideratum to me; but such I find difficult to do on paper and in the compass of a few pages. However, something of this sort will be attempted in my next sermon to you.

In the meantime recollect that everything depends upon your accurate knowledge of the scriptures of the Old and New Testament, and upon your forming just conceptions of the human mind, and the prejudices and prepossessions of your cotemporaries. You must know yourselves, your bibles, and the prejudices of your auditors, if you would be a successful champion in the ranks of the faithful, in the armies of the living God.

—C. B.

"NOTABLE ACCESSIONS."

I find the following extract, taken from The Christian Messenger, a monthly published in Kansas, and advocating the cause we plead, in the Quarterly for January:

"The reformation had become a real power in the world before A. Campbell embraced it. He did not bring so many excellent moral qualities into exer-
eise as his father, whose life and teaching were characterized by the moral, Alexander's by the positive. One was like Christ, as John was. The other was like Christ as Peter was. It is true that we need both, and it is also true that there was one disciple, particularly, whom the Savior loved. It is true that we stood in absolute need of many good and noble qualities brought into exercise by A. Campbell. It is true also that, in vindictiveness and imperviousness of manner, he sowed many tares with the wheat. Our progress might not have been so rapid if the influence exerted on the masses had been like that of Thomas Campbell, but we would have had less to undo, less to repent of?"

The remarks of the Editor of the Quarterly are very severe; but their severity detracts but little from their justness. That any brother could have been found among us, who ever writes for the public, so ignorant and so incon siderate, to say the least as this extract shows the writer to be, I would not have believed. He certainly must have passed the greater part of his life among the most vindictive of Mr. Campbell's enemies, and have imbibed much of their spirit, to have brought himself to the point of deliberately writing a thing at once so untruthful and slanderous. It cannot be that the writer, whose name is withheld by the Editor of the Quarterly, has been long among us. I would prefer to believe that he is ignorant; and yet this charitable supposition does not relieve the extract of one particle of its untruthfulness and vindictiveness. Its spirit is wholly foreign to anything belonging to us. He is entitled to the whole credit of the discovery, a discovery however which he will find his brethren incapable of appreciating.

Whatever may be his standing at present among us, whether high or low, one thing is clear to my mind; a retraction, and confession of its untruthfulness and vindictiveness will alone be able to save him from the fate of a few others who have attempted the same or similar thing.

The people of this reformation hold the memory of bro. Campbell above the worth of any living man. He has gone to his reward, and left with his brethren the care of his reputation, and the defense of his great work: and these are too highly appreciated by them, to allow either to be wantonly attacked and vilified, without holding the slanders up to public condemnation. Truth and righteousness demand this much of them, and this demand will be met in the spirit and temper which will aim to nullify the untruths and slanders and win an erring brother from such a wayward path. Brò. Campbell was a man, and had his faults like other men.—These were enough, pure and godly as he was, without the invention of false ones.

But I desire to specify more particularly. By the term reformation, he designates what is commonly called "The current Reformation as plead by A. Campbell and others;" and the writer says that this "reformation was a real power in the world before A. Campbell embraced it." This evinces the most culpable ignorance. If the writer knew better, then he uttered a falsehood; if he was ignorant honestly, he ought to have informed himself before he said anything on the subject. The last Millennial Harbinger that for March contains an article from the pen of bro. Pendleton, which is authentic, and every one who has read that, will see how utterly unfounded the statement of this
writer is. I cannot here repeat what is there said in reference to this statement as wholly untrue.

But we might have supposed that there was no animus in this statement inimical to bro. Campbell, if he had not followed it by other statements equally gratuitous. He has discovered that the father and the son differed in one marked and essential feature: the father was moral, and the son positive; and thinks that the Reformation would have got a long much better if the father had been the "chief speaker" instead of the son: that he would have left us less to undo and repent of. He thinks that this would have been the best in the long run, though he sees that our progress would not have been so rapid.

On the other hand the positive character of the son, while it has brought some good, has sown many tares among the wheat. The tares appear to have been sown by his "vindictiveness and imperviousness of manner." Now it is apparent to the most careless and indifferent thinker that such is the natural result of such a heart. Like begets like, and if one is vindictive and impervious, his disciples will imbibe the same spirit, such being the natural result of such a spirit, the greater the man, the greater and more abundant the fruits. The influence which Mr. Campbell has exerted over the minds of the public, and particularly of his brethren, has been incalculable. We would therefore, expect to find the great majority of the Disciples to be vindictive and impervious. Now is this the fact? Such a question needs no answer. His assertion is proved to be false by fact. If such were really the character of bro. Campbell, we might expect to find such characters among us, and, in that case, it might be inferred that they were the fruit of his spirit. But even the insinuation that Mr. Campbell was vindictive and impervious, is slanderous in the extreme, and he who intimates such a thing of him, may prove himself to be, one of the tares, but no more. Wheat could never utter such an insinuation as this; tares might. The brotherhood will much more readily believe that this writer is a tare than that Mr. Campbell was vindictive and impervious, and will part from him with less pain than from the conviction that he has slandered a great and good man.

But this writer has not only spoken disparagingly of bro. Campbell, but he has also defamed the Lord Jesus. He says the Lord chose a Peter as well as a John. In comparing those apostles with Thomas and Alexander Campbell, he has uttered words that fail but little short of blasphemy. Alexander, who is this Peter of the Reformation, by his character has left us much to "undo" of and "undo." Now if this allusion or comparison means anything, it means that the Lord made a great mistake in choosing a positive character like that of Peter; for Peter's character would sow so many tares with the wheat that the Lord would have to repent of, and undo much that his hasty, "positive" and rash apostle might do. Such positive characters are apt to be "vindictive and impervious" and the Lord ought not to have been in such a hurry; but ought to have waited on the slower but surer method of the moral John! This is as great a discovery as the fact that "the reformation was a real power in the world before A. Campbell embraced it."

I trust for the sake of this brother, whoever he may be, that his name will remain unknown. Such mistakes as this will be the ruin of him. If he is a neophyte as bro. Lord seems to inti-
mate, it would be well for him to consider attentively a certain parable uttered by the Lord, and recorded Luke 14:7-11. If he has been in the darkness of Sectarianism the greater part of his life and has but lately seen and enjoyed the light of the primitive Gospel advocated by him, he need not think that this light reveals such things as he has here written. Those who have been living in the gospel, and who are better posted in regard to the history and men of this Reformation than he is, unhesitatingly pronounce what he has here written as untrue and slanderous, and to a man of proper sensibilities, no charge can be greater than this. I know something of the history of this Reformation, and I know still more of the private life and character of Mr. Campbell, and I have no hesitation in saying that such a thing as here written is wholly without foundation. I envy not, therefore, the reputation that this writer will henceforth enjoy among his brethren, unless he retract and confess his error. Even this would not restore him to his original position. A sense of fear will always be felt in reference to him. They will fear to trust him in honorable and influential positions. My fear is that he has done himself irreparable harm.

The case affords us food for reflection, and at another time, I may have something to say of the pretensions of other Neophytes. It is amazing how a little knowledge turns and swells some men's heads. They seem to think that what they have just discovered had been kept hid from all past generations, whereas, these same things had been household words out many years before these new discoverers were born. Modesty would suggest to all such a lower seat in the Synagogue, and the footstool of some superior to learn truth and wisdom. Such a growth is at first humble and slow, but in the end it will be like the oak. Meteors soon flash out. They emit light but for a moment; and while it lasts, attracts the notice of none but the ignorant and childish, men turn their eye upon it as upon a passing object, and think of it no more. On the larger orbs of light they gaze with more interest and profit. These shine long after meteors have been forgotten. Mr. Campbell will be honored, loved, admired and reverenced for his great, noble, and good qualities, when his defamers are lost even to the memory of their friends.

CORRECTION.

Some of the papers, in commenting upon the propositions made in Virginia by the Baptists and Reformers for union, say that "similar motions are made in the State of Missouri." This is a mistake. A proposition for a conference has been made in the Pioneer, by Elder Jacob Creath. There has been no other "motion" that we have been aware of.—Missouri Baptist Journal.

We are sorry that the Journal treats the proposition so coldly. We insist at least, to give the proposition from bro. Creath a place in its columns and let its readers see what is being done. If it has yet been published in the Journal, up to this writing, April 20th, I have overlooked it. It can surely do the readers of the Journal no harm to see it. It cannot be wrong to labor for the great object that lay so near the Savior's heart when he offered that memorable prayer recorded in John xvii., that all who should believe on him through the apostle's word, may be one. They who labor sincerely for this, have the the sympathies of

† I use the word in no invidious sense.
all the holy and pure on earth; and at
the good beings in the unseen world, the
Spirit of the departed righteous, angels,
the Savior, and the Heavenly Father
are all their friends, and loom up to the
eye of faith as a mountain of consola-
tion and hope to encourage them on in
the noble work. I have no reference
to a union at the sacrifice of truth.—
There is evidently much error among
the friends of the Saviour. It is this that
divides them, and a conference of breth-
en in the Christian spirit for the pur-
purpose of abandoning these errors and
uniting upon the truth ought not to
meet with opposition. The matters in-
volved are of the nature of that that
brought the Redeemer from Heaven to
earth to suffer upon the cross. The
matter is of more consequence than many
think. May the Lord be very kind to
us, and bring us with all that love him
in truth and sincerity, into one body that
we may all be one, even as he is one,
and that with one mind and one soul we
all may worship him in the unity of
the spirit and in the bond of peace.
D. T. W.

CAMPBELLITES.

It is astonishing that men of intelli-
gence and moral worth, and also reli-
gious persons and preachers will persist
in calling the people who have taken the
Bible, and nothing but the Bible, the
word of God and not men, for their
guide in all matters of religious faith and
practice, Campbellites. And this as-
sumes a criminality that is shocking
indeed, when we remember that these
people have ever remonstrated against
this as untrue, and dishonoring to the
Lord Messiah, Jesus Christ the son of
the living God, whom alone they ac-
knowledge as their head and leader, and
after whom alone they are by divine au-
thority named. This is a palpable mis-
representation, and the parties persist-
ing in it, are criminal before God
and all just beings for misrepresentation.
It is painful to read in religious papers
this perversion emanating from high
places. It is an additional evidence of
the moral depravity of the age. Would
not these parties,—indeed, would not
all persons,—feel better if they would
speak the truth. The religious devotee,
whether preacher or layman, who in-
dulges in this perversion, is a melanchol-
ily object to behold. All good and well
informed people, look upon him as mor-
ally corrupt and criminal before God for
the wilful injustice he does Christians,
the followers of Christ, in calling them,
Campbellites, instead of by their true
name, Christian, which they love and
venerate above every name, and by
which they wish to be called.

J. T. W.

MEMOIRS of Elder Jacob Creath, senior, of
Lexington, Kentucky, by his nephew, Jacob
Creath, Junior, of Palmyra, Missouri.—Price
fifty cents.

This is a small duodecima of 58 pages in
in clear type and on good paper, and
put up in paper covers. It is not neces-
sary for me to say one word in commen-
dation of this little book; the name of
the venerable man whose memoirs it
contains, together with the no less worthy
and venerable nephew, Jacob Creath of
Palmyra, Mo. will give it a commenda-
tion far and wide, independently of any
thing we could say. I need only say, send
50 cents to Eld. Jacob Creath of Palmy-
ra, Mo. and he will send you by return
mail a copy of the work. The first few
pages will amply repay any one for the
cost of the entire work. The writer
has there evinced ability and true chris-
tian eloquence unsurpassed by anything
I have read. The work is valuable for
the historic facts it contains of the early
days of this Reformation. We bespeak
for it a wide circulation. It is worthy of
it.

SOMETHING NEW.

Life-membership in a Methodist Church,
purchased with money.

We learn from an article, in the Re-
view, that Andrew Johnson, President
of the United States, was recently made
a life-member of the Foundry Chapel
Methodist Episcopal Church, in Wash-
ington City, upon the payment of one
thousand dollars. This is a fortunate
investment, if that church is the church
of Jesus Christ, because all the acceptable
members of his church are sure of heav-
en. President Johnson has in a fair
contract and bargain, between the church
and himself, by the payment of one
thousand dollars, purchased that mem-
bership for life. The bargain is struck
and the money paid. We have not learn-
ed that there were any proviso or con-
ditions in it. We presume not. So,
the President is safe if that be the true
church. Little need he now care for
danger, all is safe. This is better than
the old Calvinistic doctrine of final
perseverance. He need have no man-
er of concern or un easiness, he is as
well assured now as when he gets there,
that he will land at the right haven,
provided only that he is in the right
ship. But that’s the question. Is the
M. E. Church the Church of Christ.
We have long since believed that she
was not. Time and observation but
strengthen that belief. The President
would have met with quite a different,
reception before the church instituted by
the apostles. “Thy money perish with
thee,” would have been the response.

To the Foundry Chapel Methodist
Episcopal Church in Washington city be-
long the immortal honor or shame, which
ever it may be, for pretendingly sell-
ing the gospel privileges for money—one
thousand dollars! We say pretend-
ingly, for no society on earth has the
right to receive, or demand one farthing of a
single human being for membership
in the church of Christ. This money
was illegally obtained, and not only so,
but under a false pretence. Gospel privi-
leges are not to sell. It is something
new under the sun.

D. T. W.

THE TWO GARDENS.

II. GETHSEMANE.

[Continued from page 67.]

The cup which he had prayed the father
to take from him, had now been drunk to its dregs.
A victim of injustice, and treated without mer-
cy, and forsaken by friends and by God him-
self, he felt his heart sink within him. Con-
sciousness of his own innocence was no sup-
port to him in this fearful hour. He realized
that the doom of the unforgiven sinner lay
just before him, and while such scenes were
just in view, no imagination can conceive
the torture of mind. Hence, as he sank down into
this awful pit, the whole universe became
black with the darkness of hell, and realize-
ing that he was dying the death of the sinner,
he said, “all is over,” and went down into ha-
des.

His sufferings on the cross closed the trial.
From the cross he passed into paradise, and
thence on the third day into this world again,
that he might assure his disciples that he had
arisen from the dead.

His death finished the atonement which he
was to provide for the world; and hence when
he exclaimed, “It is finished,” he saw that
his great work was accomplished; a work
that looked to the justification of the govern-
ment of God, and the salvation of the sinner.

In accomplishing this work it was neces-
sary that he should meet all the demands that
Justice had against the sinner, and yet save
him from the fearful consequences of his sins. These consequences we have seen were but two, the penalty and the guilt. The perfection of his atonement consisted in the fact that it offered a perfect or adequate life, and a perfect or adequate righteousness or character, the first of which saves from the penalty, and the last from the guilt of sin. Hence as the penalty and guilt are the two essential consequences of sin, so are the life and character of the victim the two essential elements of the atonement; and because these elements in Jesus were all that were required, his atonement is declared satisfactory.

After this analysis the application of the atonement becomes intelligible and easy. His life saves all from the penalty, which is immediate and violent death; so that, since his death, there has been no more sacrifice offered for sin. "Once in the end of the world hath he appeared to put way sin by the sacrifice of himself." Hence no man now dies, or offers a sacrifice when he commits sin. The penalty for sin was taken out of the way when Jesus died. This effect of the atonement all men, both good and bad, enjoy alike.

But the most important consequence of sin still remains. The guilt of sin attaches to the soul, though the penalty has been removed, or even though it has been suffered; for punishment cannot remove guilt, however severe or protracted. Nothing but righteousness can do this, and this the righteousness of another—the Substitute.

The application of the atonement, in regard to the penalty, is made on the principle of substitution; that is, in regard to the guilt of sin, on the principle of imputation. Hence we have in the atonement a substituted life, and an imputed righteousness. Through Christ's life and righteousness, which are substituted for the life and guilt of the sinner, the sinner lives and enjoys the remission of sins.

As under the law, every sinner had to offer his own victim, so under the Christian System, the sinner has to offer his victim. But now the same victim is appointed for all men. All men, therefore, are required to offer this victim before they can enjoy the remissions of sins. It becomes important, then, to know, how men may offer this victim, since Christ is not to be offered on an altar like that of the Jewish Institution. Still he must be offered.

We have only to apply the principles that obtained under the law to this case to see how men are to enjoy the benefits of this atonement. Under the law, on the conviction of sin, repentance was first essential to pardon; then the sinner was to take his victim, and making the victim the sinner, to offer it as an atonement. The life sacrificed saved the sinner from death, and the symbolical character of the victim secured a virtual remission of his sins. So now under the Christian system, on the conviction of sin, repentance takes the sinner back to God and to the altar of sacrifice, with his victim, now the Lord Jesus, whom he offers for his sins, and the life of Jesus saves him from death, and the righteousness of Christ becoming the sinner's imputation, the sinner lives while Jesus suffers the consequences of sin, as we have already seen.

The atonement of Jesus saving men from the legitimate consequences of sin, restores man to his original relation of favor and communion with God. Hence Eden is restored in the church, so far as man's relations with God are concerned.

There were other consequences following Adam's transgression which were not however legitimate, or direct, but consequential or remote, such as his expulsion from Eden, and the consequences which have befallen the race in its extra-Eden state. These are in general "the ills that flesh is heir to," such as trials, sufferings, pain, disease, misfortune, and death. These belong to man's extra Eden state, in a world suffering from the curse of God. From all these does Jesus propose to save the race through his atonement. All who accept and receive him, and obey and love him through life, are promised rest in heaven, where none of these ills are known. But all who reject him, will be freed, indeed, from the ills of this world, but only to suffer far greater ills in another.

Therefore, blessings here, and ineffable bliss and life hereafter in the heavens, are dependent on the atonement and to be enjoyed only through it.

As Eden, then, witnessed the ruin of the race and the curse of this world, so now Gethsemane witnesses the salvation of the race from all the consequences, both direct, immediate and remote, of Adam's sin in Eden, through the suffering of the second Adam in Gethsemane, and his death on the cross.

H. G.
THE TIME OF THE END.

Bro. Wright. Dear Sir:—I have been puzzled a great deal of late on the subject of time, and I must confess that I believe the true Israelite will know the time of the end, or Christ's 2nd advent previous to his appearing. Will you please give me some information on this subject. I know with the great mass of people extant, it is thought to be an utter impossibility of knowing anything about the time of our Saviour's return, and quote from Math. xxiv. 36. "But of that day and hour knoweth no man, no, not the angels of heaven but my Father only." Mark has this addition, "neither the Son." Some quote it thus, "of that day and hour no man shall know." If it read so there would be three parties prohibited from knowing. Man, the Angels, and the Son of God himself, but it does not read so. Surely, our Saviour is in possession of this knowledge since He is seated on the throne, and all power in heaven and earth is given unto Him. I can easily believe He did not know it at the time the question was propounded by the disciples, in Math. 24, but he goes on to tell of things that should come to pass, and refers us to "the abomination of desolation spoken of by Daniel, and that "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." These things the present generation has seen. Here we are commanded to "learn a parable of the fig tree: When his branches are yet tender and putteth forth leaves, ye know that summer is nigh: So likewise when ye shall see all these, know that it is near?" Then to make it still more impressive. He says, Verily, I say unto you, this generation shall not pass till all these things be fulfilled. My understanding of this is, that immediately after these days of tribulations, those wonders (the darkening of the sun &c.) should appear, and, that the generation seeing these signs, would not pass until He come. Those days of tribulation spoken of by Daniel also accord with the 42 weeks, or 1260 days of Revelation which is in the past. I think those days of tribulations with Justinian's decree, issued in the year 532, and ended with the Revolution of France 1792, being the war making power on the saints. In proof of my belief that the true Israelites shall know the time, I will quote the following: 1st Thess. v. 4. "But ye brethren, are not in darkness, that that day should come upon you as a thief." Rev. iii. 3. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." If this be reversed it will read thus. "If therefore thou shalt watch I will not come upon thee as a thief and thou shalt know what hour I will come upon thee." Again, Daniel xii. 10. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." In conclusion I will mention one more point connected with the subject, that I want more light on. It is the 2300 days of Dan. viii. 4. 1st. Where do they end? With Christ's second appearing or some other event? 2d. What do they measure? 3d. Where do they commence? with what date? I will venture the following, without any remarks, that you may know more of my belief on the subject. 1st. They end with Christ's 2d advent. 2d. They measure the Daily sacrifice and transgression both. 3d. They commence 433 or 434 B.C.

Your brother searching truth.

W. F. GIRDNER.

REPLY.

We hand the foregoing over to some other brother, who may be better posted in prophetic dates than I am. I have not perhaps given the subject that close thought and attention I should. I have to confess that I know but little as to the beginning and ending of these prophetic periods. If "the true Israel," in other words, all the acceptable worshipers of God, know the time of the end, they are, in my opinion, like angels' visits, few and far between. I know that that day will not come upon the saints unprepared, as it will upon the world, but as to their knowing the precise day and hour, not one, in our humble judgement, ever did or ever will know it. The same lessons we have on this subject, and all we have on the subject, were delivered to saints who lived eighteen hundred years ago. We have no evidence that any of them ever pretended to know the precise time. The great point was for them to be always ready, and it is that that should concern us. If we are ready, all will be well, whether we know the day or not; we will not be in darkness that it should come upon us unawares, or unprepared. If we should sleep many long years before his coming, he will wake us up when he comes.
There can be no fears on that matter. The Lord knows, and will then know, who are his, and they have nothing to fear. The great matter is to be constantly ready as we know not the day nor the hour our Lord will come. Still, I would not discourage any from the study of the prophecies. They were intended to be read and studied; and while we may not know the precise time, the day, month, or year on which our Lord will come, we may learn from them the probable time. As none knew the day of his first coming, so none will know the day of his second. But as there was a general feeling and expectation, from reading the old prophecies relative to that event, as to the probable time he would come, so there is now in reference to his second appearing. But as the people were disappointed in the manner of his first coming, so we may be in the time of his second coming. Mr. Miller, with hundreds of others, studied these prophetic dates, and believed they terminated in 1843, and that the Lord would, during that year, probably in April, make his second advent to our world. I read his calculations; I examined them, and was satisfied that the error, if any, was in the data from which he commenced, for the calculations were otherwise correct. Time has proven that he was mistaken. We had best not be too sanguine, as he and some others were on this subject, lest our errors produce infidelity. The Lord will come ere long, but we know not the day. Let us stand in constant readiness and it will be a glorious day to us when he does come.

The prophecies in reference to this event have been the subject of meditation and study for hundreds of years past. The saints have always read them with more than earthly interest, and wondered when these things would be. As the disciples when the Lord was on earth, wanted to know when these would be, so have all the disciples since. The anxiety is natural. Indeed it would be strange to be otherwise. The events of that day will far transcend in glory and grandeur all the events that man has ever conceived of. The men of faith and heirs of such great honors will crown that day, cannot feel indifferent as to the time. But the Lord has wisely kept that to himself, and has only given us signs through the prophecies that it draws near. Several periods have been fixed upon by writers as to the time, and among them is the present year,

1866. More writers have perhaps agreed upon this year, than any other period. The year 66 has been for many years, perhaps hundreds of years, looked forward to with intense interest. We are then living in a period of great interest to all the saints, glorious as to its results should it prove to be the time, but most fearful to all who are unprepared. The work for us to do, is to prepare men to meet the Lord by turning them from their sins to righteousness. The Lord is not slack concerning his promises, and we should be careful not to dishearten the people, by being too confident as to the time any prophecy will be fulfilled. Men have erred, this we know, and they may err again, we too may err.

Still we are willing to hear the views of brethren on this subject who may choose to write. If any one can give bro. Girdner the desired information, we hope he will do so.

We say again, don't be too positive. Remember, it is human, to err, and not divine. Let us not make our errors effect the truth of God. With pain I read the expression "I can easily believe He did not know it at the time the question was propounded." Bro. Girdner, I can believe no such thing. Let us be careful how we speak, and that we dishonor not out Lord. Do you ask me then, what I do with the passage, "Neither the Son?" I confess my ignorance as to its meaning. This I will do in reference to any difficult passage, rather than be dogmatic at the risk of presumption. This clause is not found either in Matthew or Luke, and it is said to be wanting in some Greek copies. It may be genuine, or it may not. I know nothing about it.

D. T. W.

"AFFILIATING WITH CAMPBELLITES."

"He that was known as Alexander Campbell, of Bethany, Brooke County, Virginia, lived long enough to hear nothing less surprising than a serious proposal, on the part of some Regular Baptists of Virginia, to form a union between Southern Baptists and the pes-tilent sect of which he was the founder and head. The Christian Index, of Georgia, thus clears its skirts of all participation in any such nuptials.

"A few weeks ago, Rev. Wm. F. Broaddon, D. D., of Virginia, proposed, through the columns of the Religious Herald, a friendly conference with the "Disciples," more properly known as the Campbellites, with a view of ascertaining whether the two denominations could be merged into one. We were greatly
surprised at such a proposition as this coming from such a source, or indeed, from any source. Taking it for granted, that the proposal would be still-born, we thought it needless to notice it. Since then, to our great amazement and deep mortification and grief, several of our brethren have expressed themselves in favor of the scheme: and our readers will be astonished to hear that even that staid and sober journal, the Religious Herald, seems to lend its influence to the movement. Matters have progressed so far that ten Commissioners on each side have been appointed to meet in Convention to adjust the terms.

"In regard to the expediency, propriety, or possibility of the union proposed, we have neither time nor space at present to give an extended expression of our views. But as we deem it important that our position should be known immediately, we take occasion to say, that we are utterly opposed to the movement, and that unless a change should take place in our opinions,—such as would be well-nigh miraculous,—we shall never cease to regard the proposal of the union spoken of, as a great misfortune, and the union itself, should it ever take place, as a most frightful disaster to the Baptist denomination. If one or more of the "Disciples," or, indeed, all of them, come to us as individuals, and convince us that they are new creatures in Christ Jesus, and say that, having adopted our views, they wish to unite with us, we shall be glad to receive them after baptism to membership in our churches, as we would all the rest of the world."

REMARKS ON THE ABOVE.

We cut the above from the New York Examiner and Chronicle, of March 15th, and place it on our pages as a part of the history of the times.

The editors of the Examiner and Chronicle indorse the extract taken from the Christian (2) Index, and characterize the Disciples of Christ as a "pestilent sect." Let us analyze this language, and see what the editors of the Examiner and Chronicle mean. The word pest, which is the root, means a plague: pestilence; a fatal epidemic disease. Anything very noxious, mischievous, or destructive: the tale-barer, the gambler, the libertine, the drunkard, are pests to society. Pestilent: producing the plague, or other malignant, contagious disease. It also means troublesome, making disturbance, corrupt, etc. In the estimation of these sage editors, therefore, the Disciples are a noxious, mischievous, destructive, corrupt, and troublesome "sect," and deserve to be associated with other pestilent fellows, such as tale-bearers, gamblers, libertines, and drunkards. We have no doubt the "Disciples" have been very troublesome to these gentlemen, in these many years; and that they are at this time considerably troubled! We shall use no harsh epithets toward these Baptist editors; but shall content ourselves with two quotations from the Word of God: "You know not what manner of spirit you are of?" "If any man have not the Spirit of Christ, he is none of his." We use no railing accusation, but simply add: "The Lord rebuke them."

But, inasmuch as Mr. Campbell had so recently died, common courtesy would or should have dictated other and more polite terms in which to have spoken of the distinguished dead, than "he that was known as Alexander Campbell, of Bethany, Brooke County, Virginia."

But what are the terms of union offered by the Christian Index? They are briefly:

1. The Disciples must go to the Baptists "as individuals."

2. The Disciples must convince them (the Baptists) that they (the Disciples) are "new creatures in Christ Jesus."

3. The Disciples must adopt their views and express a desire to unite with the Baptists.

4. The Disciples must be baptized; and, having complied with all these requisitions, they will gladly receive us to membership in their churches, "as they would all of the rest of the world!"

We have but little to say with reference to these terms, except that no Disciple, who understands and has obeyed the Gospel, could or would accept of them. They are simply an insult to every follower of Christ. And we state candidly that, if, all Baptists were like the authors of these extracts we have copied, a union with them would be anything but desirable; indeed, it would be impossible. These men are alarmed! They are afraid of some "frightful disaster to the Baptist denomination." The denomination is dearer to them than Christian union. They regard not the prayer of Christ, that all his people might be one, as he and the Father are one.

We have no idea of a union between the Disciples and Baptists; as a denomination. Christian union will sink the denomination, and all be simply Christians.—Disciples of Christ. We pray for such a union as this, of all God's people, and shall oppose any other.—Messianic Banner.
REPORT FROM BEETHREN.

The Meeting in St. Louis, of which we spoke in our last, closed on Friday evening, March 23rd, with some 22 additions to the church.

CANTON, Mo., April 4th, 1866.

DEAR BROTHER WRIGHT: I drop you a few lines this morning. I would have written sooner, but I have been too busy at work ever since I returned from Gallatin. I rested but a day, after reaching home, and commenced a meeting here, which resulted in 51 additions. At the close of the meeting here, I commenced at La Grange, in this county, and have just closed with 9 additions. I held a interesting meeting in Richmond the first week in January, with 10 additions. Two joined at Gallatin after I wrote you, making 47. One gentleman—quite a prominent man—came to me while I was in the water—made the confession, and was baptized. The following is a summary of my labors from January 1st, to April 1st, which you may publish:

<table>
<thead>
<tr>
<th>Place</th>
<th>Additions</th>
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<tr>
<td>Richmond, Mo.</td>
<td>10</td>
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<tr>
<td>Canton</td>
<td>40</td>
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<tr>
<td>Gallatin</td>
<td>47</td>
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<tr>
<td>La Grange</td>
<td>9</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>126</strong></td>
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Most of these by confession and baptism.

B. H. SMITH.

LONDON, Neb. March 29th, 1866.

DEAR BROTHER WRIGHT: I have just closed a second meeting at this place with ten additions. Upon my first visit I found only one brother, all others being either Methodists or non-professors. I leave an organization of 29 zealous members. During the meeting I was most bitterly opposed—misrepresented, slandered, and threatened, but God granted victory to His Truth, and Methodism, in this place, is doomed.

The cause of our Blessed Master is rapidly gaining ground in this Territory.

Your friend and brother,

R. C. BARROW.

PHARIE-HOME, Mo. March 1st, 1866.

BROTHER WRIGHT: I have just closed a three days' meeting at Louisville, Mo., resulting in 7 additions—5 from the world and 2 from the Missionary Baptists. All praise and glory to Him from whom alone I still get all my authority to preach the original Gospel to a perishing world.

I am living in a land almost destitute of Bible teaching and preaching; our preachers have selected other fields of labor, and the churches are dying for the want of the “Bread of Life.” Can you not send us a few faithful working men, whom the Lord Jesus Christ, alone has authorized to preach the ancient Gospel, independently of human legislation, and co-operate earnestly with us in building up the crumbling walls of Zion and crowding her celestial courts with hosts of ransomed guests?

A few noble, zealous preachers could do a mighty work in this part of Mo. We hear the solemn question almost daily: “Who can we get to preach for us this year?” but echo answers who? We have no one preaching in the counties of St. Charles, Warren, Lincoln, Pike, Montgomery, Audrain and Callaway save Bros’ Timothy Ford, E. V. Rice and myself. Along the line of the North Mo. R.R. a few devoted, practical self-sacrificing men could soon give the cause of Christ such an impetus, that the Bible alone would be adopted, Jesus acknowledged and Heaven sought as the final Asylum for all! I hope some of our zealous Evangelists in pursuit of more genial homes will locate along the line of this Railroad, and sow the life giving seeds of Immortality broad cast over Missouri’s wide spreading acres, and help us to beautify the landscape with the flowers of paradise while the celestial aroma cheers us with its health giving fragrance, and inspires us with thrilling thoughts of Home and God! Fraternally,

D. M. GRANDFIELD.

Since writing the above 6 more have been added.

D. M. G.

LETTER FROM KANSAS.

BACHELOR, Riley Co. KANS.

March 17, 1866.

BROTHER WRIGHT: If you know of any of our preachers able to contend earnestly for the faith once delivered to the saints that would like to find a home with us out in Kansas, we would like that he would come on soon, as we need a preacher and could employ one a fourth of his time at this place, and there are other places destitute of preaching near here. This is a good, healthy country, and destined soon to be a great place of business. We have preachers employed to travel through Kansas and preach, but they get tired and turn back here, before they get out this far. We live nine miles from Fort Riley, up the Republican river, near Bachelor. Yours in Christ.

D. BRANSCOM.

MARRIED.

In Trenton, Mo., at the residence of Col. J. H. Shanklin, on the 5th of April, 1866, by Eld. D. M. Turney, Mr. Clement A. Conrads and Miss Ann Eliza Lowen, both of Trenton, Mo.

ERRATA. In the Autobiography of Eld. Jacob Creath, No. 1, in the March number of the Pioneer, page 87, second column, read 17th of January instead of “the 7th.” Also, on page 88, and first column read St. Tammy Ferry, instead of St. Tower; McKerrin river, instead of McIlvain; and Cabell county, instead of Cabell County.
LECTURE. III.

In the first chapter of this book our expectations are raised high in consequence of the Lord's promise to his Apostles. To endow such men as they were instantaneously with wisdom and power, paramount to the wisdom and knowledge of all the philosophers, statesmen, and rulers of the earth, is marvelous beyond exaggeration. They were to have power to speak in languages they had not known, and to display wisdom, that should confound governors, and kings, without the necessity of premeditation. He had commanded them to wait in Jerusalem for the immersion of the Holy Spirit, after which they should have power. Accordingly:

"When the day of Pentecost was fully come, they were all with one accord in one place"—the temple. See Luke 24:53. By what authority it is assumed that Pentecost was commemorative of the giving of the law on mount Sinai, I am unable to ascertain. "It is remarkable that the day of giving the law was celebrated throughout the Jewish ages, without one word in the Old Testament to indicate that it was designed to commemorate that event," McGarvey. Here is an admission that there is not "one word" in the Old Testament to indicate its design to commemorate that event. It was not observed to commemorate the giving of the law, unless, two things were commemorated by it. The law requiring its observance is the place to learn the manner and purpose of its observance, one would naturally conclude. "And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end." Ex. 34:22. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. "Lev. 23:16. "Seven weeks shalt thou number unto thee: beginning to number the seven weeks from such time as thou beginest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free will offering of thine hand, which thou shalt give according as the Lord thy God hath blessed thee. And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite that is within
thy gates, and the stranger, and the fatherless, and the widows, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these Statutes."—Deut. 16:9–12. The passover feast was regulated in the time of its observance by the date of the month. The feast of Pentecost, by the ripening of the grain in the field. Jesus our Passover was sacrificed at the time of the Jewish passover. He arose from the dead the third day after his death, or on the day after the sabbath, as the first fruits of them that slept. From that count until seven sabbaths are passed, and the day after the last one of them will be the fiftieth day, or Pentecost. This would bring us to the fifty third day after Jesus's crucifixion. The passover was to remind the Jew that the first-born of man and beast belonged to the Lord. In like manner, the feast of weeks was to remind them that they were bondmen in Egypt. Heb. 16:12. From all the foregoing, and more that may be said, we are safe in concluding that there was no divine authority for observing Pentecost as commemorative of the giving of the law.

"They were all with one accord in one place." The frequent reference to the harmony of the disciples as one of the leading characteristics of the followers of Christ should admonish us of the evil of division. One reason doubtless for their unanimity was singleness of the purpose for which they were together, uniting men is to have before their minds one object at a time. There was before the minds of the apostles on this occasion, the Savior's promise of the immersion of the Holy Spirit. For this they could consistently, and properly pray. This no one can now do, unless he can find a necessity for new revelations, and performing miracles. They were to speak with new tongues, to lay hands on the sick, and they should recover, and to drink deadly poison, and receive no harm from it. These things no one can now do, because no one has been immersed in the Holy Spirit who is now living. The power with which they were endowed was for the confirmation of the word of truth. That word of truth has been confirmed by mighty signs, and wonders, and divers miracles, and gifts of the Holy Spirit, beyond the power of men to overthrow. The prayer by the apostles for the baptism of the Spirit was in expectation of being invested with miraculous power. Can any one now pray intelligently for the same thing? Do we need new revelations? confirmed by miracles. According to God's divine power, as manifested through the inspired apostles, "all things pertaining to life and Godliness" have been given to us. If new revelations were now given they could not belong to either life or godliness. If they belong to neither, what profit could there be in them?

"And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting." The sound came from heaven, not from beneath. The sound filled all the house. The sound was like a rushing mighty wind. There was no wind there. The pronoun they in its immediate connection here refers to the apostles. These are they to whom the promise was primarily made for specific purposes as we have already seen. The sound which filled the house may have been produced by the Holy Spirit, but it was not the Holy Spirit surely. And there appeared unto them cloven ton-
It was not necessary to the fulfillment of the Savior's promise that any should be immersed in the Spirit except the apostles. That they should possess power to speak with tongues or languages they understood not is seen in the extent of their commission. They were to preach the Gospel to every creature, and to all nations. When the Lord gave them this commission, had he said nothing about giving them the power to proclaim it, they would most naturally have thought themselves unable to obey the commandment. The apostles received power by the immersion of the Holy Spirit to speak in languages they had not learned. No man in these days possesses the power except by the process of learning, to speak in any language. This was the second, and certain proof of their immersion in the Holy Spirit. The cloven tongues of fire were seen by the eye.

The speech in numerous and various languages was heard, and it was this chiefly that caused astonishment in the devout Jews who were at Jerusalem from every nation under heaven. They said, "Behold are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" we do hear them speak the wonderful works of God. The theme on which they spoke was calculated to make an impression on their minds favorable to the apostles. They spoke of the wonderful works of God. They must have spoken of something with which the minds of their hearers were familiar. The hearers called it, "the wonderful works of God." What they said, may be similar to Steven's speech, recorded in the seventh chapter of this book. By some means that we may not ascertain, these devout foreigners learned that the apostles were Galileans. This knowledge added to their
confusion and amazement, when they heard them speak in their native tongues. They could not account for what they saw and heard by any knowledge of philosophy or jugglery they had acquired in countries whence they came. How can it be accounted for now, with out admitting the immersion of the apostles in the Holy Spirit? In the presence of the divine testimony to the manifestations of an immersion of the Holy Spirit, how dare any one affirm an immersion in the Spirit, in the absence of the manifestations of it? From the narrative we learn the uses of the immersion in the Holy Spirit. What are the uses claimed for a modern immersion in the Holy Spirit? The Mormons alone of modern Protestant sects claim the power to do the same things that were done by the apostles. All Protestants properly regard them as impostors.

The immediate effect of being immersed in the Holy Spirit gave power to the apostles to speak in tongues. This did not convert them to the Lord, because they were believers in him before that Pentecost. Inspiration, or the power to work miracles, is not known to have ever converted to the Lord one, who was the subject of such divine power. The absurdity of the contrary view is seen in the case of Balaam and his donkey. Numbers 22d chapter. Balaam was a wicked man, but at the same time a prophet of God. In his own heart he desired, and at the request of Balak, tried, to curse Israel. Three times he made the effort, and as often blessed them. And when Balak became offended at him for not cursing them, he replied, if Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of mine own mind, but what the Lord saith, that will I speak." Numbers 24:13, and 23:26. Balaam was compelled to speak what he did, and could not speak differently, because he was inspired. He lived a wicked man, and perished among the enemies of Israel on the field of Battle. He gave utterance to a remarkable prophecy concerning the future history of Israel. All this did not convert him to God. Balaam's donkey spake with the voice of a man, and rebuke the madness of his rider. Does any one think that converted him to the Lord, or was an evidence of the forgiveness of sins? And yet some pray for a baptism of the Holy Spirit in this hope. The apostle Paul declares, "though I speak with the tongues of men and of angels * * * * and have the gift of prophecy, and understand all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, and have not love I am nothing." Do men in these days know what they are praying for, when they beseech God to baptize them in the Holy Spirit and fire? Can an intelligent Christian be so faithless in the divine efficiency of the word of God already revealed, as to think another revelation were given, would it, could it differ from the present one, and be true?" The spirit searcheth all things, year the deep things of God * * * * * * * * which things also we speak, not in the words which man's wisdom teacheth, but which the Holy spirit teacheth, comparing spiritual things with spiritual." 1 Cor. 2:10—13. According to this language if a new revelation were made it would not belong to the deep things of God, nor of any thing pertaining to God concerning salvation.

It was what the multitude saw and heard on Pentecost that amazed them, and caused them to marvel. It was not
what they felt in themselves that caused their excitement. It is not what a man feels in himself that furnishes evidence of pardon. The man who searches his own heart by the light of the word of God will find himself a sinner before God. If he desires acceptance with God he will do what His word directs, and believing the word of the Lord, he will find in it the evidence of forgiveness. That proof also he will treasure up in his heart. To the testimony or witness in himself, that has been transferred to his heart from the word of God, will he appeal for assurance of divine approbation. Men’s feelings fluctuate often with the changes of the weather and the seasons, but the word of the Lord is the same, yesterday, to-day, and forever.

An immediate effect of the immersion of the Apostles in the Holy spirit on the people, was to amaze them, put them in doubt, and cause some to mock, and say they were full of new wine. Peter’s reply to these difficulties will be noticed in the next lecture, if God will. Meanwhile dear reader, do not wait, expecting some miraculous display of divine power externally or internally for your salvation besides the Gospel already revealed, by the Holy Spirit sent down from heaven. But yield at once to what all admit God has commanded in His precious word. Or if you have enlisted in the service of Christ, obey his directions as confirmed by mighty signs and wonders, to the close of your pilgrimage and when he comes again he will accept you into everlasting habitations.

J. M. HENRY.

SERMONS TO YOUNG PREACHERS.

NO. V.

The following conclusion of an address to a mixed congregation of religious sectaries, may afford you some idea of what was intended in my last by proclaiming reformation to a people, and arguing with them on their own concessions:

"You acknowledge that God the Almighty, the Omnipresent, the Omniscient, created you, preserves you, and sent his son to save you; and yet you fear not his omnipotence, regard not his omnipresence, and think to conceal yourselves from his all-seeing eye! He preserves you, and where is your gratitude—where your affection for him?

Do you not owe him everything and will you not give him even the homage of a grateful heart? And you say he sent his Son to save you, and will you reject the message of his love, and refuse submission to him that died for your sins and called you to honor and immortality?

Can you think he created you for no purpose, with no design, and that he feels no interest in you? Why, then, has he built the universe for you? Why does he make his sun shine upon you, and send you the rain and dew of heaven?

And what regard to him do you show. How many thoughts do you give him every day—how much of your affection does he share? Has he given you eyes to see everything but his wonderful displays of himself—ears to hear everything but his voice—a tongue to speak everything but his praise—and a heart to feel everything but his love? Which of your appetites and passions, and evil habits are restrained by the fear of him? What energies of your nature are called forth by your veneration and love for him? With what fear does his frown, his indignation fill you? And with what love and ardent desire do his promises inspire you?

You acknowledge the Bible to be his
they neither warm, nor cheer, nor purify your hearts; that they are but the shadows of truth, and that in feeding upon them, you only feed upon the wind? 

Have you ever felt the power of the love of God? have you ever breathed in an atmosphere perfumed with the fragrance of his grace, while contending for your speculative abstractions? Does not experience teach you that you seek the living among the dead, when you visit the sepulchres of the sectaries, when you look for salvation in and through their speculations? These opinions for which we now contend, are the ghosts of departed philosophers, who could not find peace in their lifetime, and now cannot rest in their graves. 

Will you not, then, eat the bread of God, and drink the water of life, by coming to Jesus and receiving him as the Son of the living God; and the Savior of men? Has he not taught you that none can reveal the Father but himself; that none can know the Father but he to whom he reveals him? Why then will you not come to him and learn from him seeing that he has told you that he alone can teach you—that he alone can reveal the Father to you? 'Tis vain for you to go to Moses, to those who preceded him; and it is still more vain for you to go to those who have succeeded the apostles, and who have endeavored to supplant them by new theories, to know the living God and his son Jesus Christ which is eternal life,” as he has taught you.

Do you not acknowledge Jesus to be the Great Prophet, the great high Priest, and the Almighty King of his own kingdom? If he be the Great Prophet, why not be taught by him? Moses would have rejoiced to have lived under him, and yet you would rather be under Moses or Calvin than under this Great Proph-
et. May he not say, "If I be your prophet, where is my honor? Do you sit at my feet? Do you hearken to my voice? Do you take your lessons from my instructions? Do you think that I speak less clearly, less intelligibly, less forcibly, less authoritatively, than your compers?" Yes, were you to be asked these questions, what answers could you give?

You say he is your High Priest. Have you reposed confidence in his sin-offering? have you fled to him as your intercessor? have you been reconciled to God through him? If not, call him not your High Priest, for he is not. By one offering of himself he has perfected the conscience of all them who obey him. If by him you are not reconciled to God's government, to others he may be a High Priest, but to you he is not. Had you come to him as your High Priest you would have found peace with God, and you would have rejoiced in him as your shield and hiding place.

But you say he is the King eternal, immortal, and invisible, and he is your King. Then you obey him; then you must submit to his government. But have you vowed the allegiance to him? When and where? when did you make the vow? when did you enlist? when did you say, "Your God shall be my God, and your people shall be my people?" Tell me when did you make this vow? And tell me, did he receive you into his kingdom? If so, surely, you must wear the livery of your master, and bow to the ensign which your King has raised.

"If I be your King," may he not say "where is my reverence and where is my fear? Are my commands obeyed—are my instructions regarded? Do you expect me to promote and honor you in my kingdom without any proof of your loyalty? Who has ever done so? Who has ever rewarded cowards, traitors, and neutrals, except with chastisement? Call me not Lord, Master, nor King unless you regard and honor me as such."

No my friends, unless you act consistently with your convictions and concessions, better, infinitely better, you had made none. You only treasure up wrath against the day of wrath and revelation of the righteous Judgment of God. You had better remember that the King has declared, he that knew his Master's will, and prepared not himself, shall be beaten with many stripes. And, adds he, "Bring out these mine enemies, who would not that I should reign over them, and slay them before my face."

But you must obey or perish. This is his decree. You say that God is the God of truth; that he cannot lie; that heaven and earth may pass away, but his word can never pass away. Tell me who has proved that God has ever failed to honor his own word? What promise or what threat has he uttered which he has not made good? None, none. Individuals, families, cities, nations, a whole world perished when he threatened it. Remember the fall of Adam, the curse inflicted upon man and upon woman, upon the old world, upon the sons of Hain, the cities of Sodom, Geomorrah, Babylon, Nineveh, Jerusalem—upon the Canaanites, the Egyptians, the Chaldeans, the Medes the Romans, the Jews, upon the anti-christian nations of Europe. And he that said, "In the day you eat thereof, dying you shall die;" who said, "Yet one hundred and twenty years and the whole world shall be drowned," has said, that "he who hears the gospel and disbelieves it—that he who knows not God, and obeys not the gospel, shall be punished with everlasting destruction from
the presence of Lord and from the glory of his power." Do you believe this and acknowledge that God cannot lie, and will you promise yourselves impunity in your disobedience?

And are you not disobedient to the gospel? What, do you ask, "Can a person disobey the gospel?" If the gospel be all promise and no command then you cannot disobey it. We never talk of obedience, but when there is a command. And certainly nothing can be more unequivocal than that God "commands all men everywhere to reform;" that the "obedience of faith," and "obeying the gospel" are common expressions in the apostolic writing. Yes, certainly, you have read that God commands all men everywhere to reform; and he that has not obeyed this command, has not obeyed the gospel, and is a rebel.

It is not the ten commandments, but the new commandment which will condemn you. Yes, this is his commandment, that we should believe on his Son Jesus Christ; and the condemnation now is that you obey not him whom God commissioned, but "that you love darkness rather than light."

To command men to reform is a proclamation of mercy—yes, it is the gospel. For who proclaims reformation, without forgiveness? It is not God. When he commands reformation, it implies forgiveness—it is "that your sins may be blotted out"—it is "that times of refreshing from the presence of the Lord, may come upon you"—it is "that he may send Jesus a second time to your salvation, to raise you from the dead, and to induct you into eternal life." And again I ask, are you not disobedient to the gospel? Have you turned to the Lord? And what is the proof of it? Nay, rather what is the first act thereof? Have you put on Christ? In one sentence, have you been immersed into the name of the Father, and of the Son, and of the Holy Spirit? Have you, or have you not? If you have not obeyed the first commandment of the Great King. For that reads, "Reform, and be immersed for the remission of your sins."

Now what is your excuse?—Ignorance you cannot plead, for you have the oracle. Inability you cannot plead here is water; pollution need no excuse, for the clean need no washing. Would you make your sins a reason why you should continue to sin?—your former disobedience a reason why you should always disobey?—your want of disposition a reason for continued indisposition? Would you disobey to-day, because you disobeyed yesterday; and will you promise to be more doleful, and more obedient to-morrow than you are to-day? Will the Lord be more gracious to-morrow, than to-day; and will it be more easy for you to shake off the dominion of sin when it has longer reigned over you, than it is at this instant?

If you did not say, you believe in the divine mission of Jesus, that he is the Son of God, the Savior of sinners, I should not thus address you. But this you confess. And this is the very reason why your sins are so grievous. Because you say, "We see, therefore your sins remain." Tell me not that you want a better heart, better feelings and more assurance of God's favor, before you obey. This is all a deception, a delusion. How could a disobedient heart become better by continuing disobedient? How could you expect better feelings while rebelling against Jesus? How can you expect any more assurance of the divine favor, while you trample under foot the pledges of his love, which he has given. Nothing
exposed himself unduly to the cold morning air, he suffered a severe chill, and was for two or three weeks confined to the house. Recovering from this, however, he appeared again at church, and seemed as if for the occasion, to have had his mental and bodily vigor so renewed, that he delivered a most interesting and able discourse, with more connection of thought and with clearer intonation than he had been able to do for several years. It, in fact, reminded me then of some of the best efforts of his prime. His theme was one upon which he was ever most eloquent—the dignity and glory of Christ and the completeness of his redemption—a fitting subject for the close of his long and faithful ministry of the gospel; for this proved to be his last discourse.

Soon afterwards, his feebleness increased again. He contracted a cold, and during the month of January was confined to the house and was under medical treatment. Improving somewhat, and his presence being much desired on the occasion of the ordination of two additional Elders of the church at Bethany, on the 11th of February, he came over in a buggy and assisted in the ceremony, making a few appropriate remarks. He had even proposed to deliver a discourse on the occasion, at the opening of the meeting, but his voice was so feeble when he attempted to read out the hymn, that Prof. Pendleton, the acting Elder, went up and dissuaded him. This solemn occasion was destined to be the last time of his attendance at the house of God.

His weakness continued to increase gradually. Had slight feverishness, not very regular in character. At night, occasionally, oppressed breathing—seldom any pain—some bronchial irritation and general debility. At times, the presence of particular friends, and the introduction of subjects in which he took a special interest, would rouse him to much of his former vivacity. Such revivings, however, due, doubtless, to momentary excitement of the intellectual powers, were but transient in their duration, like the beams of the setting sun from amid the clouds of the west. The night with its privations and sorrows, steadily approached. After some time, appearing faint from the exertion of rising and dressing, his family attendants thought it best for him to remain in bed, to which arrangement, in spite of his desire to be up, he assented with that cheerful acquiescence which he had ever yielded to the wishes of
Funeral Address.

It was very touching indeed to see how gently he yielded during the whole period of his failing health, to the wishes of those about him, denying himself daily his accustomed rambles, to which he seemed still so much to feel himself entirely equal. No less so was it to witness his entire resignation to the will of God, and to hear his frequent expressions of gratitude to God, and admiration for his wondrous works both of nature and of grace.

Nothing can be more interesting than the records of the parting hours of those who have been distinguished for their attainments in reference to the future and the unseen. We listen with eagerness to the last words of those who are just on the verge of the spiritual world, and who may be thought to gain and impart some revelations of its untold secrets. It is, indeed, partly on this account that we are privileged beyond the common walk of virtuous life—quite in the verge of heaven.

It was indeed a high privilege to be admitted to witness the Christian graces and the faith and hope of the gospel so fully displayed, as during the few closing days of his whose honored remains are now before us. Fully conscious that he had not long to live, he remained cheerful, undismayed, and even joyous, abounding in thanksgiving to God. It was indeed gratifying to see how firm he was in the faith, how wonderfully patient in suffering, how wholly free from the slightest murmuring or complaint, or even transient fearfulness. He felt himself engaged, indeed, in a mighty struggle, which was protracted through many days by the native vigor of his constitution, but he manifested no symptoms of dismay. Suffering little positive pain, though much discomfort, he was still pleased to see his numerous friends day after day as they called to visit him, receiving each with a pleasant smile of recognition, inquiring kindly after their health, and courteously inviting them to take a seat near the fire. Characterized as he ever had been by the genial and urbane manners of the true Christian gentleman, he forgot not for one moment his usual habits, but was, throughout all his illness, ever more thoughtful for others than for himself.

Time will not permit to detail the incidents or the utterances of these days and nights of languishing. At times a brightening gleam of renewed intellectual power. Again a wandering—he was away from home—anxious to be home; often asking those around him when they would start for home; yet gently acquiescing in the reply of "presently." It seemed as if, conscious of the event, the struggle for life had, in his fancy, assimilated itself to the discomforts of a toilsome journey. He longed to be home—to be at rest—and to have those he loved to go with him. Sometimes awaking from a sleep, he surprises those present with his eloquent utterances of sublime and lofty thoughts—appropriate quotations from the Sacred Writings and the Christian poets—joyful confidences in the truths he had believed and taught—sweet memories of his life and labors, traced from youthful days. Thus he gradually sunk—slowly, laboriously, yet patiently, grandly, until during the last day and night preceding, his increasing difficulty of enunciation and his failing strength disabled him from speaking, unless briefly to thank those who ministered to him for their kind offices. On the Lord's day, he was apparently unconscious, breathing with difficulty and with failing pulse; but as evening came on, his breathing became easier, and at 40 minutes past 11 just as the Lord's day, in which he had always so greatly delighted was about to close, he, too, finished his course, and gently expired.

And now he sleeps. No more shall we behold that intelligent countenance, beamimg with a smile of kindly recognition. No more shall we hear that beloved voice in courteous greeting, or in lofty discourse upon themes of eternal interest. No more shall we clasp his friendly hand in love and fellowship. No more shall we see that commanding and venerable form. He sleeps. In the language of the world, he is dead, but in the language of the Savior, he only sleeps; for he rests in hope. Death—true death, is separation from God; and hence they who live in the pleasure of the world, are in reality dead while they live. "Our friend Lazarus sleepeth," said Jesus, "and I go that I may awake him out of sleep." "I am the resurrection and the life," said he at the ancient Bethany, "he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Doubtless there is a resemblance between death and sleep. But is it the supposed unconsciousness? Is it the supposed unconsciousness?
defence and restoration of the pure primitive gospel and its institutions, that he lived and labored during these eventful years; and we know to how large an extent he has left the impression of his power upon the religious denominations of Christendom, both Catholic and Protestant, as well as upon the skeptical and unbelieving world.

Nor is it necessary to speak of his private character to you his relatives and friends and neighbors, who have so long known and loved him. No husband—no father could be more affectionate—no neighbor more sympathizing or more kind. There is however, one trait in his personal character which I must briefly mention as one truly worthy of admiration, I mean his condescension to his inferiors—Possessed himself of the most splendid abilities; the peer of earth's highest and noblest ones. he was ever wont to receive and address the lowest and most ignorant in a manner most courteous and respectful. Realizing as he did the innate dignity of that human nature of which the Son of God took part, he slighted and repulsed no one, however humble his sphere in life, however rude and uncultivated his mind or manners. He had for all a pleasing word; a kindy greeting; and in all a sincere and heart-felt interest. Often have I admired this beautiful feature among the varied excellencies of his moral nature, revealing the kindest human sympathy, and rendering him ever a true example of the accessibility and humility of the Christian. To the young how engaging he was! How interested in their education and improvement! How earnest to promote their progress and their welfare! How sedulous to impart and cultivate moral and religious principle! Alas! it is the grave alone that could silence those kindly counsels, and render that noble nature accessible no more.

For now he sleeps. In Christ, he soundly and sweetly sleeps. As has been sung of one glorious in military renown.

seeming unconsciousness real? Or are we not conscious of taking rest in sleep? Are there not many states of unconsciousness as stupor and catalepsy, which are not sleep, and are they not distinguished from sleep by the possibility of awaking? Is it not the possibility and the facility of the awaking that is the characteristic of sleep? And if death be sleep, is it, not that there is here also an awaking, and that it is so called because of the resemblance? Death is indeed a sleep because there is the hope, yea, the certainty of the awaking. And as we go to sleep, with out fear, at night, because we confidently expect to awake in the morning, refreshed, and with all our faculties and feelings, so may we sleep also in Jesus, assured that in the morning of the day that shall "dawn upon the night of the grave," we shall awake in his likeness, and with all our friendships, our sympathies, our characters, and hearts unchanged. This is no theory, but a fact demonstrated by the resurrection of Christ himself with all his former human love for his disciples; his special regard for Peter; his thoughtful cares and teachings; his parting blessing; his spiritual gifts; his continued intercession.

Thus has our revered friend and brother fallen asleep in Christ. In regard to his character, it is unnecessary to speak particularly now. His public character is known to the wide world. His name is known—his influence has been felt in the most distant lands in which our vernacular is spoken. And we all know how incessant have been his labors for the spread of the truth in the earth, and for the promotion of the best interests of humanity. From the hour when fifty-six years ago, he delivered in a grave on the farm of Maj. Templeton, eight miles this side of Washington, his first discourse, and fully realized his mission as a proclaimer of the unsearchable riches of Christ, how arduous have been his efforts and how unremitting his toil in the blessed cause of the Redeemer! His text, in the first occasion, was the close of the sermon on the mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock." It was upon that rock of obedience to the divine commandments, that he himself ever sought to build, and taught men so; and he has been justly accounted great in the kingdom of heaven. It was for the
spirit of God upon the human mind: but I confess I have not been able to do it. I am conscious that I believe God's truth, that I love and worship him, and of certain emotions and fruits of the spirit, but am unable to distinguish between the two operations. There are four great Religions of earth, which embrace the entire race of man, to wit: Heathenism, Judaism, Mahometanism, and Christianity and its corruptions or ramifications. These religions are all believed and practiced or obeyed and enjoyed by all their different votaries or professors. Not one of them can be enjoyed before they are received, believed or embraced and obeyed. If the three first named religions have been and can be believed and practiced without any supernatural assistance, or previous operations before faith to produce faith and spiritual grace, why may not the Christian Religion be believed in the same way and obeyed? Is it because the Christian religion is more difficult of comprehension than these other religions, that we need these specialities to understand it and do it? It is a dictate of common sense that all religions must be credited and obeyed to be enjoyed. All religions consist of certain things to be believed and done before they can benefit us. The Christian religion is certainly not the most unreasonable and mysterious religion in the world.

In April 1817, the McKerrin Baptist Association met at Ready Creek Meeting house in Brunswick County, Va., about thirty miles from my father's house, and he was expected there on his return from one of his tours of preaching, and a number of other preachers. I thought I would go to it and see if I could not find some relief from the great mental agony in which I had been so long confined. I went. I heard them preach. I listened attentively but obtained no ease. On Lord's day at the close of the last sermon, old Father James Shelburn, the father of Silas Shelburn, gave an invitation to persons in distress to come forward to be prayed for, and remarked that all those who came up to be prayed for at the last Association, one
year ago, had obtained a hope, and had been baptized, and some of them were then preaching the Gospel, and named his son Sidas Shelburne and James Jeffries. While he was giving the invitation, the thought flashed upon me like vivid lightning, that I could not live another year in the mental distress under which I had labored for years, and which grew worse instead of better, and that, that was my only opportunity for deliverance, and I found myself pressing through the crowd, going to the pulpit to be prayed for, and my face suffused with tears, and with a heart as full of trouble and deep distress and anxiety as it was possible for me to be in and live. It did appear to me then as plain as daylight that if I had to live another year in that condition, I must die before the expiration of another year. I therefore concluded to try the prayers of the preachers, as my own had proved so unsavory for so long a time. This was the only time I ever went forward to be prayed for. There was great excitement and rejoicing among the preachers on my own account as well as on my father's account. They had known me from my infancy and they caught me, and welcomed me to the mercy of God, third Sunday in May, 1817. I was im- pressed by my own father in the presence of a large concourse of spectators where I had lived from my earliest childhood among my schoolmates, playfellows, young associates and neighbors. When I arose out of the water, I experienced the answer of a good conscience towards God. God's spirit witnessed with my spirit that I was a son of the living God. I felt as calm, as tranquil, and as pleasant as a May morning. I had a joy unspeakable and full of glory, a peace of God that is better experienced than expressed. I was for some time unfit for any business. I believed that I should never sin again. I cannot find language more appropriate to my feelings at that time than in the words of the poet.

How happy are they, who their Savior obey.
And have laid up their treasures above.
Tongue cannot express the sweet comfort and peace
Of a soul in the Savior's love!
This comfort is mine, since the favor divine
I have found in the blood of the Lamb:
Since the truth I believ'd what a joy I've reciev'd,
What a heaven in Jesus' blest name!

'Tis a heav'n below my Redeemer to know,
And the angels can do nothing more
Than to fall at his feet, and the story repeat,
And the lover of sinners adore!

Jesus all the day long is my joy and my song;
O that all to this refuge may fly!
He has lov'd me, I cried, he has suffer'd and died
To redeem such a rebel as I!

On the wings of his love I am carried above
All my sin, and temptation, and pain;
O why should I grieve, while on him I believe!
O why should I sorrow again!

O the rapturous height of that holy delight,
Which I find in the life-giving blood!
Of my Savior possess'd, I am perfectly bless'd,
Being filled with the fullness of God!

Now if it be true,
O the initiated or regenerated can understand one translation just as well as another, for they are not depending upon the translation for the meaning, but upon the Spirit to take, no special translation of any kind under the sun, but their "affections and faculties," and through them as "a common medium convey to them the identical meaning which He, the spirit, hid in the written word."
The whole Bible is an unmeaning thing in the hands of every unregenerated man, and all the preachers in creation cannot make him understand it, because this is the peculiar work of the Spirit, and he does it only after the man has been drawn by the Father to Christ and made a new creature; and then, not through.

"THE INDENTICAL MEANING:"

"In him the affections and the faculties form a common medium, and the spirit conveys to him the identical meaning which He hid in the written word. This is experimental and divine knowledge, the only knowledge whose substance and outline is free from shadows, the only knowledge securing repose."—Mo. Baptist Journal.

This is said of the regenerated man in contrast with the unregenerated, and the idea intended to be conveyed is, the man of the world now, with the Bible in his hand, with all the aid that science, genius and learning can give him, cannot understand the scriptures. He is a natural man, and cannot understand the meaning of the Spirit, for its meaning is hid in the written word, and none but the regenerated can understand it, and none are, or can be regenerated but such as the Father draws to the Son. These will be regenerated, and their "affections and faculties will form a common medium through which the spirit will convey to them the identical meaning which He hid in the written word."

Such is the teaching of the Missouri Baptist Journal. Now if it be true, where then is the necessity of the unregenerated reading and studying the word, seeing that they cannot understand it, for the spirit has hid its meaning from them. Why have Sunday Schools to teach our children the word of God when they cannot understand it? Why have Revisions of the Bible, why all this outlay and waste of money by our Baptist brethren in the revision of the Holy Scriptures, when the people cannot understand them. The book is a sealed book in the hands of all the unregenerated, no matter how plain the translation and how exactly it may express the original, the people cannot understand it. The initiated or regenerated can understand one translation just as well as another, for they are not depending upon the translation for the meaning, but upon the Spirit to take, no special translation of any kind under the sun, but their "affections and faculties," and through them as "a common medium convey to them the identical meaning which He, the spirit, hid in the written word."
WHO SHALL FILL OUR PLACES.

DEAR BRO. WRIGHT: From my present point of observation, the evangelical field of Missouri is almost destitute of laborers. That this great field is ripe for the harvest hands, is too simple to discuss—it is an axiomatic principle. Witnessing the valuable grain that now daily falls before the prevailing elements of our country subject to eternal decay, the earnest solemn question comes up, from many an honest heart. "What can be done to save this sad, this awful wreck?"

It is true we live in an age of mechanism; labor saving machines have emanated from mines of sparkling intellect, dug from the quarry of human thought. Those triumphs of inventive genius are widely disseminated over our widely spreading acres to abridge and soften the toils of human life, and to stereotype their authorship amid the archives of the coming age. But these human, patents require human agency in order to accomplish their destined mission in the various fields assigned them. True it is, no one asks for a machine to work independently of animal power, and with this addition, all are delighted with its successful performance. In the grand laboratory of this Universe, Nature's Master-Work-man elaborated a celestial machine called the Gospel. It was built and finished in such superb artistic style that all the counterfeiters of earth have signally failed to produce its duplicate. The patent of this time honored machine can only be found in heaven, recorded amid the bright celestials in the Patent office, far away in the realms of light.

Its immortal Author has announced from His royal home of glory that this Instrument is the power to save this decaying grain now waving over Missouri soil. Now, as no machine upon which our eyes have ever fallen will accomplish its destined mission independently of human agency, so we learn from the Author of this splendid triumph of mechanism that twelve faithful Enterprising men reaped a grand harvest in the great field of humanity by simply keeping the machine running among the materials designed by its great Author to save. We shall have this original mower feebly worked in Mo. but we want more help to run it; the question now is who will work. Many of our best field hands have retired to other fields of labor, others have sunk into the cold dark waters of death, and others still on their final march to oblivion's shades. As our christian heroes fall at their post with their sheaves of honor to be borne in triumph to the new harvest home: let us devise some noble means to supply the vacancies as they occur. True, the Owner, calls harvesters into his field to work now, but to await the
Pay master's day when the grain shall all arrive at the royal market, and then each reaper will rejoice that he is so munificently compensated for all his faithful toils.

Can we not induce a half dozen valient souls to enter the field, send them to a classic garden, teach them how to cultivate, to sow, and last of all, to reap. But some pious ones tell us they would like to harvest but the toil is too great. To all such we say in solemn kindness stay away, we have no use for such laborers, others tell us the pay is not sufficient, again we say most pointedly you are not invited. But we do want those and those only who are willing to sacrifice ease, pleasure, comfort, friendship, wealth, and every thing inimical to a faithful, devoted and noble preacher's life.

To all such, there is a great reward awaiting, which no pen of mine can picture.

Can we not induce our preachers to exhibit this pressing want to their churches, and will not each congregation raise $25.00 for this noble work? This is a light tax which no church would feel, when awakened on this subject through her Evangelists, and behold the great results!

There we have $1250.00 which will keep 3 young men one session at one of our first class Colleges where a broad foundation is dug and laid for future good.

We certainly have 12 Evangelists now laboring, each for 4 congregations, enquiring $1200, and certainly other aids would raise $50.00 more.

Behold the mighty engine of power thus set at work through a system so easily and simply managed! Our finite powers cannot compute its grand results. if carried out annually throughout our State, we could ere long inaugurate a new era in Mo., and with the blessings of our heavenly Father transform the gloomy wilderness into the blooming garden of the Lord.

Will not some competent brother bring this subject before the public and show our brethren it is our highest duty and honor to provide for the cause of Christ to reign in Mo. when we shall be sleeping softly in our moulderililg graves!—Who shall fill our places in our great State when we are gone? echo answers who! Can you point me to a half dozen young men now at school for this grand object? Can you tell me of three or even of one? May God awaken us all to a deep sense of christian duty and help us to send many reapers into this greatly neglected field of wretched suffering humanity. Fraternally,

D. M. GRANDFIELD.

THE WAYS TO HEAVEN.

Among the various expedients resorted to by our sectarian friends, to prove that all orthodox churches lead to heaven, is the following illustration. They say that from a given point, there is one road that leads direct into a certain city; there are also other roads leading to the same city; now a stranger desires to go from said point into the city, he inquires the way, and is informed that, there is one direct road, which will lead him directly into the city; there are also five other roads, via certain points, these, too, will lead him to the same city; and so, it matters not which road he goes he is sure to reach the city. So it is in going to heaven, say they, all evangelical churches lead there, and when you arrive in that blest abode, you will not be asked which way you came. Such is the special pleading of orthodox divines; but their obtusity is such that they cannot see the fallacy of their illustration. In their illustration, the man who directs the stranger is very certain that the six roads lead into the city; but no man can prove that modern orthodoxy leads to heaven. Still, it is urged, that men may en-
THE WAYS TO HEAVEN.

any of these churches, and if they are honest, and believe they are right, they will get to heaven. Let us pursue their own illustration a little further, and in it see the fallacy of this position. Suppose a stranger arrives at the given point named above, inquiring the way into the city; the director puts him on a road and tells him to travel on, and soon he will reach the city; the traveler believes him, in all honesty of purpose he travels on, night overtakes him, no city is in sight; he stops at a house, inquires how far to the city, and is informed that he is not on the right road, that if he continues to travel that road he will never reach the city. Now, he believed that he was on the right road, and was honest in his belief; but all these did not change the road, it was the wrong road still. He took the wrong road at first, and the longer he traveled the farther he was from the city. So it may be with the advocates of the many roads to heaven. I will now submit, to the reader, an illustration, which is every way to the point.

Suppose a man goes out to a new country, one that was never visited by mortal man; he finds a most beautiful land, which reminds him of his conception of Eden in all its primitive innocence; he desires his countrymen to come there, he comes back, and induces a dozen men to go with him. He is a competent guide, having been in the land before. He starts back with his twelve friends, and when they enter the road they set up a finger board as a guide for those who shall follow. As they proceed on their journey, they set up other finger boards at suitable distances apart, this they continue to do all the way, till they reach the country whether they are going. Now, those who follow after are guided by these marks set by the way; and if they follow these marks they will surely reach the land. The year following, five hundred men start to follow them, they come to the first finger board, some are rejoiced to see it, and gladly enter that road, others begin to philosophize on the propriety of dividing their party, some to go in the marked way, and others to explore and open up a new road; and so, they divide themselves into five parties, of one hundred; one party takes the road that is marked, and the others start to explore and open up four new roads. Now, all that can be said for them is just this, the party that went on the marked road, will be sure to reach the land; the other parties may or may not reach it. One road is certain to lead them there, the others are all uncertain. Now, for the application.

The Lord Jesus came from heaven to guide us to that happy land, he says, "I am the way," not the ways. He goes home to his Father, and sends back an infallible guide, to conduct his friends back to him; the Holy Spirit is that guide, to all mankind. The world is not in the road that leads to heaven; the business of these guides is to inspire men with a desire to go to heaven; this done, they next place them on the road, and set up a finger board so that others shall know when they are in the right way. The first finger board was set up in Jerusalem, and is thus inscribed: Faith in Jesus, as "the way." Repentance and Baptism, for remission of sins, and then the gift of the Holy Spirit. This is the first finger board, and its office is to place men infallibly, on the right road. As we journey on, we are attracted by many other indices, and their accompanying inscriptions. Here are some of these. "Deny yourself, and follow me." Deny yourself of all ungodliness and worldly lusts. "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life; are not of the Father, but of the world." Whosoever will be a friend of the world is the enemy of God. "Forsake not the assembling of yourselves together." "Love your brethren." "Be pitiful, courteous and kind, &c. &c." Those who observe these indices and inscriptions, are infallibly certain to go to the place where Jesus the forerunner has gone.

Since this road has been marked out, many adventures have started for the new Jerusalem; but, like the men going into a far country, they are exploring new routes. Some of them are not well pleased with the Jerusalem fingerboard, and, so they pass it by, and go and set one up at the Jordan. Others become weary before they get to Jerusalem, and set their sign up at Westminster. Others again, start from Geneva, Oxford, London, and a large number of travelers start from Rome. Indeed they have opened up so many roads, that, the traveler now has to observe closely the inscriptions, otherwise there is great danger of deception. The original, and infallible road, has at its entrance "Faith, Repentance, Baptism." Not very far from this is an other, having this inscription, "Repentance, Pray
er, Faith." Still farther on is one inscribed thus, "Total hereditary depravity. As you travel farther still, you behold one with "Infant baptism" upon it; and another has "Faith alone," others have "Particular election," "Universal salvation," "Soul sleeping," and many others there are, of which we can not now speak particularly. We travel on some of these roads, and observe the inscriptions by the way. Here are some of these: "Read our most excellent Discipline." "Be careful to attend class-meeting." "Commune once in three months." "Commune once in six months." "Commune once in twelve months." "Local preacher." "Circuit Rider." "Presiding Elder." "Bishops." "Princes." "His Holiness Lord God, the Pope." A great many other inscriptions attract the eye, which I cannot now mention; but many, very many, of them are now found on the Jerusalem road. In justice to the explorers, I ought, perhaps to say that they have several inscriptions similar to those on the Jerusalem road, and a few that are absolutely identical; but these are stolen, the reader must judge whether this is creditable to the explorers or not.

Now, reader, what must we say to these things? Clearly, this, the Jerusalem road, marked out by infallible guides, is safe, and will surely lead to heaven; while the other roads are unsafe and uncertain; and the most we can say for those who travel them is, perhaps they will get to heaven and perhaps they will not. One thing is very certain, viz: we have never heard from heaven through any one who traveled these roads, and so, we are left in doubt, as to their leading to heaven. On the other hand, we have the most indisputable testimony that the Jerusalem road does lead there. First, because the unerring Spirit marked it out. Secondly, Stephen, who was on that road, looked from it directly into heaven, and saw the Lord Jesus ready to receive his spirit. Thirdly, Peter and John, Paul and Silas, while traveling this road, had attestations from on high, that they were in the right path; the miraculous power of Jehovah comes to assist them in their hours of need. Fourthly, John, the beloved disciple, when he had journeyed nearly the whole length of the road, is permitted to look into heaven, and see the place where he, and all the faithful travelers shall forever dwell.

From the foregoing, and many other, considerations, it must be evident to all, that the one safe road, and the only safe road, is that one commencing at Jerusalem, all others are unsafe, and hazardous in the extreme.

R. PATTENSON.

AUTOBIOGRAPHY
OF ELDER JACOB CREAT, OF PATTERSON.

OF ELDER JACOB CREAT, OF PAL-MYRA, MISSOURI. NO. IV.

(A. D. 1817.)

I lived daily rejoicing, and giving thanks. I was diligent in business, fervent in the spirit, serving the Lord. On Lord's day, when I did not preach, I spent the day in secret, reading the Bible, praying and confessing my sins and seeking the salvation of my soul in meditation and solitude. Many happy Lord's days did I spend after working hard all the week, in my youthful days, both before and after my immersion. From a child I was of a serious, and contemplative, sober turn of mind much better pleased with the company of old and pious persons, than with wild and gay young persons. I never read a novel in my life.

I preached my first sermon on the third Sunday in June, 1817, from Galatians, third chapter, and tenth verse: For as many as are of the works of the law are under its curse: For it is written cursed is every one who continues not in all the things written in the book of the law to do them. I had a desire to preach, and intended to preach all the time I was under conviction. But I was too ignorant to preach as I could not more than read, and give out a hymn. The occasion of my first sermon was somewhat strange and singular: Four young Methodists, Thomas and James G. Jeffries, two brethren from Lunenburg Co. Va., made an appointment to preach at my father's church, and failed to come either on account of high water in the McKerrin river, or sickness, and as there was a large assembly, and no one to preach, a man named John Waller, not a member of the church, requested me to ask James Nolly, a Methodist preacher, who had come out to hear the strange preachers, and who had always been an enemy to the Methodists, to preach that Sunday and
fill the appointment. I did as requested, and Nolly was at the spring some 200 yards from the house. He looked earnestly at me and said, Jacob, can't you preach for us to day? No sir said I, I cannot preach, what made you ask that question? Oh said he, I think you will preach, and you had as well begin to day. I told him I could not preach, and he knew it, well said he, let us go up to the meeting house and you open meeting by singing and prayer and I will preach. I refused to go into the pulpit with him until he urged me so, I could not get over it. He preached from the first chapter of Mark, repent and believe the gospel, and then he invited me to conclude the meeting which I did by preaching from the above text. I remember of hearing of an old woman saying she thought I made a very good prayer, but she did not think I would ever make a preacher. I thought as she did about the preaching, and I excused myself by the circumstances which providentially forced me to preach, and thought if I got forgiveness for that offense, I would not do so again. I concluded that was my first and last sermon. It will be forty nine years next June, since that time, and I expect I shall continue talking for my Master the residue of my days.

My father was a farmer as well as a preacher, and being much of his time from home preaching, I was his principle manager and dependence on the farm, and I remained with him and labored in 1817 after my baptism, and also in 1818. As it regards telling experiences, I would say, that I thought while under conviction and while working through Calvinism and Judaism, that I could tell an experience three hours long. But when I got through, it appeared to me unnecessary then as it does now. I compared myself to a man standing at the door of a house, who had to enter that house before he could be protected by that house, he had therefore better enter that house while standing at the door, than to leave the door, and spend three hours going round the farm, through the brush and briers, mud and other difficulties, and then come back to the door and enter it, after all his time and trouble going around the farm. Our Savior is the house, and faith and immersion is the door into this house, the three hours around the farm was the long wined stories, the sinner is the person standing at the door. I had learned from the New Testament that I had to believe in our Savior before I could be saved by him, no matter what my experience might be. I therefore concluded the sooner I could do this the better it would be for me, and that I had better say all my dependence for life and salvation was in Jesus Christ. I would say to all persons into whose hands these lines may fall, the sooner you can satisfy yourself that you do sincerely believe on the name of the only begotten son of God, and be immersed into him for remission of sins the better it will be for you. It will save you from all that mental agony through which I and thousands of others passed to no profit. You will never do more than to believe in our Saviour and do his commandments to be saved.

In the vicinity where I was brought up from a child, I received the following license to preach. "To all people to whom these presents may come, the Baptist Church at Wilson's meeting house, Mecklenburg county, sends Greeting: The bearer, our beloved Brother Jacob Creath, being a man of good moral character, real piety, and sound knowledge of divine things, and having been called to the service of his ministerial gifts whereof we have had considerable trial, both in private and publick,—we have judged him worthy, and do, therefore, hereby license and authorize him to preach the gospel wherever he may have a call—not doubting that in due time circumstances will lead on to a more full investment of him in the Ministerial office by ordination. In the meantime we recommend him to favor and respect: praying that the Lord may be with him and abundantly bless him. Done at our meeting, 15th February, 1818. Wm. Creath, Pastor, Wm. Pennington an ordained preacher."

This license and authority I received from the Baptists to preach the gospel, and having obtained help of God I have continued to do so to this day, now February 20th, 1866, forty-nine
years next June since I first stood up publicly to preach the word of God. Although I have been expelled from the Baptist Associations, or something called Campbellism or heresy, yet I have not forfeited my Christianity and moral character, nor my standing in the church of my father, where I was raised, and where I was received and immersed and licensed to preach.

ENCOURAGING YOUNG BRETHREN TO PREACH THE GOSPEL.

Can we, should we encourage young men to go into the ministry, to preach the word? These are questions for serious reflection. That we can encourage them to preach Christ just as easily as we can to practice law or medicine, or to follow any of the various avocations in life, is certainly true. Man is a creature of motive, and he does nothing without a motive, and what profession or pursuit offers such as preaching the gospel does? The motives offered by all other callings and pursuits in life, dwindle and sink into nothingness when compared with those before the faithful preacher. What are the honors and rewards of men compared with those of God?—

What is the bread that sustains this animal life compared with that which sustains the soul. What are the perishable garments that clothe this mortal body compared with that garment of righteousness the Lord will give his faithful servants? What are all the riches of earth compared with those of heaven? What are the pleasures and joys, the ease, the happiness and contentment of all the different professions compared with that solid peace of mind, that quiet conscience, that full assurance of the Divine approbation the faithful preacher enjoys.—

How poor are the blessings of secular professions compared with that feeling of perfect security amid all the misfortunes, wrecks and revolutions of a sinful world, that glorious prospect that looms up before the eye of faith, of meeting the great Father, when our work on earth is done, and in the presence of all the good and the great, receiving the blessed approval, well done good and faithful servant, enter into the joy of thy Lord, and, in glory and honor, shine thou forever and ever as the stars of the firmament: for thou hast turned many to righteousness. There are no motives to be compared to these, and they have only to be presented and pressed upon the young man’s heart who has tasted that the Lord is gracious, for him to see and feel their force. And when we add to these, the great truth that he is a colaborer with God, in the redemption of man from sin and death, the motive becomes overwhelmingly powerful.

But while these are great motives to preach Christ, and to be pressed upon the young men of the church, there are some discouragements that should not be overlooked.

Young preachers, in their first efforts to speak, very much resemble young children beginning to walk. They cannot walk off at first like those of more mature age and strength. The child at first learns to stand and then to make the step, and a staggering step it often is, and only by repeated efforts, assisted by kind friends, does it succeed. So it is with the young brother in his first efforts to speak to an audience in the name of Christ. It requires about all his strength to rise to his feet, and then when he would draw upon his thoughts which he had previously arranged for the occasion, to his great surprise he finds they have fled. The mind is blank over which now and
then he catches a glimpse of one of his thoughts as it flits before his confused vision, like a midnight ghost, but when he would speak it is not there; after a few fruitless efforts to gather his ideas, he sits down more fatigued and prostrated in mind than the experienced preacher who has preached a two hours sermon. And often the brethren instead of giving him kind words of encouragement to make him forget his embarrassment and man up for another trial, turn coolly away and pass on with as little attention to him as if they did not know there was such a being in the universe as himself, and when out of his hearing, they criticize his effort as though he was to blame for not doing better; when in fact, he did the best he could, if his life had been at stake, he could not have done better. Many a young man has been thus discouraged and driven from the ministry to other professions, who would, with the proper encouragement, have made a successful preacher. I know something of this from experience.

Another discouragement is the lack of education. When young brethren are willing to devote themselves to preaching the gospel, but are deficient in their education, they should undoubtedly be assisted in trying to improve it where they are poor and not able to do it within themselves. But Bro. Grandfield has spoken on this point. Read his article on another page in this number, headed, "Who shall fill our places?"

Every one has something to do as well as the preacher. Let all the encouragement be given both by kind words of cheer and pecuniary aid when necessary. In short, make him know and feel that you are interested in his success. In this way much can be done to send forth laborers into the harvest. It is useless for us to pray the Lord for more laborers, so long as we neglect to use the means he has given us to obtain them. We need many more preachers than we have. All over the country there is a demand for the gospel to be preached. Infidelity under its various forms is spreading most fearfully. The present preachers are wearing out, soon they will cease their labors, and who, as Bro. Grandfield has said, will fill their places? How many young brethren have we in the State to whom the churches are looking to break for them the bread of life when the old veterans of the cross now serving them, shall have passed away? Where are they? Is there not a fearful apathy and indifference on this matter? Brethren, we should call out the talents of our young brethren, and where we find indications of promise, we should do all we can to encourage such brethren to preach Christ, to give themselves to the ministry of the word. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." D. T. W.

"UNIVERSALLY REJECTED."

A writer in the Western Recorder of April 21, over the signature of " Layman," says,

"I would like to see Bro. Broaddus, reply to a very plain question. It is this, should the fifteen Reformers in the council, at the close of the "friendly talk," propose, for the sake of union, to adopt a Baptist creed in full, without any reservation, in short, to become Baptists in name, faith and practice: on condition that you would recognise them as Baptist ministers in good standing, and their Churches as Baptist Churches whenever they should, in like manner
change their name and creed: and that
to increase, by letter, into our Churches.
their ministers fill our pulpits, and in all
respects, both their ministers and their
lay-membership, be received into full
fellowship, with us,—would you accept
the proposition?

Should such a proposition be made
and accepted in Richmond, I venture
the opinion, that, outside of the old Do-
minion, it would be universally rejected
by Baptists.

If there is no salvation outside of the
Baptist fellowship, outside of the Bap-
tist church, creed, name, faith, and prac-
tice, then indeed are we in a bad fix, for
Layman ventures the opinion we will be
universally rejected by Baptists outside
of Virginia! some six hundred thousand
souls may perish and go to destruction
rather than be received in good stand-
ing by the Baptists, and this, too, when
they shall have done everything, com-
piled with every condition the Baptists
ask! And be it remembered, that this
obedience is presumed to be without any
reservation whatever, and yet they are
to be universally rejected by Baptists!

Does not this top the climax of exclusive-
ness and selfishness? I was once a
Baptist myself, but I never thought as
Layman thinks, and I trust I never shall.
He is harder than the "Iron-bedstead,"
he will neither cut off nor stretch out!
And of all the "Hard shell Baptists,"
he has the hardest "shell," and his con-
science seems equal to his shell. He is
not ashamed to be known and read of
all men how hard he is. Possibly he
has been troubled to know why Jesus
permitted that wicked traitor, Judas, to
kiss him. Give Layman the knowledge
of even a less wicked wretch, that the
Savior had of Judas, and there will be
no kissing. Layman would have broken
Peter’s sword before the ear of Malcus

was cut off, over the head of one so
wicked rather than have permitted the
proximity of his vile mouth to make the
kiss.

Well, this at least shows that Layman
is not like Christ, but of that class who
say come not near, for I am am more
holy than thou.

Another writer, A. E. Shirley, in the
Western Recorder of the 28th of April,
calls the attention of his brethren in view
of this proposed union, to a part of the
sixth chapter of 2 Corinthians, "Be ye
not unequally yoked together with un-
believers. For what fellowship hath
righteousness with unrighteousness?
And what communion hath light with
darkness. What concord hath Christ
with Belial? Or what part hath he that
believeth with an infidel? And what
agreement hath the temple of God with
idols," &c:

This writer wants his brethren to un-
derstand, that the Baptists are believers,
and we are unbelievers; that they are
righteous, and we are unrighteous; that
they are the light, and we are darkness;
they are Christ, and we are Belial; that
they are believers, and we are infidels.
This virtually denouncing a large
body of people as infidels, and giving
them the worst name and character its
is possible to give, evinces a disorded
condition of the heart. From the heart,
the Savior says, proceed that which de-
file the man. Why all this evil against
us? Why, forsooth, because Dr. W. F.
Broaddus of Va., an iminent Baptist
minister, suggested, as the Old and New
School Presbyterians of Va., had united,
that the Baptists and Disciples of Va.,
each select ten men to meet in confer-
ence, and have a f iendly chat to ascer-
tain whether there is actually sufficient
difference between the two bodies
to justify their separation. I have only to say this brother knows not what manner of spirit he is of.

Both these writers oppose union, with out any reference whatever to conditions. They are unconditionally opposed to union, and therefore opposed to Christ, and opposed to his prayer in the 17th of John.

D. T. W.

HISTORICAL FAITH.

"We do not think meanly of the trophies of Genius, and Learning. They have ministered to historical faith in handing down the sacred oracles."—Mo. Baptist Journal.

Historical faith, as though there could be a faith not historical! Faith is simply the belief of testimony, and where there is no testimony there can be no faith. Faith is invariably of the nature of the testimony. If the testimony is human, the faith is human; if the testimony is divine, the faith is divine; if the testimony is true, the faith is true; if false, the faith is false. "For so we preached and so you believed."—Says Paul. On religious subjects particularly, we ought to speak plainly. The matters involved are of too great importance to allow of a play on words. All the religious faith required of any man is the belief of the testimony given in the Bible. Not a particle of faith outside of the Bible does God require of any human being. The Bible contains the only full history in all the universe of what man must believe. It is the measure of his faith, the length and the breadth, the highth and the depth. The belief of that, is faith; and when this belief is proven by works, it is a living faith; without this proof, it is a dead faith. The man who believes the record God has given in the Bible, has only to do what God has there required, to make him a man of faith, and the subject of God's grace.

D. T. W.

TO R. C. BARROW.

My Dear Brother,—I have lost your "whereabouts," and adopt this method of finding you out; being designs of renewing our correspondence. Your letter of last winter was received and answered. I was surprised when from time to time I looked for a letter from you, but found none. But all was explained a few days since, when my articles came back to me from the "return-letter office." How they were miscarried I know not; for they were directed in a plain hand, according to your instructions. I will be happy to hear from you again; and will say to you, that henceforth my address is Leavenworth City, Kan's. All correspondents will please notice the change.

As ever, your Bro. in Christ,

R. PATTERSON.

P. S. I see that Bro. Dungan has inferred, from an article of mine, that Kansas is not a good place for young preachers. If bro. D. will read more carefully, he will find that his inference is "far fetched," and I hereby inform both yourself and bro. D., that we need about twenty just such preachers as I believe you both to be; and when you convert the heathens of Nebraska, come over and help us; we will give you both the right hand of fellowship, and co-operate most cordially, in the grandest of all works, that of saving men.

R. P.

REMARKS.

The foregoing ought to have appeared in the April number but was inadvertently overlooked.

Bro. Barrow's address is Nemaha City, Nebraska Territory.
"Enlarge your Saddle Bags." This article we tried to get into this, the May number, as per request, but in making up the form, it is unavoidably crowded out. It will appear in our next.

A. CAMPBELL TO OUR FATHER.

"The same door is open now that was when Alexander Campbell and his followers went out; and if they desire to return, let them come in at the same door and Baptists will gladly receive them if they will bring fruit meet for repentance, and think not to say that we have A. Campbell to our father, for I say God is able to make Baptists of Campbellites."—D. J. K. Maddox, in Western Recorder.

REMARKS.

We publish the above for the relief and gratification of its author, as well as an item of news of the feelings of certain men. We say certain men, because we would not by any means hold the Baptists, generally, responsible for this. Many among them will scorn this "little thing" as much as we do. But it was in this poor brother, and it had to escape, like an over amount of steam, and I have no doubt that he felt much better after he wrote it, and still better when he saw it printed in the Western Recorder, and doubting whether it has found its way into any other paper since, I have thought it might contribute to his further relief, to give it an insertion in the Pioneer. Our readers I trust will bear with us in this little folly.

CONVENTION OF BAPTISTS AND DISCIPLES.

This body met on the 24th ult., and continued its session until the 27th. Its meetings were strictly private. As it was not a representative body, but a voluntary assemblage for the purpose of conferring as to the propriety of recommending union between Baptists and the Disciples, and as the opening of the doors would have led to the gathering of a curious and anxious crowd, whose presence would have been unfavorable to calm discussion, it was deemed best to sit with closed doors. At the close of the Convention it was resolved, at least, for the present, not to publish its minutes. Instead of printing the minutes, Dr. W. F. Broadus and Eld. J. W. Goss were requested to prepare and publish, over their own signatures, a brief address to the Baptists and Disciples of Virginia, setting forth the results of the conference.

The meeting was conducted in a courteous and dignified manner. Not a single unpleasant word was uttered on either side. We have sat in many bodies for religious conference, but never in one freer from excitement. The intercourse was frank, free and faithful. The Conference developed that on some points, on which we were supposed to differ, we were in agreement; that on other points, on which we differed, the differences were not so great as had generally been supposed, and that while our differences are such as prevent ecclesiastical union and inter-communion, they are not such as to call for denunciations, or to forbid the hope that time, kindness, the study of the scriptures and the guidance of the Holy Spirit, will efface them.

The desirability of the union all must concede. We are agreed on certain important points, in which we differ from the rest of the world. We believe that only immersion is Christian Baptism; that only believers are entitled to the ordinance, and that churches are constituted only of immersed believers. Our views, too, of the great, vital, evangelical duties, repentance and faith, as disclosed by the Conference, are identical. On various points we differ; but some of these differences relate to terminology; some to matters of comparatively little moment, and some may yet be the off-spring of misconception; but still there are differences between us, the most serious of which, perhaps, concerns the design of baptism. It would be a bright day for the principles which we hold in common, if these differences could be removed or overcome, so that their advocates, instead of wasting their time and their energies in fruitless controversy, could heartily combine all their influence and efforts for their wider diffusion. It is our plain, solemn duty to pray not merely for the union of all Christians, but especially for the union of those Christians whose approximation to each other affords ground to hope for their harmony.

But what we pray for is bound to seek, if it lies within the sphere of our influence; and we are able to do something to promote the union of Baptists and Disciples. What then should we do to secure this object? We certainly should not sacrifice our principles. Union that is not based on a common discernment and love of truth is not worth seeking. There should be no compromise of essential truth, however yielding we may be in matters of indifference and expediency.
UNION MOVEMENT AT LINDLEY, MO.

Calm, candid, fair, discriminating discussion may do something to promote the object; but it must be admitted that there is but little of such discussion, and that its influence is usually very feeble. Certainly strife, denunciation and bitterness do not promote union. It must be gained, if gained, gained at all, by kind intercourse, reasonable concessions and gradual assimilation.

We are hopeful that the Convention will be the means of advancing the interests of truth and of promoting harmony.—Religious Herald

The Convention has done all that could have been done at present. To have gone further, would have defeated the object for which they convened. They have brought the matter before the two bodies in the proper light and in the right spirit, and prudently left it there for the time being, that all may have time to reflect. While many have prayed for union, it has been more from fashion than from an intelligent desire for it, for when the Lord has thus opened the way for the very thing for which they have prayed, they are struck with astonishment, and begin to oppose by denunciations and reference to bye-gones and old matters which should be forgotten. There can no possible good come of fighting again the same battles that were fought 30 and 40 years ago. They are among the things of the past, and we should let them go, and look forward to the things before us. When we shut our eyes and ears upon these bye-gones “in which earthly passion mingled so much with the best intention,” and inquire why are we now divided? no satisfactory reason can be given! Read the above report from the Richmond Herald, and from the pen of J. H. Jeter, and then say candidly, is there any just cause for the division. On many points we are one. On others we differ. “Some of these differences relate to terminologies; some to matters of comparatively little moment; and some may yet be the offspring of misconception, but there are differences between us,” Mr. Jeter says, “the most serious of which, perhaps, concerns the design of Baptism.” But the difference here cannot amount to much, for we are agreed as to what baptism is, and as to who should receive the ordinance, and on “the great, evangelical, vital doctrine of repentance and faith, we are one,” so that the difference cannot justify a division. If the subject has true faith and a genuine repentance there can be no serious error in his being baptized with these prerequisites, on the views of either party. True faith and genuine repentance are with both of us indispensable prerequisites to baptism. Then how can the peculiar view of either justify the schism between us? But all this must be apparent to even the superficial observer unless under the influence of prejudice. The opposition to union is much greater than the cause. This is lamentable. The political and partizan spirit so destitute of forgiveness, as now manifest in Missouri, is too much aped by many in reference to this union.

The action of the Convention has been so apropos, that we can but read the guidance of the great head of the Church in its proceedings. God grant that errors may be forgotten, and the truth alone as it is in Jesus relied on, and on that, all the true worshippers of God be united.

D. T. W.

UNION MOVEMENT AT LINDLEY, MO.

EDITOR OF PIONEER: Believing that the readers of your Paper, take an interest in all that pertains to Christian Union, we send the following for publication.

Pursuant to notice the citizens of Lindley and vicinity assembled in the Christian Church on the evening of Wednesday, Feb. 14th, 1866, and after prayer and suitable addresses proceeded to organize a society for the promotion of Christian Union, being composed of members from the different religious bodies in the community and others friendly to the cause of truth sustaining no church relation. Society determined to hold a weekly Union Prayer meeting and stated meetings for the transaction of business. Rev. Joab Holloway of the Methodist Protestant Church and N. A. Winters of the Methodist Episcopal church were chosen presiding officers, and Marshall Humphreys of the Christian church, Secretary.

These meetings for prayer and business have been large and interesting. The following communication was adopted by the society and will be presented in due form to the “Union Convention” therein named.

J. HOLLOWAY, Pres.

N. A. WINTERS, Vice Pres.

M. HUMPHREYS, Sec'y.

“TO THE CHURCH UNION CONVENTION TO ASSEMBLE IN CINCINNATI, O., MAY 9th, 1866.

The undersigned members of the Society in Lindley, Grundy Co. Mo., for the promotion of Christian Union, would respectfully submit
to your consideration the following propositions:

We believe it to be the teaching of Christ as revealed in the Bible, not only that the invisible Church is one and indivisible, but that all believers should be visibly one as an evidence to the world that they are Christ's disciples. We therefore respectfully request that you will take such action as will lead to this desired object, by adopting a system that recognizes the Bible as the only rule of faith and morals, rejecting the divisive human elements in whatever Creed, Confession of Faith, or Discipline they may be found, leaving each local church or congregation entirely free to transact its own business and be the sole judge of all questions of a local character; and that in the formation of official bodies, whether in the form of Annual or General Conference, to take charge of general interests, that provisions be made that the Ministry and Layity be fairly and equitably represented, and that no question be finally settled without the concurrent voice of the people. That no Church, Congregation, Conference, or other Official body, have power to legislate or enact rules on any moral question, the Bible being recognized as the sole and unalterable rule. This society being composed of members of different religious organizations, and some persons formally connected with none, represent to you that the Union of all believers is to us the most desirable of all objects within the power of human attainment. But if from any cause, a general oneness of all Christians cannot be attained at present, we recommend that such a course be taken, by avoiding all sectarian terms, tenets, names, or appellations, that the way be left entirely free for all who love the "Lord Jesus Christ" and obey the Gospel, to enter at any time into affiliation with the Christian association, or association of Churches without compromising principle or relinquishing the right of private judgment.

REMARKS. It is gratifying to see the general acknowledgment almost everywhere that divisions are wrong. It used to be preached by some that these divisions were right, in as much as all men could not see alike, they gave to every one his choice, that if he did not like one church, he could go to another, so, under this wise arrangement, there could be no excuse for not belonging to the church. But I am glad to see that there is a change coming over the minds of the people on that subject, and that it is being generally admitted that these divisions are wrong.

The friends at Lindley had better have directed the Cincinnati convention to reject the Creeds, Confessions of Faith, and Books of Discipline, themselves; in short, everything but the Bible, and that alone just as the Lord arranged it and left it for us. It is the only way they can make sure work in "rejecting the divisive human elements." These human Creeds are the embodiment of division. They are divisive, and divisive only. "Total," and "totally," may be rightly applied to them. They are "totally" divisive. Every Creed, Confession of Faith, and Book of Discipline, is a grand insult to Christ. It tells him to his face, that he has not done as he could and should have done. That he has left things in a bad condition, and but for the timely interposition of the authors of these little Books, errors, corrupt doctrine, and infidelity would have obliterated the purity of the gospel, and pure Christianity would have been lost from the earth! If these books mean anything at all, they mean this. They are gotten up on the assumption that the Lord's government as left in the New Testament for his church is defective, and they can supply that defect! What assumption! Mortal and fallible man supply the defects of the Almighty! Yes, this assumption lies at the foundation of every Creed Book, Confession of Faith, and Book of Discipline in Christendom. All may not see this now, but the time will come when all will see it. The time was when divisions were thought to be right, but now they are thought to be sinful, and so it will be with these Creeds.

"Rule of Faith and morals." Rule of Faith and practice is preferable. Moral, as a term used in the government of communities, has reference to a manner of living independent of the Bible, and in opposition to it. Robert Owen, the infidel, was styled by his friends, the great "Moralist" and "Socialist."
SUGGESTION OF ELD. JACOB CREATH.

decision would not be officially published before next winter. This being so, I suggest that portion of our preaching brethren in Mo. who have borne the burden and weight of oppression, injustice and persecution for the last five years, that we withdraw our support from all those religious periodicals of our own which have advocated this unjust oath and have offered us the generous and just alternative of either accommodating our consciences to it, or, of leaving the state after assisting to build up the state from a wilderness to a highly cultivated country, for the Indians were there when I first went there, and after spending what means we carried there to plant churches before there were any to pay us, and after spending what little remained to us for the last five years without any thing, for some of us have not only had our property confiscated or assessed but we have not received scarcely enough to pay the exorbitant taxes laid upon us, then to offer us the generous and just alternative of either accommodating our consciences to it, or of leaving our post or of taking an unjust oath, I think calls for some manifestation or declaration on our part. I suggest therefore that as soon as our subscriptions for the present year to those papers of ours expire, that we discontinue our subscriptions and support those papers of ours which have plead for our religious and civil liberties by pleading against this unjust oath. This is most painful and afflicting to me, but something must be done to stay the tide of oppression and persecution. Some of these persons, after fleeing from their posts, gave us the magnanimous offer of lying in jail after they fled. This was truly noble. I consider that God assigned me my post providentially in Mo. and to desert it would be to act cowardly. We cannot preserve individual religious liberty, otherwise, than by preserving the liberty of individual churches. I know of no method more rational, nor more scriptural than to withdraw our support from those papers and to transfer it to those of our periodicals which have plead the cause of justice, which was never on both sides of any cause, as some of these papers have been.

In answer to the oft repeated charge that I was an Agent for the Revision of the Scriptures, let me say, that I was an Agent for the Baptists who contracted the Revision Association, and not for our people, and that the word Revision does not mean Missionary, and that since the year 1860 or 1861, I have not received for preaching $1000, if I have $800, and that I spent what money I made in Ky. before 1830, in building churches in Mo. which I am now invited to leave or to take an unconstitutional oath. I submit these things to my afflicted and grieved brethren. I freely forgive all who have injured me. Yours truly,

JACOB CREATH.

REMARKS.

Bro. Creath is one of the excellent of earth. I love and venerate him for work's sake, and it is with the greatest hesitancy that I dissent from anything he says.—But while I appreciate his feelings, knowing as I do, and as all our brethren do, how faithfully and at what great sacrifice he has labored to plant the cause of Christ in Mo. that it is here he has spent the main energies of his life, worn himself almost out, till he is now old and tottering upon the brink of the grave, his voice tremulous and his head white, and now at this advanced and venerable period of his life, to be invited to either take an oath which his conscience condemns, or abandon this field of his labors,—I say that while I appreciate his feelings in view of all this, I have to dissent from the above suggestion. I have looked with pain upon many things done by brethren, but when I remember it is human to err, and divine to forgive, I want to forgive. While I believe some have acted hastily, I dare not say willfully. I trust that they had the good of the cause at heart, and their advice has been tendered through the best of motives, and intended only for our good and the good of the cause. It is better, should we err at all, to err on the side of mercy. There is too much alienation and strife among us already. We are brethren, and should cultivate union, love and peace. This should be our course, let others do as they may. I have tried to pursue this course, but at the same time, have most persistently opposed any subordination of Christ or his authority to earthly powers. I have maintained that his authority is supreme, and that he is head over all things to his church. But in doing this, I have given offense. Patronage has been withdrawn from the Pioneer. I felt this most severely. I feel it yet. But while thus forsaken, the Lord has stood by me, and while I have not received dollars and cents, and subscribers, I have received what is far better, mercy and protection. While others, even
I have nothing very special or encouraging to write. We have had a remarkably wet winter, but not cold. The grass has been green all winter. Cattle have kept fat on the range without feeding. The grass is as good here now as it is generally in Missouri this time in May. This is a fine country for farmers. I am farming and I hope soon to be able to spend more time in preaching.

I sent you ten subscribers in my last, and hope to be able still to send you others. When I get through seeding and the weather becomes more settled, I want to make a trip to Umpqua Valley to assist in organizing a congregation or two there.

I wish that I could be with you at least one month. I do feel the need of some good brother to counsel with and to receive instructions from. I feel my isolated condition. Not one preaching brother that contends for the Bible and the Bible alone nearer than 75 miles of me. The Sectarian preachers are doing what they can to prejudice the people against the doctrine I preach. The few brethren we have here are like myself, in humble circumstances and not able to do much. Laboring under such disadvantages, it is no marvel, if I, with feeble abilities, should not do much in building up the cause here. No doubt many of my old friends wonder why they do not see more favorable reports from me. If they do, I have this to say, I am at my old employment. It has been my fortune to be a pioneer. I have cleared and put in cultivation, and seeded, both temporarily and spiritually, and then left the field for others to reap the fruits of my labors, to what degree, eternity alone will develop. I am now laboring in the hardest field spiritually, I have ever been called to labor in. But my trust is in him whom I serve. May I only be preserved blameless, and be admitted to the heavenly field with all the ransomed of the Lord, is my earnest and constant prayer.

Our prospect for an increase in numbers, is not very flattering by any means. I wish we had a good preaching brother here capable of teaching a high school, one who could and would work for the good of the cause. I think there might be something done by him here. There is more attention paid to education here than is common in new countries. The sects are doing comparatively little. The Roman Catholics have a school taught by the sisters of Charity at our county seat. I
do not know how they are prospering, but of course where they have as free access to the minds of the children as they have there, they make many a Roman Catholic. It is strange that Protestants cannot see they are building up Romanism throughout the United States with a rapidity that is frightful. And I even notice that you brethren in Mo. seem to speak of their Priests as Preachers of the gospel of the Christ, simply because you are all in the same condition, and because they do not take the Oath. We know if they held the reins of government, that instead of there being an oath to be taken by Protestants in order to preach, they would not be allowed to preach at all. It sounds strangely for them to cry out intolerance! I do not say stop them because God has given and then taken from me. May God only tend to make me love and serve him better. Though hard indeed to give up such precious jewels, and though a father may mourn over the death of his children, yet he weeps not as a mother weeps, for none but a father can love as a mother loves. To her is close by requesting you to write, it does us good to get a letter from you, my wife joins me in love to you, Sister Wright and family. Our love to all. M. PETERSON.

REMARKS. We call the foregoing from a private letter written to ourself. We have frequent inquiries about bro, Peterson from his numerous friends here, and have thought this letter would be of much interest to them and our reader generally. Bro. Peterson is a good man, truly a man of faith, and worthy of great honor for his work's sake. Though not as popular a speaker as some, yet he is sound in the faith, and able to defend it, in conversation particularly. He is admirably fitted for Pioneering, a good deal of which he seems to have done. May God bless his labors, and send him help. It will be remembered, that he conducted what was called the traveling church, across the plains in 1863, preaching and breaking the Loaf every Lord's day.

D. T. W.
LETTER FROM GEO. W. SMITH.

Dear Bro. Wright: I truly sympathize with our Brotherhood in Missouri. I should have spent the winter mostly with them, but have been prevented by sore affliction in my family. My family is now so that I can leave them. Brethren in Mo.; who desire a visit from me this summer or fall, will please address me on the subject.

Those who may want my little book "The Bible, its history and contents, showing who Melchizedic was &c." Which gives general satisfaction, will enclose 25 cents, and I will send them one, post paid.

Our Master's cause is prospering finely, 70 have lately been added at Bladensburg, 50 at Delonga, 30 at Springfield &c.

We have agreed to raise $1200.00 for the purpose of sustaining a Pastor in Oskaloosa, and improving our place of worship. May the Lord grant us such a man as we need. Oskaloosa is the most important point in the State. Our Christian College is located here, and we should have here a model Church. We have not yet succeeded in getting a President for the College, but hope we will soon. It is one of the finest buildings in the State, and the institution should be patronized and built up till it shall become one of the foremost Institutions of learning in the western Country.

My address is, GEO. W. SMITH,
Oskaloosa, Box 104,
Mahaska County, Iowa.

THE LATE ALEXANDER CAMPBELL.

At a meeting of the Board of Managers of the American Christian Missionary Society, convened at their Rooms in Cincinnati, Ohio, on the 15th of March, 1866, the death of Alexander Campbell was announced, and R. M. Bishop, Wm. B. Mooklar, W. C. Rogers, and John Shackelford, being appointed a committee to prepare suitable resolutions for the occasion, reported the following:

Resolved, That it is with profound emotion that we receive the announcement of the death of Alexander Campbell, President of Bethany College, and also President of this Society, from its organization till his disease, and that while we bow with unuttering resignation to the Providence that has removed him, in a ripe old age, from among us, we can but feel that the loss is to us irreparable.

That in this public bereavement we recognize the departure of one of the noblest and most gifted of the public benefactors of this or any other age: a scholar of the broadest and profoundest learning; a Bible interpreter who knew no authority but the word of God, and no criterion for Christian fellowship but its infallible teaching; a reformer, honest in his convictions, earnest in their defense, and true to the eternal interests of the Church: and a minister of the Gospel untiring in his labors, whether with the pen or in the pulpit; original in manner and in thought, and with a zeal and power at once simple and sublime.

That in his remarkable career we recognize the evident direction and abiding blessing of a gracious Providence, that has enabled him during his lifetime to accomplish a work for humanity and the Church unparalleled in the history of religions reformation, and of incalculable blessing to the world.

That as a true Missionary of the Cross, we cherish his illustrious labors as a noble incentive to imitation and a perpetual call upon us and the disciples of Christ everywhere, to carry on with zeal and generous efforts the noble work of his life, in restoring apostolic Christianity, and preaching the original Gospel in its simplicity and purity to all the world. That we tender our warmest sympathies to his devoted wife, our beloved Sister Campbell, and the afflicted family of Bethany, and unite our earnest prayers before the throne of grace that the blessing and the peace of God may abide with them forever. That to our entire brotherhood of Disciples we send our heartfelt expressions of thanks to our Heavenly Father for the gift of this great and noble servant of the Church, and our deepest words of sorrow that we shall see him among us no more.

Let us remember his life, and awake to new efforts for the cause to which it was so long and earnestly devoted.

That a copy of these resolutions be forwarded to the family of the deceased at Bethany, and also to our religious periodicals and the press of our city for publication.

THE HERALD OF TRUTH.

This is a new weekly sheet of respectable size, and well filled, conducted by H. D. Bantaun and John Linsey, and published by H. D. Bantau, at De Soto, Illinois. We welcome the Herald to our office, and wish it abundant success. It is devoted to the propagation and defense of the gospel, and not the abstractions of men. I wish that we had hundreds more of such papers than we have. The brethren don't labor earnestly enough to circulate them. Every brother and sister should do all he can to circulate our periodicals, papers, books and Tracts. They are powerful engines for good when rightly applied. The Herald is published at $2.00 a year in advance.

THE CHURCH AT BETHANY, OREGON.

Bro. Wright: About ten years since, there was a church organized some two miles below and west of Silverton, known as the Silver Creek Church. On the first of January it changed its name to that of Bethany. The cause of this change, was as follows: A little over one year ago, the brethren in this vicinity contemplated building up some kind of an institution of learning at this place. With this in view, they laid out a town, and called it Bethany. Hence the church then changed its name from Silver Creek to that of Bethany. There are seventeen families now in the place and subscriptions are being circulated to build an institution to be called Bethany College. As to our success, time will develop. The church has now a membership of one hundred and sixty five.

K. BAILES.

BETHANY, Marion County, Oregon, March 17, 1866.

PREACHING WANTED.

We had the pleasure a few days since, of making the acquaintance of bro. D. T. Smith of Wathena, Doniphan County, Kansas, and learned from him there are several brethren scattered throughout the immediate section of Doniphan near Wathena, enough to make a respectable little church, but they have no preacher. Bro. Smith has written to bro. Pardee Butler, and possibly to others, to come and hold them a meeting, but has received no answer. Owing to his limited acquaintance with the preaching brethren, he asks me to say a word for them in the Pioneer. Any brother that will go there and hold them a meeting and get them into working order again will be amply compensated. Bro. Hand visited that section once, or more, and did a great deal of good. They would like much that he would visit them again. Bro. Hand, can you not do so? May these brethren not confidently look for either bro. Hand, Patterson, Butler or some other good preaching brother to visit them soon?

D. T. W.

REPORTS FROM BRETHREN.

CARTHAGE, Ill. April 1766.

Bro. Wright: After staying in Mo., some 10 days or more, we returned to Carthage and on last Saturday evening commenced preaching, and continued until last night, when I closed the meeting with ten additions, four by commendation and six confessed. This makes some 17 additions since I last wrote you, some here and some at other congregations.

E. J. LAMPTON.

BETHANY, Oregon, March 17, 1866.

DEAR BRO. WRIGHT: In company with Bro. Peter Burnett, I held a meeting at this place embracing the first and second Lord's days in Jan., which resulted in 27 additions to the church, 22 by confession and immersion and 4 reclaimed. Also at Rock creek, embracing the 3d Lord's day in Feb., eleven were added. 6 from the Methodist 2 from the Baptists and 3 by immersion. At McAlpins' School house embracing the 2d Lord's day in March, 3 were added; and on Thursday night following at this place (Bethany) one more was added. Bro. Burnett was only with me at the first meeting. To the Lord be all the praise.

K. BAILES.

OBITUARIES.

Died, of consumption, near Chillicothe, Mo. on the 27th of April, 1866, Sarah A. Green, wife of Fielding T. Green, in the 33d year of her age.

The deceased was an acceptable member of the Christian church in this place, and died in the faith, and now sleeps in Jesus waiting his return to earth, when she will come forth, not emaciated, weak and feeble as when I last saw her, but clad with an immortal body like that of the dear Savior's, in perpetual health to die no more. Before the interment, I addressed the mourning and sympathizing friends upon the occasion, in the Christian church, while in her coffin, cold and silent she laid just in front of the stand. It was the church she loved most of all to attend when able, so the last house she entered before the grave, was the church. She was much beloved by all who knew her, and her death is mourned by many, but by none so bitterly as her dear husband. "It is hard for me to give her up," he said to me as we walked to the cold grave to leave her there. Yes, it is hard. May God be gracious to him under this sad and afflictive bereavement, and enable him to take consolation from the assurance in the word of the Lord that she now sleeps in Jesus.

D. T. W.
Died, of consumption, in Chillicothe, Mo. April the 15th, 1866, Martha Jane Davis, wife of Joseph H. Davis in the 27th year of her age, after long and painful sufferings.

The deceased was born in Pittsburgh, Pa. on the 4th day of August, 1839, and was married in Noblesville, Ind. to Joseph H. Davis, her now bereft and sorrowing husband, on the 7th day of May, 1867.

She was a member of the Christian church before she came to this city, but her health was so poor after her arrival that she never identified herself with the church in this place.

She gave instructions for her funeral services and said that she wanted no funeral sermon or eulogy pronounced over her when she was gone, for we knew but little about her, as she was comparatively a stranger among us, having been here but a short time, and sorely afflicted all that time. She directed to be taken to the Christian church, and a few songs to be sung, an intercession or prayer offered, a few remarks made, and then to carry her to the grave, and lay her away to rest till the Lord comes. What profound regard is here shown for the truth! A more solemn and impressive service, to me especially, I have seldom conducted. Long will the impressive lesson she taught in death, be remembered. She leaves a kind husband and two little children and many friends to mourn her death.

May the Lord bless the bereaved ones and give them consolation.

D. T. W.

Died on April 23, at six o'clock, P. M. near Foxtown, Madison County, Ky. in the seventy sixth year of his age, Doctor Jacob White, who had been a physician upwards of fifty years, and who was said to have done more service to the poor than any other physician in the county or even all of them, and whom I immersed in the Kentucky river, into the Christian faith in 1837, and whose burial I attended yesterday with a large crowd of his neighbors and fellowcitizens, whose presence attested the high estimation in which he was held. I and brother Crutcher, spoke on the occasion. He has left an aged widow and a large family of descendents and a wide circle of friends and acquaintances to cherish his christian virtues. Peace to his memory. Mark the perfect man, and behold the upright, for the end of that man is Peace.

JACOB CREATH.

Died, in Carthage, Illinois on the 27th of March, of Diphtheria, Alexander H. infant son of Bro. E. J. and sister S. E. Lampton, aged six months and one day. It was our solemn privilege to be one of that sad group that followed that little one to the grave, to mingle our sympathies with their sympathies, and to speak words of consolation to a bereaved father and a broken hearted mother. And O what feelings of gratitude and love to our heavenly Father as we bent over that bright smiling little babe, the pride of a father and the joy of a mother, for the last time when, the language of the kind Savior came home to our mind, "of such is the kingdom of heaven." And although the family circle has again been entered by the rude hand of death, yet another little star has been added to that bright constellation of glittering orbs that envelop the eternal throne of the heavenly city.

W. M. F.

Died at her residence in this city, on 15th inst., about 12 o'clock, A. M., Mrs. Elizabeth Homer, aged 55 years.

Will Bro. Hodge furnish us an obituary notice of his dear mother for the June number of the Pioneer?

D. T. W.

ARRESTS.

We learn that Bro. Alexander Proctor of Independence was arrested some time since, in Independence for preaching the gospel—not having taken the Oath.

Bro. Coons, an old and venerable preacher, of Audrain County, was also arrested some time ago, either in Mexico, or in the county, for preaching without taking the oath. Both of these brethren are now under bond waiting their trial.

The Paris Mercury says that Eld. John Smith preached in the Christian Church on Thanksgiving Day. Whether or not he will be indicted for doing is yet to be tested—he not having as yet taken the oath.

J. H. Luther, Editor of the Missouri Baptist Journal, Palmyra, Mo. was arrested a few days ago for preaching without taking the oath.

Jas. S. Green, a Baptist minister of Palmyra, was also arrested there a few days since for preaching without taking the oath.

N. A. Bourland, Methodist, was also arrested at Palmyra, for preaching without taking the oath.

B. F. Kenney, a Baptist, of Daviess county, was arrested about sun down some ten miles from the county seat, a few weeks ago, for preaching without taking the oath, and was compelled to go all the way to town that night. He is said to be over sixty years old, and a very learned and intelligent preacher.
ACTS OF APOSTLES.

Lecture IV.

The wonders seen and heard by the people on Pentecost were not accounted for in the same manner. Some were in doubt and amazement, and said, "What meaneth this? Others mocking, said, these men are full of new wine." Peter, with the eleven, stood up, and replied to the charge of drunkenness first. This charge seems to have been brought by the natives of Jerusalem and Judea, for the strangers were astonished, because they heard them speak in the languages where they were born. They could not therefore have joined in the charge of drunkenness. On the contrary, they confessed that the apostles spoke of the wonderful works of God.

Peter's defence was brief and effective. "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day." Men did not at that time, who were Jews, get drunk so soon as nine o'clock in the morning. They certainly did not at the time of their annual feasts. It was customary for them to abstain from both food and drink, at the feast of Pentecost, until the third hour of the day. They could not have been drunken on sweet wine so soon in the day as this was, unless they had imitated drunkards in these days by being up all night. There is one respect in which no drunkard of that age could imitate modern inebriates—in getting intoxicated on poisoned whisky. Such an argument as Peter used, and it was unanswerable, too, would now be of no force. But there were certain phenomena to be explained to the multitude. Notice, that there is not one in the audience who denies the presence of the wonders. They were ignorant of the cause of them. This immersion in the Holy Spirit was manifest that none could deny its existence. No explanation of it on mesmeric or psychological principles would reasonably account for all that was seen and heard. No appeal to the inner consciousness could be intelligently made to his hearers by Peter. He did not say any thing about inspiration, produced by the circumstances or the occasion, which he, and these with him had seized. His inspiration directed him to the word of God, in a place full of the incidents then witnessed. "This is that which was spoken by the prophet Joel, and it shall come to pass in the last days, saith God, I will pour out of my spirit on all flesh; and your
sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaids, I will pour out in those days of my spirit: and they shall prophesy: and I will shew wonders in heaven above and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

The remainder of Joel's language immediately following the above quotation, is important in this connection. It is as follows: "for in mount zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." In this quotation there seems a manifest allusion to Isaiah and Micah: But it shall come to pass in the last days, that the mountain of the Lord's house shall be exalted above the hills: and people shall flow unto it. And many nations shall come, and say, Come let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of zion, and the word of the Lord from Jerusalem." Isa. 2:2, 3, Micah 4:1, 2. A difficulty will be met at this statement growing out of the chronology of our Bibles. The date of Joel's prophecy is made older than either Isaiah or Micah. The above language of Joel looks as if reference was made directly to what Isaiah and Micah had said. If he does not refer to them, it will be difficult to find what the Lord had said like this. T. H. Horne dates Isaiah's predictions between 810 and 698 before Christ. Micah 753 and 699, and Joel 810 and 660, or later. Be these things as they may, we are certain that Peter quoted Joel's prophecy as fulfilled when he quoted it. The conclusion of Joel's language was not fulfilled that Pentecost, and this may be the reason that Peter did not repeat it. Enough was repeated to account for the phenomena heard and seen that day. For be it remembered that an immersion of the Holy spirit, nor any other mode of inspiration is represented in the word of God as operating on the feelings, but on the intellect, "to give light of the knowledge of the glory of God."

Various are the views that have been entertained concerning the meaning of the darkening of the sun, and the turning of the moon into blood, before the great and notable day of the Lord come. Some have supposed it to refer to the Jewish law, and all its rites, completed by the destruction of the temple and the holy city. Others, and perhaps much the most numerous class think this language to refer to the signs immediately preceding the second coming of our Lord. There should be good reason shown for differing from all these. A careful observation of facts may compel the candid reader to a different conclusion, Joel declares that, it should come to pass that whosever calls on the name of the Lord shall be saved. This calling on the name of the Lord follows the great and notable day of the Lord,—When he comes the second time, he will take vengeance on them that know not God, and that obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. The order of events, as well as narration, by both Joel and Peter is, first, darkening of
That was the great and notable day of the Lord. On it Jesus was crowned in heaven, King of kings and Lord of lords. The uttermost parts of the earth were given to him for a possession. All principalities and powers in heaven and earth were made responsible to him. God said to him, "Rule, until thy foes become thy footstool." Then God's counsel to the kings and the judges of the earth became effective. "Kiss the Son, lest he be angry, when his anger is kindled but a little." Then it was proclaimed in the heavenly world, "that unto Jesus every knee should bow, and every tongue should swear." From that day forth, he that honored the Son, honored the Father that sent him into the world. On that day he took the scepter, and the throne of David his father according to the flesh. For he never was king or priest on earth, though now he is both.

That that was a notable day of the Lord in heaven, was manifested on earth by the descent of the Holy Spirit. The sound of its coming was heard like a rushing mighty wind. The multitude came together to ascertain the meaning of this strange sound. They would have difficulty in finding the place for the sound filled the house where the disciples were assembled. They were overwhelmed with astonishment, when they saw eleven tongues like fire, sitting on twelve ordinary looking men, who speak to them in their numerous native tongues about the wonderful works of God. Certainly this would convince them that the hand of the Lord was in the wonderful affair. This was the time when the Lord would obtain a great victory, and save his people, "not by law, nor by sword, nor by battle, by horses, nor by horsemen, but by his spirit." Hosen 1: 7. Zech. 4: 6.
The descent of the Holy Spirit on that day, proved the return of Jesus to his Father. He had said to his disciples, it is expedient for you that I go away.—For if I go not away, the comforter will not come, but if I depart, I will send him unto you. When he is come he will bring all things to your remembrance whatsoever I have said unto you. He will show you things to come. On that day Jesus' claims to the Messiahship, for which the Jews had put him to death, were established in their presence, beyond their power to overthrow them.

Unless the incidents of that day had occurred, who can tell or know the way of salvation? Jesus had truly died for men's sins according to the Scriptures, he had risen from the dead, and ascended out of sight toward heaven in the presence of his disciples. But who knew where he had gone? True, he had said God was his Father, and that his Father loved him, and had given all things into his hands. He had said, he would leave the world and go to his Father. But how are poor, blind, ignorant and sinful men to know this, and that his offering for their sins will be accepted of God? He said the Holy Spirit would come, whom the Father would send in his name, and that he should bear witness of him. On Pentecost all these things were done. Can anyone deny that this was a great day of the Lord? If any doubt remains, let it be remembered, that repentance and remission of sins were to be preached among all nations, in the name of Jesus Christ, beginning at Jerusalem. This memorable Pentecost was the time when preaching began in the name of Jesus. During his own ministry, our Lord preached and performed miracles in the name of his Father. I come, said he, not to do mine own will but the will of him that sent me.

He was obedient unto death, even the death of the cross, I lay down my life that I might take it again, this commandment have I received of my Father.—My Father heareth me, because I always do those things that are pleasing in his sight. He finished the work that his Father gave him to do.

Having done all his Father's will, Jesus ascended to heaven, when his offering of his own precious blood, as the high-priest over the house of God forever was accepted, there became a necessity for the change of law. So Paul reasons, Heb. 7. 12. “For the priesthood being changed, there is made of necessity a change also of the law.” If that law did not go forth from Jerusalem, and on Pentecost, it will be difficult, if not impossible, to find whence its publication began. Isaiah, Joel and Micah all had said Jerusalem and mount Zion should be the place of its issue. Jesus said, repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. No other occasion but Pentecost, and the wonderful things that transpired then, answers our expectations of the above prophecies. From creation until that day we have no law for all nations, by which remission of sins could be obtained.

Is not that day then the great and illustrious day of the Lord? That day intercourse between God and man was opened again, by a new and living way, through the precious blood of Jesus.—From that time to the present, whosoever calls on the name of the Lord shall be saved. There will be another great day when the Lord comes to raise all nations from the grave, and to change in a moment the living saints. All men will meet then. It will be too late then for the sinner to call on the name of the
Lord and be saved. He will bow the knee before him then to confess his own terrible mistake, and the Lordship of Jesus over all. Dear reader, may you and I be prepared for that great day of vengeance of the Lord. Before him the sun, moon and stars will pale and become darkness. The earth and the heavens flee from his presence, and all intelligences acknowledge him Lord, to the glory of God the Father.

J. M. HENRY.

AUTOBIOGRAPHY OF ELDER JACOB CREATH OF PALMYRA, MISSOURI. NO. V.

(A. D. 1819.)

In January eighteen hundred and nineteen, I traveled from Va. to Society Hill, to see brother William Dossey who lived at that place, and who lived with my father when a young man, and traveled and preached with him a number of years in Va. and North Carolina, to receive assistance through him from the Charleston Baptist Association to educate me, also directions where I was to receive my education. I was directed by him to repair to Chapel Hill the University of North Carolina, and was placed under the care and instruction of brother Abner W. Clopton, a learned, devoted, and exemplary man, a professor in the University and a physician. With him I read the languages, Greek, Roman and English, and studied what is call'd divinity or theology. In him I found a friend indeed and a father to me. I hope ever to love, respect and venerate his name, memory and Christian virtues of meekness, humility, zeal, prudence, temperance, justice and love to God and man.

My ordination. Through his recommendation and assistance, I obtained the following ordination from the old standard Baptist preachers of North Carolina. We, the Presbytery, called for by the Church at Mill Meeting House, Caswell County, North Carolina, attended at County Line Meeting House, on the twenty third and twenty fourth of September, 1820, when and where the church, attended voluntarily and unanimously, gave up brother Jacob Creath, Jr. to ordination, whom when we had examined upon his qualifications and principles, find him sound in the faith and qualified and called of God, as we believe, to the Ministry of the word and ordinances, and have therefore set him apart thereto by fasting and prayer and imposition of hands. Given under our hands the day and date above written.

George Roberts.  
Richard Martin.  
Barzillei Graves.  
Presbyters.

Stephen Chandler.

A letter of recommendation from Mill Creek Church in Caswell county North Carolina. "The bearer hereof, Brother Jacob Creath, is a member of our church and an ordained Minister of the Gospel; as a member he is regular and orderly in his department, and as a minister highly acceptable, we, therefore, recommend him to our brethren, among whom his lot may be cast, and when joined to them he will be dismissed from us. Done in Church Conference at our monthly meeting in November 1821. By order John Sea, clerk; A. W. Clopton, Pastor."

I should have stated that I remained at Chapel Hill in the year 1819, and in 1820, in the fall I went with brother Clopton, who moved from Chapel Hill, to Milton, Caswell Co., N. C., to take charge of the Female Academy at that place, and I remained at Milton until November 1821, when I went to the Columbian College.
D. C. Washington City, under the care of William Staugton, D. D., where I remained until December 1823, when I left there for Charlotte Court House where brother Clopton was then residing with brother Roach.

A letter of commendation from the students of the Columbian College.—

"To all whom it may concern: The Rev. Jacob Creath, late student of the Columbian College, having taken his dismissal, and being about to depart from the institution." This is to certify, that he has been for many months a member of the Esasision Society of the Columbian College, and that during the whole period his talents, assiduity and regular attendance have been such as to insure him a most respectable standing in the society; while his virtue, piety, and many excellent qualities have endeared him to his fellow-members. He carries with him their deep regret for his loss, and ardent wishes for his future happiness and prosperity.

Orlando Fairfax, President of the Esasision Society.

W. D. Crowder, Secretary.

Columbian College, Dec. 1823:

"Washington City. This is to certify to all whom it may concern, that the bearer, our beloved brother Jacob Creath, having frequently preached for us, and visited our families, we believe him to be a faithful minister of the Gospel, a pious and upright Christian in his walk and conversation, and justly entitled to the Christian esteem of the friends of Zion in general, and of the Baptists in particular. He having formed a determination to leave the City, for the purpose of devoting himself to the ministry of the word, and desiring that we should express our feelings towards him, we most cheerfully give our assent to the above. Done by order of the Second Baptist Church in the City of Washington, on the 7th of Dec. 1823."

"Thomas Barton, Pastor."

"William Gordon, Clerk."

"The Rev'd Jacob Creath has been in the habit of visiting my family, for the last 12 or 16 months, his conduct has been such as to make me believe he is a worthy man and a pious Christian. W. Dunn, Sergeant at arms, Washington City, Dec. 8, 1823."

"The first Baptist Church in the City of Washington and District of Columbia, To any other Church of the same faith and order with us, greeting: Beloved Brethren, This may certify, that our worthy brother Jacob Creath, is a member in good standing with us, and an acceptable minister of the Gospel, that his character is impeachable, and we believe him to be worthy of Christian acceptance. But in the Providence of God his residence being removed from our vicinity he has asked a letter of dismissal from us, which we hereby cheerfully grant; and recommend him to the cordial fellowship and communion of sister churches of the same faith as he may wish to join, and when received by you, we shall consider him fully dismissed from us. Done at our church Meeting, Feb. 6, 1824. O. O. Brown, Pastor."

"Raleigh N. C. Nov. 6, 1824.

This is to certify to all whom it may concern, that we have known the bearer hereof, our beloved brother Jacob Creath, from his youth and since he commenced his ministry, and we know him to be a man of unimpeachable morals, orthodox in sentiment, sound integrity, strict prudence, sterling talents, and a highly acceptable and useful minister among all classes of society, and above all, we be-
lieve him to be eminently pious. We do, therefore, most cheerfully and freely recommend him to the Baptist Churches in our country particularly, and to the regard of Christians and the community in general, not doubting but that he will be blessed in every place where he may labor. Done by order of the Board of Missions now in session in Wake County, Philemon Burnett. P. S., Robert T. Daniel, Agent, William Lightfoot, Clerk.

"NOTABLE ACCESSIONS."—A REPLY.

In the April No. of the Pioneer, an article appears with the foregoing caption. It copies an extract found in the Quarterly, and makes some good matured strictures in addition to those of bro. Lard. The original article appeared in the Review nearly a year ago. It was republished in a monthly in Kansas, and from that publication of it bro. Lard extracts a few sentences, and places them in juxtaposition with a short paragraph in regard to the Mo. Oath, and entitled the article, the M. Oath and A. Campbell. As I have had no connection with the Messenger of Kansas, I am not responsible for anything that it contains, and never saw the political paragraph relating to the Oath, till I saw it in the Quarterly.

It seems to me that the articles in both the Pioneer and Quarterly, should have appeared many months ago, when the original piece was first published. The strictures, made at this particular time, are more calculated to provoke anger and prejudice, than to promote the interests of free thought and correct criticism.

It would have been well too, to have shown the extracts along with more of the context, as in this way can the scope of the article be best determined.

I think it quite unfortunate that my language has been so entirely misconceived and misinterpreted; and a position assigned to me that I am in no wise inclined to occupy.

In speaking of "imperiousness and vindictiveness of manner," I allude to acerbity and extreme severity of style, in Mr. Campbell's earlier writings. It is said of him, by his greatest admirers, that he was "scathing," "cutting," and "severe." Acquaintance with his early writings shows this to be the case.

His severity of style we term "imperiousness and vindictiveness of manner." The degree of imperiousness is to be determined by the mode of its manifestation. We do not use the words as they are commonly used, for we confine their application to a certain style of writing—to "manner." We make no allusion to physical persecution or revenge, for we simply speak of style. Now whether I am justifiable in calling a certain form of writing imperious or not, depends entirely on my conception of things. If my feelings, and sense of humanity lead me to view it in this light, well and good. If another brother sees only a wholesome kind of plainness, he is welcome so to call it. I should merely think that his moral perceptions were rather obtuse. If he should think mine rather too delicate, or a little morbid, he is welcome to his opinion. In all such matters we should feel free to express our opinions, and think for ourselves. If we err, it is the office of criticism to point out our mistake.

My worthy critic says in his article that A. Campbell was a man and had his faults like other men.

We do not think that we have meditated any more serious charge than is
indicated in these words; and had it been observed that our criticism was confined merely to style probably we should not have been so greatly misunderstood.

In saying that “if the influences exerted on the masses had been like that of Thomas Campbell, we would have had less to undo, and repent of,” we have no particular reference to the personal or indirect influence of A. Campbell. We institute, in this sentence, no comparison between the Father and the son. We allude to the combined influence of the preachers of the reformation. If all of these, along with their zeal and energy, had united the holy unction, and christian spirit of Thomas Campbell, then we would have had less to undo and to repent of.

In my own limited experience I have had occasion to realize this truth in all its sadness. The condition of our country at the present time is but a comment on the sad result of men’s inhumanity to man.

We regard Thomas Campbell as the most remarkable exemplification of moral perfection in modern times. Is it criminal to say that, if his spirit had been infused into the hearts of the disciples, instead of the fierce and warlike spirit manifested by many, we should then have less to repent of? This is what we have aimed to say.

In relation to “the reformation being a real power in the world before A. Campbell embraced it,” we allude to the work of Thomas Campbell and his collaborators as indicated in the “Declaration and Address” which was drawn up and acted on before Alexander came into this country. This document according to the remarks of A. Campbell contained the fundamental principles of the reformation. They were more fully developed, systemized, and promulgated by Alexander, who was the leading, and energizing spirit of the reform movement.

I refer also to the work of B. W. Stone and his compatriots. They advocated those principles which we regard as fundamental. In all important respects they were about what we are today. B. W. Stone says in his Autobiography that these truths were promulgated throughout the length and breadth of the land, from the press and from the pulpit, many years before A. Campbell came on the stage of action.

I cannot think that B. W. Stone wrote the foregoing without reference to its truthfulness. At all events, if I am in error, I am misled by one for whom I have a very high regard as a scholar and a christian.

In conclusion I would say that there are many unkind words in my reviewer’s article that I cannot reply to. So far as fact and principle are involved I have tried to remove misconception in regard to the position which I occupy.

Hoping that these few lines may induce a better state of feeling in the mind of my worthy critic, I remain a "NEOPHYTE."
Some of the brethren are greatly attached to the old book, and *will have it*; others are delighted with the new book, and *must have it*; while others still, will fall deeply in love with bro. Rice's book,—which is to be, and *cannot get along without it*. Here are at least three books that the preacher must stuff into his saddle bags, in order to meet all the wants of all the brethren; and I insist that, the saddle bags are too small, and *must be enlarged*. Now, I respectfully submit to the A. C. M. Society, that they appoint a committee of five brethren, whose duty it shall be, to adopt measures for the enlargement of preachers saddle bags; and that said committee report as soon as possible. Further it shall be understood, *ab initio*, that all preachers will not be compelled to adopt the enlarged saddle bags; but, in the event of their being too expensive for general adoption, it shall be the duty of bro. Rice, to devise some plan whereby poor preachers, especially they of the south, shall be furnished with cheaper saddle bags. This plan, carried out, in its letter and spirit, will enable all preachers, north and south, to procure saddle bags of sufficient capacity to carry his few articles of clothing, King James's translation, American Bible Union's, and H. T. Anderson's, also the three hymn books, and such other things as are absolutely necessary.

It is earnestly hoped that these suggestions will not be treated cavalierly; but with that degree of respect and earnestness which the importance of the subject demands; Will not brethren McGarvey, More, Baxter, Williams, and Rice, bring to bear on this subject, their able and eloquent pens; in order that this great evil of the nineteenth century may be abolished; and larger saddle bags introduced.

**Seriously:**—I am sick and tired of this discussion about the "new hymn book." The *Review of April 17*, devotes a little over four columns to it; and if any one is edified by the reading of it, more than he is by my plea for larger saddle bags, I confess that I am not. In my judgment, undue importance is being given to this subject; while the weightier matters of the law are being neglected. Unhalowed feelings and bitter thoughts are some times unmistakably expressed; and the result, alienation of feelings and sentiments, is but too apparent. Threats come, from various quarters, that a new book will be made and this too, while all the cities acknowledge the new book, that we now have, the best one extant. To my mind, it would be far better to apply the means, which it will take to publish a new book, in this way, Throw it all into a common fund, and with this purchase the book we have, and distribute to those who are too poor to pay. *By this means all, rich and poor, would have the same book; and no cause for disparagement of feelings would exist.* I am opposed to any idea of *caste* in the church of Christ; and I see, in a hymn book for the rich, and another for the poor, a tendency that way; and hence, I am opposed to any, and all causes, which could give rise to such a thing.

Brethren, in the name of God, let us show to the world that, we have christian love, forbearance, and magnanimity enough, to unite on a hymn book, that is confessedly the best extent; and the spirit of which—or rather, the spirit of its songs—is lacking, in a great degree, in the discussion now pending. With all due and becoming difference to the opinion of bro. Rice; *I can not help but think, that bro. McGarvey's fears will be more than realized, in the event of another new hymn book.* My reasons for so thinking are here with submitted.

A heated discussion, on the merits and demerits of Missionary societies, has just closed; while no material change, numerically, may have taken place; still, the friends and enemies of the Societies have committed themselves openly, their pride has been excited and animated; in short, they have taken sides, and are effectually divided for and against Missionary Societies. Now, the strongest objection that has been urged against the new book is that it is the property of the Missionary Society. Those then, who are honestly and conscientiously opposed to the Missionary Society, will, of course, contribute to its support, either directly or indirectly; but in purchasing the new hymn book, they would be indirectly contributing to the Society; and of course they will not do this if they can do anything else. These will all purchase Bro. Rice's new book, while the friends of the Society will purchase the Society's book; one half of the congregation will refuse to sing with the other half; and so division is introduced at once. If this was confined to one congregation only, no great evil might result therefrom; but it will be as wide spread as all the enemies of the Society. The *legitimate ten-
CHRISTIANS TAKE NO PART IN ANY WAR.

CHRISTIANS WILL TAKE NO PART IN ANY WAR.

LEXINGTON KY. May 24, 1866.

Bro. D. T. WRIGHT—Dear Sir: As the war is past, will you permit me to reread through your periodical, a sentiment which I published soon after the war commenced, to wit, that Christians will take no part in any war. It cannot be said now that I do this to prevent enlistments. I do it from a conscientious regard to the authority of God who says by Moses and his Son Jesus Christ, "Thou shalt do no murder. This is as binding on rulers as on subjects, we have heard much respecting the high power," this is said by the highest power. There are three degrees of comparison, high, more high, most high. Let every soul be subject to the Most High Power. Reader to God what belongs to him, which is love and obedience. We have the decision of prophets and apostles that we are to obey God before men. David and Peter and John, Acts 4, have so decided, when God is obeyed rulers are not disobeys, and when God is disobeyed rulers are not rightly obeyed. It may be said that rulers will imprison us, confiscate our property and kill us. To which I reply, Fear not them that kill the body and have no more that they can do. Let us take joyfully the spoiling of our goods.—Let us wander about in sheep skins and goat skins, in des and mountains rather than kill our fellowmen. Math. 10, Hebrews 11. No murder has eternal life abiding in him 1 John 3. If we suffer as Christians happy are we. 1 Peter 3—4 chaps. If we die at home for obedience to God we are happy—we will have a decent burial, a christian burial, and not the burial of a mule as we will have on the battlefield. If we die at home we
have a hope of eternal life. If we die murdering our fellow christians, we die damned. This was the course of the Waldenses and Mennonites who were the descendants of the ancient christians, who said we will not go to war, who were witnesses for the Truth in the ages of darkness and superstition, who were 800,000 strong, who became so numerous that the Inquisition was invented to destroy them. The Devil is the author of war—both wholesale and retail murder, John S. Jews, Heathens, Turks, the Mother of errors and sects may murder, not christians. Let us tell the rulers in time from the pulpit and press that our God says to us, 'Thou shalt not Kill;' that he is the God of peace and Love and not of battles, that he is not Moloch nor Mars, but a pure spirit; that we are christians, and not sheep nor oxen to be immolated by hundreds of thousands upon the alters of their ambition, malice, avarice and rivalry; that if they make wars they may fight them; that Wm. Penn managed the Indians without war; that war does not settle any thing; wars come of the lust of men, James 4. 1-4. As christians we will not kill.

JACOB CREATH.

AN APPEAL FOR HELP TO BUILD A HOUSE OF WORSHIP AT MONTGOMERY, ALA.

Montgomery, Ala., April 26th 1866.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," Thus discoursed Paul to the Corinthian brethren in reference to the dissolution of "this tenement of clay." Then who would not gladly exchange one of these houses, founded in dust, ashes and decay, for one from above, spiritual immortal, glorious and unfading.

Only think of exchanging this old earth, tossed to and fro like a drunk man, and internally convulsed with volcanoes and unquenchable fires, for new heavens and a new earth, never to be molested more by the sin-polluted touch of a son or daughter of Adam throughout the ceaseless, endless ages of eternity. Such is the prospect in our Christian sanctuary, because the New Testament shines and stands in the lustre of this expectation. "I am the resurrection and the life," says Jesus. "Rejoice in the Lord always," says the Apostle. Oh, who would not be a Christian? "As said Father Campbell in his discussion with the infidel, Robert Owen. "The years, the dew of Religion in the soul, afford incomparably more joy than all fleshly gaieties, than all the splendid vandals, than the loud laugh or the festive song of the sons and daughters of the flesh." "Even the alternations of hope and fear, of joy and sorrow, of which the Christian may be conscious in his ardent race after a glorious immortality afford more true bliss than ever did the sparkling gems, the radiant crown, or the triumphal arch bestowed by the gratitude or admiration of a nation on some favorite child of fortune and fame."

How prophetic, how applicable to the present condition of that great and good man! Who of us have read his writings for so long, for a moment doubt his everlasting heireship to the incorruptible, undefiled, unfading crown of glory, in that house not made with hands, eternal in the heavens." But we have wondered from the object of this communication.

Dear Christian brethren everywhere, Jesus 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." In this city, Alabama's proud
Capitol, the Methodists, the Baptists, the
Presbyterians, the Episcopalians, the
Roman Catholics and the Hebrews all
have commodious houses of worship,
and most of them have two or three hous-
es, and we who profess "to take heed
unto a more sure word of prophecy,"
have no place for meeting at all, not ev-
en an "upper room."

Now what on earth can be the reason
of this neglect on the part of our brother-
hood? Are the people of Montgomery
considered worse than any body else?
or better? or (as said the Apostle Paul
of a certain character) have they been
given over to Satan? Now, brethren,
this is wrong. "These things ought
not to be," and, although prejudices are
strong against us and the cause we
plead, I do not suppose there have ever
been half a dozen discourses delivered
here by any and all of our brethren. But
aside from the religious prejudices re-
ferred to, there is not, in my opinion, a
more generous, whole-souled people to
be found anywhere, than the citizens of
Montgomery, Ala.

I have, however, repeatedly tried to get
the use of a room or a hall of some sort to
deliver a discourse upon the soul-absor-
ing theme of our holy religion, but up
to this time have failed in every in-
stance. On making application of this
sort, the first question asked is "What
denomination do you belong to?" "I
am a Christian." Ah—oh, yes, a
Campbellite, I suppose." And thus
the matter ends. Oh, if we only had a
house to worship in, I feel confident;
nay, I am certain, that very soon we
would build up a congregation of disci-
plies here that we would all be proud of.
That would honor us, honor God and
the cause we plead. Now in view of

the fact that we are few in number, poor
and penniless, (I know of but four dis-
ciples in the city) the war having swept
everything from us. I desire to make
an appeal to the proverbial charity and
liberality of our brethren everywhere to
help me build here a house for God.
Will not the brethren generally aid me
in this good work, and thus "take stock"
in Heaven's savings bank?

Do so, brethren, send in your dona-
tions by mail and I pledge my word as
a gentleman and a Christian, to apply
every dollar you may give to the pur-
chasing of a lot and the erection thereon
of a Christian Church. I propose to
keep a book in which I will record the
name of every donor and the amount he
or she may give, and publish the same
monthly, in the "Millennial Harbinger"
or the "Gospel Advocate." If the breth-
ren will generally assist me, they will
never miss the amount so bestowed—
never regret it in time—surely not on a
death-bed, and by the authority of God's
word, they will never regret it through-
out endless eternity.

Brother W. K. Pendleton, Bro. Ben
Franklin, and Brother D. Lipscomb will
confer a lasting favor by giving the
foregoing letter an insertion in their
respective periodicals. All of which is
respectfully submitted by

C. S. REEVES.

HUMAN CREEDS ADVOCATED
BY BAPTISTS TO GOVERN
THEIR SECT, IN THE BAPTIST
MO. JOURNAL.

Elder D. T. Wright—Dear Sir:
It may not be generally known to the
readers of the Pioneer, that the Baptists
are publishing at present, in Palmyra,
Mo., a paper, called the Missouri Bap-
tist Journal; conducted by several Bap-
HUMAN CREEDS ADVOCATED BY BAPTISTS. 173

ist clergymen of that place. In the issue of March 19, 1866, we have a piece headed creeds, written by R., who it is believed is Mr. Rhodes, a teacher in the Bethel Baptist Academy of that place, I am thus particular in describing this paper and its course, because I wish the editors of it to know that they will be criticized. This piece on creeds is as perfect a sophism or fanfaronade as I have seen for sometime. He sets out by informing his readers that creed is from the Latin verb creedo, I believe, and is a brief summary of one's belief on any subject. According to the definition of this sophister, I believe there was such a person as Mahomet or that there is such a system of imposture as Mahometanism, therefore this is my creed. I believe there is such a system of imposture as Mormonism, therefore this is my creed, he says, it is a brief summary of one's belief on any subject. It is that which is believed. As I believe that Mahometanism exists and is a falsehood, that is my creed. I hope this is not the system of logic taught in Bethel Academy. He says it is any system of principles believed or professed. I believe Mormonism is false, therefore that is my creed or system of belief. A sophism is a specious but a fallacious argument or reason, an argument that is not supported by sound reasoning. The ancient sophists by their vain reasoning drew upon themselves the general hatred and contempt of mankind. The word creed is as well defined and ought to be as well understood as the word horse, house, man, tree. It means in common parlance, which determines the meaning and use of words, the Catholic Missal and Traditions, the Episcopal Prayerbook, the West Minister larger and shorter catechism, the Methodist Discipline, the London and Philadelphia con-

fession of opinions first published in 1644 or 6. It is a standard work put forth by any sect of people to which subscription is required before any one can enter that sect. There is not one grain of faith in one thousand tons of them. They are human opinions, inferences, deductions, traditions. A man may believe every creed in christendom and be damned, and he may disbelieve every one of them and be saved, and that is just saying that they are nothing in the salvation of any man. They are one and all founded upon the imperfection of the Bible, and of God's attributes. They all impeach the wisdom and benevolence of God. Malediction of heaven rests upon man or angel who shall add or diminish aught from Old or New Testament, Deut. 4, 2. Rev. 22, 18, 19. It is death to add to or alter a charter of a king or the constitution of a country. How much more to alter the statues of the King of kings. God never gave but two Legislators to mankind, Moses and Jesus Christ. Moses gave laws to the Jews, Jesus Christ to Christians. The apostle James says. There is one Lawgiver who is able to save and to destroy. Will R-Credo tell who is the second one to us christians? The kings of the Jews in copying the law of Moses dare not add one iota to it, see Deut. 17. Dr. Chalmers says these are as much Idols, as if carved by a statuary or painted on canvas. If this is so—then there are twenty little idols in this abstract of Baptist principles published in every No. of the Journal. The texts of scripture wrested from their connection to support these dogmas in the creeds, have no more force nor meaning than my fingers cut off from my hands and stuck all over my hat, nor pieces of paper stuck all over my hat, would not prove it a paper hat. Will Dr. R-Credo give us apostol-
ic precept or example or a thus says the Lord for these pretty little Baptist idols, as he asks his christian piaidoes for such a practice as infant baptism. If Creeds are ancient, the New Testament is more ancient. Dr. John De Wickliffe, the morning star of the Reformation in England, called them wicked and unrighteous traditions. Jesus Christ and the apostles, Peter and Paul, condemned them. Abraham Booth, the great and able defender of Baptist principles in modern times, says human creeds are only necessary to human establishments since the days of Constantine in 325, when the first human creed was made in the Council of Nice. What says Dr. R-Credo to Abraham Booth? A human creed is as necessary to the Baptists sect as the Old Testament is to Judaism, or as the New Testament is to the Kingdom of Jesus Christ. The very fact of the modern Baptist preaching for creeds, is proof positive that they are a sect like Presbyterians and Methodists. A human creed is as unnecessary to the church of Jesus Christ as a fifth wheel is to a vehicle. I now notify Dr-Credo, and the Journal that every sophism which they may offer for human creeds I will offer in support of Romanism and Antichrist. Creeds destroy the right of private Judgment, as Martin Luther showed. In former times when this question was argued the advocates of creeds said that all a person preached, wrote, taught and thought was a creed. That every person either had a creed in his head, his pockets, his shoes or on some part of his body, or in his hat, which was as great a sophism as to say he had a Bible, a History or a house in his pocket or boots—The old Baptists or Christians never had any other creed than the New Testament. They said the New Testament was a perfect rule of faith and manners and ought to be read by the people. Wickliffe of the 14th century. So said Tyndale of the 16th century. The first article of this Abstract of Principles in the Journal is a death blow to the other 19, which reads that the scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith and obedience—We have the Catholic faith in the New Testament. These 19 abstractions are mere hulls or shells of opinions, of no more force than cobwebs. They have no more to do in the salvation of a man, whether true or false, than the bow of a boy or the courtesy of a girl at the door. They are as foolish, as nonsensical, and as wicked as the idols of wood, stone, gold and silver of the Jews, by the side of the God of Abraham. If you wish to see them ridiculed read the 44th chapter of Isaiah. Shame upon Baptists for such Idolatry. DALON.

RELIGION EXPERIENCED.

It will be observed that my caption differs from the popular method of expressing the same thought. "Experimental religion," is the way the self-styled orthodox phrase it; but I am not a believer in "experimental religion;" for that means a philosophy proved by experiments. But I do believe in religion experienced, for I have experienced it myself. To lay before the reader what befell me while trying to obtain this experience, is the object of this paper, and as my early training has had an important bearing on the subject in hand, it will be necessary to lay it in part, before the reader.

I was born in the year of grace 1833.
My parents were Episcopalians, and were as pious as members of that church generally are. While they were in full fellowship there, they were also members of the Methodist class; for the reader will please take notice, that Methodism only designed originally, to cultivate a spirit of piety in the members of the established church of England. As soon as I could talk, my mother taught me to pray; this practice I continued throughout my boyish days. I memorized the church catechism, and at the age of fourteen was morally, spiritually, and intellectually prepared to become a member in full fellowship in the church of my Fathers; for be it remembered, all that is necessary to know in order to be a good Episcopalian, is the Catechism of the church!! When the time appointed for my "confirmation" arrived, I demurred, not really knowing why I did so; but I knew that Episcopalians were too much like the Catholics, and that was the object of my soul: I laid myself under the direction of those that I believed are ambassadours of Jesus, his soul is filled with agony, he has hell pictured just before him, and the avenging sword suspended over his head. He is now told to believe in Jesus, to "exercise faith," and when in agony of soul, he informs his blind guide that he does believe; he is coolly informed that there is something he has not given up, and when he surrenders this, that God will surely bless him. The mourner knows that he has given up all; and so states. Now, a knew scene is presented, the preacher knows it will not do to give the mourner an opportunity to deliberate calmly and coolly; and so, a company of trained bands are gathered around; senseless prayers are uttered in stentorian voice, in behalf of the mourner; songs, that remind one of the negro corn shuckings, of "lang syne," are sung, the whole fraternity making the house ring again when they strike in on the chorus; meanwhile from two to six are constantly talking to the mourner while some one, more happy than the rest, is pounding him on the back; I presume, thus to soften his hard and rebellious heart. When the man's mind is sufficiently befagged, and his emotional feelings excited by the scenes around him, he is informed that this is the evidence of his acceptance with God; not knowing any better, and believing his "spiritual guide," he bursts out in a paroxysm of joy; and now a scene follows, that beggars description. The "holy laugh," and the "holy hug," are indulged in to their hearts content; men shout, women scream, and all in one scene of wild confusion, strongly suggestive of that place classically known as Pandemonium. Amidst such scenes as these, gentle reader, I tried for three successive nights to obtain the desired experi-
ence. That I was not only willing but
anxious that God would save me, is a
truth of which I am most conscious.
Not only so, but I would give ten thou-
sand worlds like this, to have been assur-
ed that I was accepted of God. There
I was willing to be saved, I believed
from my whole heart on Jesus; God gave
me no evidence of my acceptance, and
now what must I do? Leave the place
in despair, which I did.

The winter afterwards I had a severe
attack of Pneumonia, and when my
physicians said I could not live, my aga-
ny was intense; soon to meet my God,
and I must appear in his presence with-
out one promise of his on which to lean.
O! What would I have given then for
some one who would point me to God's plan? My soul was borne down
with grief, and many were the peniten-
tial tears that I shed; still, for me there
was no relief. I had never been at the
place where Jesus has promised to meet
the returning prodigal. Finally, with
the return of gentle and balmy spring,
God restored me to health. I now
commenced attending meeting at the
Congregational church; but the light
obtained here was little short of total
darkness. At the age of eighteen I ab-
ondoned the meeting house, and the
Sunday school; believing that the preach-
ers knew no more about christianity
than I did. I began to doubt the truth
of the Bible; and now the words of
Thomas Paine were carefully read, but
his arguments were far from being sat-
factory. Four years I stayed away
from church; at the expiration of this
time I moved to a small village in wes-
tern New York. Here was a congre-
gation of Disciples, the first I ever heard
of. I was earnestly solicited to attend
their meetings; I refused, saying, that
that I had heard nearly all denominations
but did not believe any of them. At
length I was prevailed on to go; the be-
loved Thomas Munnell was the preacher,
the furniture of the tabernacle the sub-
ject; and it was the first discourse I ev-
er heard in which I was really inter-
ested. Soon after this bro. Wm. T. Horn-
er preached a series of discourses there;
I heard them all, and as he preached,
my early readings in the Sunday School
would recur to my mind; and finally, I
confessed with my mouth what I believed
in my heart, viz.: that Jesus is the Christ
the Son of the living God; 'the same
hour of the night, I was buried with my
Savior in baptism; and never did I sleep
so sweetly before, I now had a promise
of high heaven on which to rest my wea-
ry soul. The Savior had said, "he that
believeth and is baptised shall be saved,"
I did believe and was baptized; therefore, I had a right to the promise. Those
who depend on faith, repentance and
prayer simply, never can enjoy the
promises of God. They can never
be united to Christ by these means;
for they were not ordained for that pur-
pose: no one of them, nor all of them
together is competent to consummate a
union between Christ and the return-
ing prodigal. As steps, by which we
approach the Savior, they are abso-
lutely indispensable; but all that faith and
repentance do, is to leave the individ-
ual bleeding at the feet of Jesus; but
this is not enough, he must be united
to Christ. Hear Paul tell how this is
done, "For as many of you as have been
baptized into Christ have put on Christ.
(Gal. 3. 27) Here the union is com-
pleted; the individual is baptized into
Christ: then of course, he is in Christ,
the union is completed; the individual
is complete. But those who are baptiz-
ed into Christ, are said to have put on
Christ; here the person is represented
as being clothed, this clothing is done in baptism. Further, we affirm, fearlessly, that baptism is the only rite, ordained of God, in which a union may be consummated, between the Savior and the believing penitent sinner.

Well, gentle reader, between me and my Savior, a union was completed, by me bowing submissively to his behests; and now you are ready to ask me, “Did you then obtain your religious experience?” I answer, emphatically, No. That we may understand each other, let us first learn what religion is, then we shall know when we experience it. James says, “Pure religion and undefiled before God, even he Father, is this to visit the fatherless and widow, in their affliction, and to keep one’s self unspotted from the world.” These things, by the help of God, I am trying to do; and in so far as I succeed, I experience religion, and no farther. Thus you see, religion experienced is one thing, and “experimental religion” is quite another thing. The former is always right, it cannot be wrong, for it is divine. The latter may never be right, but always wrong, for it is human. Strange indeed does it appear, that any man composition should hesitate between the two. I bless thy name, Almighty Father, for giving me access to thy word, which is able to make me wise unto salvation.

R. Patterson.

Remarks. We fear the “negro-corn-shucking” will close the ears of many that might otherwise read and be benefited. I would greatly have preferred the omission of such an illustration.

Man’s religious convictions lie near his heart, whether they are true or false, does not matter, so long as he holds to them, they appear true to him, and as dear as life itself. No wound is felt more painfully than the, to him, wanton- ly attack of these convictions. He bleeds as it were at every pore, and his ears and heart are effectually sealed for the time being, against any and everything his opponent may say or do. The question whether his practice is right or wrong, becoming or unbecoming, does not change the matter one iota; he believes he is right, he knows his convictions are true, and when they are insulted, he feels as if his Lord was insulted, for the maintenance of whose honor his own life is pledged. His confidence gives away, and his heart hardens against all the good and the good things his opponent, for the time being may offer. Man’s errors are serious things and should be seriously treated.

These thoughts are offered in all christian kindness.

D. T. W.

Protracted Meetings.

Dear Bro. Wright:—The following article on Protracted Meetings from the pen of Bro. Thomas Munnell, in the Millennial Harbinger, for the month of May, is one of great value and truthfulness, and is worthy of a very extensive circulation among us. What he says is well said, and is of permanent importance. In order to bring it before the readers of the Pioneer, I thus call your attention to it, and request you to publish it.

Calvin Reasoner.

1. Such meetings ought for the most part, to be a spontaneity. A minister ought to be a man of such religious frame of mind and of such active habits of life in visiting from house to house, always ready to read and pray with the family where circumstances seem to in-
vite, or even to allow it; he should be accessible to the children and young people, speaking a suitable word, with that kind of spiritual facility that a tender heart begets, to the wild young man he chances to meet on the street; or just as he grasps the hand of a young brother he may gently ask, "Do you pray every day?—you will be at the prayer meeting Thursday night, of course—come up toward the front seats and help us sing—do not forget your hymn book"—and on he goes. Soon he meets another—it is a sister that comes only once a month to church. Just as he speaks a moment with her he says, "I wish you would see that young sister B. for me, I have so much to do—she seldom comes to church, and to prayer meeting never. Induce her to come regularly with you if possible. Tell her the Bible says "For sake not the assembling of yourselves together." She feels secretly reproved but still she feels commissioned, while on he walks finding a dozen chances for such little sermons in an hour's time. He draws the young men around him, even the roughest have confidence in him and like to be noticed by him. He soon finds out the vices and virtues of the community, which he is now enabled to treat the next Sunday in the pulpit before all these people either by direct or indirect approaches. As no one knew what notes he was taking on the street, he is often successful in coming up on the blind side and arrests the wicked before they are aware of it. Each sinner wonders how the preacher ever found out so much about him, as he goes on telling "how some people do," and "being crafty he catches them with guile." Next Lord's day the congregation is larger and assembles earlier, the brethren are singing, he enters and finds a great interest rising, some old backsliders in the congregation, some whiskey-sellers, and even some of those who are always good enough without Christ or the Church. He now feels almost inspired

"——to preach and tell
All that is done in heaven and hell." and every sinner that does not intend to yield to Christ may as well begin to lock up his heart before the doors thereof are forced. The preacher is not speculating to-night about "How the Spirit of God operates"; he is now concerned about how he himself shall operate, and how he can get sinners to operate; nor is he scolding the church before everybody, having just enough religion in his own heart to make him ill-natured—simply hating sin without being sweetened in his affections with the love of God—nor is he preaching politics—proving some cold theological proposition, but with death upon his left, and the great God upon the right, with the congregation before him and eternal Judgment a little beyond, he thunders the broken law, convinces of sin and of consequent hell, lifts the cross, proclaims pardon through Jesus Christ and bids them all come. And now they are coming—another—and still more—all coming in penitence and tears. This is a Sunday night. Your protracted meeting is on hand—a spontaneity. A fortnight will reap what your previous labors have sown.

2. As a general rule the church and its own minister should conduct all their protracted meetings. For this, several good reasons may be given.

a. The resident minister knows, or ought to know, more of the condition of every one in the congregation than any strange preacher can. He can therefore, better meet their spiritual wants than any other.

b. When the work is done, it is his
own work, and this gives him more influence for good in the community, but especially over the new converts. He has taken their confessions, baptized them and received them into the church, and to them a father in the gospel; whereas it too often occurs that the traveling evangelist comes in assuming exclusive control of the meeting, setting the resident minister so completely aside that he is scarcely known as an element of power in the meeting at all. The evangelist having poured off the cream of all he ever knew, goes away, leaving the resident preacher to crawl out of his temporary obscurity, only to be compared, most unfavorably, with the great man just gone. He now begins to build up again his influence with the dissatisfied church, to form the spiritual acquaintance of the new converts and perhaps to meet a great deal of bad feeling in the community engendered by the too belligerent evangelist. How much better to prepare the church and neighborhood as above described for a meeting and either conduct it himself or if he needs some help, show himself to be no mean element in the work.

3. This mode of procedure would result in one great advantage besides—it would destroy the miserable notion so generally entertained, that a preacher necessarily wears out in one congregation in a very few years. The late John A. James, of Scotland, labored fifty-two years in the same pulpit—began and finished his work with the same people, who never felt that they needed a change. True, men that will not study, that know but little of the Bible except first principles, and nothing of the workings of the heart, but depend upon doling out their unchangeable sermons on abstract proofs, may expect that the ever-changing wants of the heart being unmet, it will cry out for a live preacher full of ‘live thoughts’ who understands and can meet its longings for the bread of life. But let him study his Bible and study his people by mingling with them in a godly manner, working and praying in families, in prayer meetings, in Sunday Schools, and in the pulpit, and he will bring many to God, not only in protracted meetings, but every month will they come to the baptism of Christ. He is with them in their joys and sorrows, at their weddings and funerals, and soon they will feel him to be a kind of necessity, and will no more think of changing their preacher than their family physician.

3. Do not be too solicitous to have them join the church immediately. Be careful that you pluck no unripe fruit; it will come easy when it is mellow enough; build-in no wood, hay and stubble. I am sometimes pleased to see them put it off another day. Just go on showing the damnation of sin and the salvation of Christ. If they understand baptism, say but little about it. It is not best to be always preaching the conditions of salvation.—Preach a sermon on the terms of damnation. Make less objection to the final perseverance of saints than to the final perseverance of sinners. Show them their great danger of their final perseverance—that Satan is persevering still—that the antedeluvian sinners held out to the end: so did the Sodomites, the Egyptians, Judas, Nero, Dives and all that now do gnash their teeth in perdition. The induction being so fearfully against them, they now:

"As guilty, weak and helpless worms
On Christ's kind arms will fall."

4. Never discourage sinners from praying because they are not Christians. They will pray too little both before and after their baptism in spite of you. In
most cases it is indispensable to see new converts soon after they join and ask them if they have begun regular habits of reading and private prayer. If they have been in the habit of praying before confession, your task is easy. My experience is that such persons, whether they come from our own families or from other churches, make the best Christians. They are at the prayer-meeting—in Sunday school, in their closets. They listen when you speak of the love of God and the peace of God; they understand those words much better than the one merely converted to a belief in first principles; they like subjective preaching that deals with the heart's experiences, hopes and fears, and are truly "born of God." Whatever minister fails of this effect in the hearts of his converts, has lost his labor and by his cheap and worthless preaching deceived those souls, whose fallow ground never was broken up, into the belief that they are born again and on their way to heaven, although evidently in possession of no appetite for heavenly things on earth. May God help us all to "take heed how we build thereon:" then will our protracted meetings be more promotive of the glory of God and less liable to bring into the church the unconvicted unconverted, prayerless souls that never taste the love of Christ.

THOMAS MUNNELL.

"REPROACHFUL RELIGIOUS EPITHETS."

The above is the heading of an article in the Mo. Baptist Journal at Palmyra, of June the 7th, copied from the Baptist Monthly. The writer objects to us calling ourselves christians because it casts odium upon others, implying that they are not christian. He quotes Dr. Whatley, the English Logician, to prove that no one should adopt a name that would imply a reproach upon his neighbors. This authority may be correct as applied to sectarian churches, and particularly in connection with the church of Christ. The church that first adopts a name can never be amenable to this rule, for there are at that time, no neighboring churches upon which it can cast odium or reproach, no matter what name it may adopt. But the second church, and the third church, and the fourth church, and so on to the one thousandth church, must each, as Dr. Whatley says, in adopting a name respectively, observe this rule, and not adopt one that will be reproachful to their neighbors. This law applies in all its force to sectarian churches, but does not, at all, touch the church of Christ, or the Christian church, as that antedates all these others for hundreds of years. When its name, and the name christian for its members individually, were given, there was not, in all the earth, an another church, which, or whose members, could be reproached by the name it then adopted under the divine direction of its Head. Before the original organization of this church, the persons who were intended to constitute it, to form the church and receive the name—were first called disciples, and even after the organization of the church, which took place in Jerusalem on the day of Pentecost, they were still called "disciples," "saints," and "believers," etc. In the year A.D.—at Antioch, they were first called christians. And then, some years afterwards it was written that, "the whole family, both in heaven and in earth is named after him," that is, Christ. Hence, Peter writing to the Saints scattered abroad, says to them, "let none of you suffer as a murderer, or an evil
doer, or as a busy body in other men's matters; but if any of you suffer as a Christian let him not be ashamed."

Sectarians can change their names and adopt new ones, and new organizations as often as they please; but they have, by no means whatever, any right to enter a complaint against the church of Christ for the unenviable or reproachful position they occupy before the world. It is the work of their own hands and they ought not to complain. They alone are responsible for the odium or disgrace.

Our author says that he has never so far yielded to their wishes as to call them par excellence Christian, and thinks it strange that we should object to being called Campbellites. He then instances other churches who are called after men, such as the Donalists, Novatians, Wesleyans, Millerites, and others, and concludes that we ought to be certainly called Campbellites. This reminds us, a good deal, of the fox in the fable, who by an over stretch of his cupidity, lost his tail. Finding himself in so awkward and ludicrous a predicament, set his wits to work, and argued that the others should also have their tails cut off, that it looked much better, and was certainly more becoming. His object was to cover his own disgrace. So, of our author here, he virtually acknowledges, that "odium" or "reproach" is cast upon him with others by us wearing our natural name, Christian, and like the fox, argues that we should be called Campbellites! What trouble there is among the—foxes.

D. T. W.

Fair Warning.

"Can the Ethiopan change his skin or the Leopard his spots? Then may he who has been long accustomed to evil learn to do well."—Isaiah.

THE CHRISTIAN IDEAL.

An ideal is a personal image in the soul of man, expressive of his hopes and aspirations after that which is above and beyond himself.

Our ideals are not always good ones. Sometimes they are wicked, cruel, and lawless. Whatever they may be, we worship them. We may not consciously bow the knee, still the reverence of our souls is fixed on them, and we render to them that which is worship in its essence.

Whatever may be the character of these ideals, we are gradually, and constantly, conformed to them. The work of assimilation is constantly going on. Those nations that worshipped cruel and vindictive deities, were themselves cruel and vindictive. The gross images of the attributes of degenerate man, and stupid beasts, were exalted to the high position of ideals in their minds, and the work of assimilation, throughout the chaos of heathendom, for hundreds of years, was going on. Man had only false and corrupt ideals to look to, and these unfitted him for forming better ones. We here see the hopelessness of fallen man's condition. He has no power to extricate himself. His depraved character leads him to form a false and wicked ideal; and this ideal; in its turn, moulds his character. The character of the man, and the character of his ideal exercise a reciprocal influence for evil. They sustain the mutual relation of cause and effect.

The declension of mankind was very rapid when God gave them over to the corrupt imagination of their own hearts. "They changed the glory of the incorruptible God into an image of corruptible man, and four footed beasts, and creeping things. They worshiped and served the creature more than the Crea-
tor." From this debasing worship, and from these corrupt ideals, man had no power to deliver himself.

Well for man that God has revealed to him a perfect ideal—his own beloved Son, full of grace and truth—the brightness of his glory, and the express image of his person!

Man was created in the image of God; but through sin that image was so defiled that only the broken lineaments remain.

The grand design of Christianity is to repossess man with the glorious image of his Creator—to re-enstamp it on his nature—re-impute him with knowledge, righteousness, and true holiness.

In order to furnish man with a perfect ideal, God is manifest in the flesh. Divinity and humanity are harmoniously united in one person. The fullness of the Godhead dwells bodily in Jesus. He is from all eternity the revealer of God. He reveals him in creation; for all things were made by him. In preservation also; for by him all things consist. In redemption, God is in him, reconciling the world to himself. He is to us also a living exemplification of the moral attributes of the Supreme Being. He is the way and the truth, and the life; the chief among ten thousands; the one who is altogether lovely. He is the complete realization, and the full development of all that is possible to humanity. He is the object of faith, of love, of hope, of obedience, of spiritual worship. Angels bow down to him; and archangels delight to do him homage.

Through him a great moral transformation is effected in the human race. "Beholding him," with filial faith and confidence, "we are changed into the same image, from glory to glory by the spirit of the Lord." The office of the spirit is to exhibit him to our faith; impress him on our hearts; and enstamp him on our affections; so that his life may become in us the motive power of an endless life of holiness and happiness. As the heathen is transformed into the image of his gross ideal by his worship and adoration, so is the christian transformed into the likeness of the ideal which God has given to the world.

As we have only one ideal, so we should worship only one. Men have their imperfections. The Holy Spirit reveals imperfection in the lives of the most eminent who figure on the pages of sacred history. Why it may be asked, is the moral character of humanity so undisguised in the revelations of divine truth. It is that man may behold himself as imperfect, and unworthy of supreme regard; and the Christian ideal may stand out in bold relief.—God has but one ideal for humanity; and he would have all men see him in contrast with the best specimens of mere humanity that the world has produced. As a means of moral transformation then, The Beloved Son is the only object of supreme regard.

How important then that we should have clear conceptions of him. We need never fear that we shall so fully comprehend him that the study of him will become stale employment. As we grow in the knowledge of him, so will he grow as an object of knowledge. The more we know, the more will we find to know still in him. As the revealer of God we shall find an inexhaustible revelation in him. Let the christian go on then to know the Lord. Eventually we shall, in a subordinate sense, see him as he is, and know him as we are known.

C. R.

Leavenworth, Kansas.
The Grave of Elder Jacob Creath of Kentucky.

This Christian hero and celebrated Orator, whom Henry Clay pronounced to be one of the great men of the earth, now sleeps in the west end of his garden, two and a half miles from Nicholasville, the county seat of Jessamine Co., and one half mile east of the Turnpike road leading from Lexington to Nicholasville, between two small Walnut trees, one at the head of the grave and the other at the foot, with a grapevine running up the tree standing at the head of the grave, and intertwining the tops of both trees within its friendly arms, and two other Walnut trees standing a short distance from the grave on each side of the walk leading to the grave. At the head of the grave stands a white marble slab four feet high with this inscription, "Elder Jacob Creath, Born, February 22, 1777. Died, March 13, 1854."

At the foot of the grave stands another marble slab one foot high with J. C. engraved on it. The grave is edged around with thin rock six inches high. On the other side of the fence inclosing the garden and grave, is a woodland bluegrass pasture, the beauty of which those persons only can realize who have seen "old Kanetuck" when she puts on her verdant and gorgeous robes in the month of May. All is rural, descriptive, and suited to the life and character of the mighty dead who slumbers in this humble house. None are great, said a French Orator as he laid his hand on the head of a deceased King. When we think of the end of all living, it reminds us of the eloquence of the Indian Chief, who said "the sun is my father, the earth is my mother, and on her bosom will I recline." On the south side of the grave, close by, rests Major Jonathan Karsener, the son-in-law of Eld. Creath, and two of his grandchildren, beneath some natural growth or small trees.

"How still and peaceful is the grave, Where life's vain turmoils past—
The appointed place by Heaven's decree,
Receives us all at last!"

I understand that it was proposed and urged that he should sleep in the Cemetery in Lexington, Ky. but his widow, now nearly 87 years old, who had the control of the matter, thought it most in accordance with his own humble, plain and Christian life, and her own wishes that he should repose on his own retired and rural premises. I hope these lines may serve as a guide to some future inquirer, who may desire to see the grave of one so renowned in the middle, southern and western States, and so beloved and venerated by his brethren, friends and acquaintances for his justice, humanity, piety and talents.

A Visitor to his Grave.

Sectarian Piety.

As some of our brethren are persistently affirming that "there is a great deal of piety among the sect," I conclude that our lexicons are all wrong, and suggest that the meaning of the word "piety" be either changed or so extended as to include the principle that gives rise to its various manifestations as witnessed by the writer of this article.

Sectarians in Nebraska are "piously" inclined to close their houses of worship against preachers of the gospel, and in one instance, a house was not only closed and locked, but a significant and truthful notice was posted on the door, announcing that "this chapel is closed against Christians!!! yet Methodists continue to meet there! Trustees of Schoolhouses and owners and managers of halls and public buildings are also "pi-
BRETHREN REVIVE UP.—HEAVENWARD.

ous ously visited and urged to exclude us from their premises.
They are also "piously" disposed to misrepresent almost everything we do say, and to attribute to us a great deal that we do not say, and to circulate false and slanderous reports with a view to keep the people from hearing the Gospel. If this is piety I am willing to concede that there is a great deal of it among the sects; if this is not piety I find but little among them. If these brethren who see so much piety among the sects could have a few years experience as Evangelists in Missouri, Nebraska, or Kansas, they would either change their views or the Dictionaries.

I believe my brethren are the most truly pious, prayerful, and God fearing people on earth. Others may make longer and louder prayers in public places, and their unctious utterance may lead many to a different conclusion, but I am unwilling to admit that there is as much genuine piety among any sect on earth as among my own brethren.

R. C. BARROW.

BRETHREN, REVIVE UP.

The brethren throughout the State, should now revive up and go to work, regardless of any restriction from the State upon the exercise of their religion. This is what they should have done all the time, and trusted their cause in the hands of the Lord. Some have done so, and the Lord will bring them through with but the smell of fire upon one of their garments. The terror is now virtually removed, and all should go to work. Such of the Missouri brethren as are laboring temporarily in other fields, should call to mind the waste places in their own beloved State, and come back and help us build them up. The law against preaching the gospel by the authority of Christ alone, is now decided by the Supreme Court of the United States to be unconstitutional, and will, should any one now be arrested for preaching in disregard of it, be declared so, before he can be forced into trial. This law is now no longer to be dreaded. Brethren, through out the State, go to work, and work with double zeal to make up lost time. Let the preachers preach the gospel, and let the people sustain them. Forget and forgive the past, show the christian spirit, never have we had as favorable an opportunity before, to exhibit the fruits of the Spirit, and bring so strikingly into contrast, the spirit of Christ within us, and the spirit of the world. Let us determine to know nothing but Jesus and him crucified. Let us glory in the cross of Christ and not in men. The harvest is great but the laborers are few.

D. T. W.

For the Pioneer.

HEAVENWARD.

BY EDWIN R. MARTIN.

We journey heavenward—joy profound! Amidst the grief that oft encumbers, The ills, the sorrows that surround, In growing numbers, To feel, to know and realize A mansion waits us in the skies! Time has been likened to a river, Whose waves are onward, onward sweeping, And fruitless is our endeavor, With smiles or weeping, To learn the name of isle or shore Where we shall rest, to voyage no more. It is not thus! we know the land Beyond the tide of storm or ocean; There is no mystery, but grand Is the emotion When we, in rapture, contemplate The glories of our state.
We journey heavenward. Though the way
Be thickly set with self-denial;
Lo, in the East the dawning day
Will end our trials;
Why then should any sorrow here
Weaken our hope, increase our fear?
There is no pleasure earth bestows,
How'er enchanting or entralling,
Can equal what the Christian knows
When to his calling
He stands in steadfastness of faith,
And calmly waits the hour of death.
For deep within his heart and soul
He cherisheth the promise given
To those who truly seek the goal—
A home in heaven!
This makes life fair, and from the tomb
It takes the shadows and the gloom.

REASONS FOR UNIVERSAL REJECTION

The Western Recorder of the 9th inst., contains a short notice from "Laman," of our remarks upon his universal rejection of the union of Baptists and Disciples, as published in the May number of the Pioneer. He says the "strain of invective" in which we indulged, is "peculiar to the noisy advocates of a union of all churches upon a platform furnished by themselves." This is intended to apply to the Disciples' or Christians, and the statement, that they "advocate a union of all churches upon a platform furnished by themselves," is wholly untrue. We advocate a union upon the Lord's "platform,"—a union "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," we advocate the union the Lord prayed for, and upon his own terms, and upon no "platform" whatever, furnished by ourselves or any one else. Every "platform" of men for the union of churches or Christians, is an insult offered the Lord. It is a virtual rejection of him and his "platform." It is a public declaration that his law is insufficient to unite Christians and keep them together. It presumptuously says, that man can do what God either has not done or cannot do; furnish a basis upon which his people can unite. It impeaches the wisdom and goodness of God, and exalts that of man.

The following "are the reasons assigned for not not accepting a proposition for ecclesias-
tical union between Baptists and Reformers, on the conditions supposed."

"1. If, "for the sake of union," the Reformers should propose to become Baptists in name, creed and church polity, on condition that we would recognize their churches as regular Baptist churches, and extend full Christian and church fellowship, it would be obvious that, for the attainment of a mere organic or formal union they were willing to compromise what they have for a long time regarded as the plain teachings of the word of God; or, that they have become convinced of their errors and cordially embraced the doctrines of Christianity as held and advocated by Baptists.

2. If the proposition for a union, as stated above, involves, on the part of the Reformers a compromise of the truth, as they understand the Scriptures, it is equally obvious that they have no right to make the proposition, and we none to accept it.

3. If the Reformers have become convinced that their denominational views are erroneous and that the Baptists are right, then they should abandon their errors at once, without any reference to a union with any other denomination.

Should this communication meet the eye of the editor of the Christian Pioneer, he will be able to furnish his readers with a specimen of the reasoning that sometimes comes from even "the hardest of the Hard Shell Baptists" of old Kentucky.

We should certainly be very unkind, not to appreciate the good intention here expressed, whether pretended or real, to keep us from compromising, merely for the sake of union, what we have for a long time regarded as the plain teachings of the word of God. But we can assure "Layman" that he need have no fears that we will ever "compromise the truth," as we understand the scriptures, for the sake of a union either with the Baptist or any other denomination.

We desire union, real Christian union, without any sacrifice of the truth whatever. Such a union is possible and practicable. Christians are commanded to be united, perfectly joined together in love, and that there be no divisions among them. "Neither pray I for these alone but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe thou hast sent me." Our divided condition should be a source of deep mourning to all good men. No one who loves the
that event, should we not seek union, that there be no divisions among us Christians? And yet on this very account, we shall be universally rejected by Baptists outside of the old Dominion, such is a specimen which "bro. Lamen" wishes us to give the readers of the Christian Pioneer, "of the reasoning that sometimes comes from even the hardest of the Hard Shell Baptists of old Ky."

Well, then, the only alternative left for a union between Baptists and Disciples or Christians is for the Baptists to become Christians in "name, creed and church polity," real Christians like those of New Testament times, adopting the same name, faith and practice, taught and observed by the apostles and their converts, and they will not be universally rejected, neither outside of the old Dominion or anywhere else. And seriously this is the only way a union of the two people ever can be effected.

D. T. W.

LETTER TO ELD. JACOB CREATH.

LANCASTER, KY., May 17, 1866.

Eld. Jacob Creath—Dear Bro: I cannot permit you to leave this community without a profound and deep regret at your departure. Can you not be prevailed on to remain with us? We need all the good men that can be had now that our cruel war is over, to aid us in building up the country again, for Heaven only knows what we are to do, even with all the help we can get; because it really seems as if we were entitled to have such a man in our midst, yet I am not worthy to have such a man in our midst, yet I am constrained to ask you to remain some- where within our State if you can do so with out too great a sacrifice.

I am aware that age to some extent has crept upon you, but that only gives additional weight to your arguments. The names of your venerable Uncle and yourself are so many household words with us Kentuckians, which have found their way into the deepest recesses of the hearts of ourselves and our children, and really it seems as if we were entitled to you; notwithstanding I am sure we are not worthy to have such a man in our midst, yet I am constrained to ask you to remain somewhere within our State if you can do so with out too great a sacrifice.

I attended all your meetings at this place and am free to confess that I never had such an impression made upon my mind by any other preacher. Your arguments on all points
which you discussed, were not only clear, but in all respects conclusive.

When I look back to the days when the little band sprang up in this State, and even in this Nation, who were willing to take the Bible alone, for the man of their counsel, I am filled with all admiration for such men and women; and now after a struggle of more than thirty years, in this most noble of all causes, to see one like yourself, who has been a veteran in the great cause, I am filled with the most profound reverence and respect for you.

It seems that I can look back and see the day when all our religious denominations were clinging to the workmanship of their own hands, in the way of creeds and Confessions of faith, as did the ancients cleave to and worship the workmanship of their hands in the shape of molten gods; and then to think of the free, noble and manly spirits that were willing to, and did, boldly come forward and shake off such dreadful delusions, is a most wonderful reflection and well calculated to bring the present generation under lasting obligations to those men of God who did this great work; second in my opinion only to the apostles who preached and spread the glad tidings of great joy to all people in every land and nation under heaven.

It is true that our old State has gone far away from the paths of rectitude; but then what little salt there is upon our soil, surely originates out of the word of God as it is found in the Divine Oracles of Truth.

Your sermons were all your own: they were the productions of many long years of study and midnight reflections; they were purely from the scriptures, were not collected from the trash of human creeds and confessions of faith, neither were they originated by, or borrowed from others; but were in all things your own. This is what gave them so much power. The subject of obedience; the Rich Man and the Beggar; the sufficiency of the teachings of the Old and the New Testaments, the power and the influence of the gospel for the salvation of the human race, were each and all presented by you in such a clear light that it seems that no one could misunderstand it unless wickedly and willingly determined to do so.

Besides all this, your remarks upon the end of wars; the prohibitions upon all Christians in regard to fighting and the shedding of human blood; the root and core of Infidelity as it was presented and discussed; the power and influence of human persecution; the distinction between persecutions by the hand and persecutions by the tongue; the common office and the destructive consequences and results of slander in order to lay a foundation and fit the subject for the destruction of the flames or the wild beasts; the clear and vivid distinctions which you made in regard to the different teachings when compared to the gospel as it is contained in the word of God, were all in a great measure new to me; they were all presented in a new and different light to any that I had ever heard before.

I write these lines to express my gratitude for your visit to this place and at the same time to acknowledge the many obligations I am under to you for calling and remaining with us; and I do most sincerely wish that you could and would make Kentucky your home.

Respectfully, R. M. BRADLEY.

LETTER FROM C. P. EVANS.
LEXINGTON, Ky. May 18th, 1866.
My DEAR Bro. WRIGHT: As the University session for the year ending with June 1866, is near its close, I desire to say a few words to you in reference to my future course. I expect to quit the College at the close of the present session, and go into the field for life. What I want then is a field to work in where first of all I can do good, and second where I can get a support for my family. Unless I shall see some special opening of Providence in a short time, to indicate the direction that I should take, I shall go either to Iowa or Missouri. If you see proper you may say to the readers of the Pioneer, that I shall be ready to go into the gospel field soon after the first of July, and that any church or churches that may wish to engage the services of an Evangelist, call learn all the particulars by addressing me at Lexington, Ky.-


With my best wishes for your peace and prosperity, I remain your brother in Christ,
CHARLES P. EVANS.

LETTER FROM J. M. HENRY.
NEW ALBANY, INDIANA, June 5th 1866.
Elder D. T. Wright—Dear Bro. I assure you that my mind has been fixed on Mis-
I have ever since I was at your place, and nothing but my financial condition prevents me from removing there soon. "It is not in man to order his steps." I would love to be at Chillicothe this Fall and hold a meeting as you say. I am pleased to learn as I did by a former letter from you that the church is prosperous.

The audiences here at church are large and attentive. I have never preached so long to the same number of people in my life with so small visible fruit. Matters certainly will take a favorable turn soon I hope. We have commenced holding meeting Lord's day afternoon's in a large carpenter shop in the lower part of the city with good prospects of good being done.

I must say a word about the devices of Satan. I have finished reading a book called the Biography of the Devil or Satan. There are about 50 pages of it crowded from beginning to end with lies and blasphemies. Few persons can read it without danger, perhaps none without injury. It is published in Chicago by "the Religio-Philosophical Publishing Association." Satan surely has come down, having great wrath, "knowing that he has but a short time." The world is in commotion. Infidelity and Atheism are on in the increase in Europe. In all the churches in Geneva, Switzerland, the fountain of Calvinism, there is but one preacher among the state churches who believes in Jesus as a Savior, Soul-Sleeping and Spiritualism are over-running our country fearfully. I was told a short time since that soul-sleeping has been developed in some places into free-loveism. Then we have Mormonism, Romanism, Sectarianism, and an unusual amount of general wickedness to encounter. "Who is sufficient for these things?" None I conclude but the man whose mind is enlightened by the pure Gospel, and whose heart is fixed on the Savior. Then he must be courageous too for righteousness. The Lord will not forsake us if we are faithful to him. Blessed be His glorious name forever.

Remember me in love to all your family and Dr. McAulthurs, and to all the brethren and sisters. May the Lord bless you, and keep us unto His everlasting kingdom.

Fraternally Yours, J. M. HENRY.

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LETTER FROM THE BRETHREN.

LETTER FROM ELD. JACOB CREATH.

NICHOLASVILLE, KY. MAY 15, 1866.

DEAR BRO. WRIGHT: Dear Sir. I am here trying to do some good in my humble, feeble way. Last Lord's day I had the pleasure of meeting with my old fellow-laborer, brother Hiram M. Bledsoe of Lexington, Mo. at Providence in Jessamine Co., Ky. It was a source of sincere joy to me to meet from my own State an old yokefellow in the gospel, here for the same cause that I am, because he cannot take an unconstitutional and unjust oath.

To the best of my recollection, I never prayed a political prayer, nor preached a political sermon in the whole course of my public life. The nearest I ever come to it, was in Paris, Monroe Co. Mo. in March 1863. I was there preaching and some person laid a letter on the Bible addressed to me, wishing to know why I did not pray for the President, that I was commanded to pray for Kings, and that if I did not do it I would be considered disloyal and would be arrested, signing himself a Union man. To which I replied offhand that our people were opposed to introducing politics into the pulpit, because our Savior and the apostles did not do it, that I had positively refused to do it, and that I had always prayed for our rulers since I had been a public man whenever I believed it to be my duty to do so, that I had often obeyed that command, that I was not commanded to pray for him every time I prayed, that our Savior taught his disciples a form of prayer, in which he did not pray for Pontius Pilate, the Governor of Judaea, nor for the Roman Emperor, and that therefore he might as well be accused of disloyalty as I. I therefore prayed that the President might administer the Constitution as all his predecessors in office had done from the foundation of the Government up to the time he went into office, and that God would grant repentance for all his sins, and forgive him for all the evils he had brought on this nation.

Yours truly,

JACOB CREATH.

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LETTER FROM W. D. JOURDAN.

ST. LOUIS, Mo. June 12, 1866.

MY DEAR BRO. WRIGHT:—May peace, liberty, health and happiness be yours.—The April and May nos. of the Pioneer arrived last evening.—In looking over their pages, how I am pleased to see the names of my
preaching brethren, by this, I know they are yet living, and speaking for Christ, the words of eternal life to dying humanity. May God Almighty stand by, protect and enable them to do the work of the Lord faithfully. As they just now, are emerging from the dark and heavy cloud of political and infidel persecution, having borne the burden and heat of the fiery ordeal, with confidence and firmness, they will and should be regarded as true to Christ, lights in the church, and worthy of all praise and confidence. I cannot do otherwise, than endorse the late letter of Bro. Creath, in reference to some of our religious papers, such as endorsed our oppression by the infamous test oath, which was intended to drive our preachers from the State, or to induce them to take leave of their conscience, and swear to the best advantage. Some of those papers said take the Oath or leave the State—sad alternative—to take the Oath and dishonor Christ, they could not—to leave their field of labor where their lives and their means have been spent for the cause of Christ, where their humble homes were, where their friends lived, and where their companions and little ones sleep in death, their, judgment and feelings would not permit them to do.

And even if they had been so disposed, many of them, were unable to do so—Is it not hard, for professed friends, outside of our troubles, thus to trifle with our distress, and to throw their weight and influence against us, and that too, when we were unable to help ourselves. Had those things been done by our enemies, we could have forgotten them, but as they have been done by professed friends, our self respect says, their memory Will still live—some things are just so, because they cannot be otherwise.

Another letter in the same number, of the Pioneer, from our esteemed brother Grandfield, is worthy of our acceptance, consideration, and approbation, and should be acted on, by all who desire to see the gospel glorified in the salvation of sinners. The State of Mo. will soon open a field for gospel labor, unequalled by any other; it may be, in the United States. We, as a people, have the cause, the hearts, the brains, and the tongues, to accomplish more in the State than any other denomination, and the Lord will hold us accountable if we don't do it, and that too, at a time when we shall be unable to render the account—Sad thought, but there will be no escape—

In love as ever, I am yours,

W. D. JOURDAN.

LETTER FROM S. M. DUNCAN.

NICHOLASVILLE, KY.
June the 4th 1866.

ELDER D. T. WRIGHT: I have received by yesterday's mail, the May number of the Christian Pioneer, with back numbers containing the Autobiography of Elder Jacob Creath Jr. of Palmyra, I have read each number with great attention and no little interest. I am delighted in the reading matter of the Pioneer and shall do all in my power to promote its success. The autobiography of elder Jacob Creath I have read with much interest, he preached in this place some two weeks ago—also at Providence and Bethany. I am well acquainted with the history of Elder Creath. In his declining years, he resembles his uncle Jacob Creath very much. His uncle Jacob was well known to me personally, having had the privilege of being a hearer of his from my earliest recollections till he died in 1854, the magic influence of his unrivalled eloquence over me when in boyhood is still remembered with delight, many a time have I seemed to feel myself rising from my seat borne upon the pinions of his eloquence to heavenly regions. The sweet intonations of his voice are in imagination heard yet, and as long as I live they will ring upon my ears, and the eloquence with which he quoted the scriptures, indelibly enstamped upon the tablets of my youthful memory, texts which never have been and never can be forgotten. His Memoir, by elder Jacob Creath Jr. which I have just read through, will amply repay perusal. I, take great pleasure in reading the Biography and Memoirs of such men as the Creath's. The uncle of elder Jacob Creath Jr. was a christian of the most devoted piety and the most eloquent pulpit orator it has ever been my privilege to hear; the last time I saw him was in the city of Lexington, Ky., during the summer of 1854. This was the last time I ever saw him. I loved him much; indeed to know him was to love him. I cherish his memory with the most pleasing recollections.

Yours, truly,

SAMUEL M. DUNCAN.

LETTER FROM T. P. HALEY.

LOUISVILLE, KY. June 8th, 1866

DEAR BRO. WRIGHT:—Sunday last, I was chosen by the unanimous voice of the Chestnut
Street Church here, to continue with them for another year, as their preacher. When I came here, I expected to return to Missouri as soon as the field was open again, but my labors here have been crowned with such abundant success, that I do not now feel at liberty to abandon this field. These have been largely over two hundred additions to the church during the past two years, and the prospects, for a still larger increase, are good indeed. In no large city in the United States, have we so fine an influence, or are we heard so favorably as in this city. No doubt this arises out of the fact that Louisville is a Kentucky City, and the cause being so firmly established in the State, contributes largely to the popularity of the cause here. We have now three congregations meeting regularly for worship in the city.

About a year since bro. Ben. Skeene, for many years a member of the church in St. Louis, and part of the time one of the Elders, came to Louisville to form a business connection with his brothers. Locating in the lower part of the city, he and his enterprising brother Robert hired a house, and with the approbation of the 4th St. church, those members living near this place of meeting, began to meet regularly to break the loaf, and bro. Ben. Skeene commenced preaching for them. They have continued to meet up to date. Some time in the early spring, I held a meeting for them, assisted by bro. Kendrick of Texas.—Some 25 additions was the result. They expect at no distant day, to purchase or build a house of worship, and will no doubt build up a fine congregation. They are good men and true who have the work in hand. The congregation on Fourth and Walnut Streets, is not so prosperous as in former times. The cause in Ky. so far as known to me, taking all things into account, is in a fair condition. The churches generally, living in peace, and have a reasonable increase annually. The Schools and Colleges are full and doing their work well. On the 7th inst I go to Eminence College to deliver the annual address, and on the 15th to Versailles, to deliver an address before the young ladies of Woodford College. The Pioneer is always a welcome visitor and grows better with age. I would be glad to see my many old friends and brethren in Mo. Love to all. Truly your bro. in Christ.

T. P. HALEY.
REPORTS FROM THE BRETHREN.

SALISBURY, Mo., May 24, 1866.

BROTHER WRIGHT: I am trying to preach every Saturday and Lord's day, at my old stand in Chariton and Howard Co.'s. The Church Houses often do not hold more than one half of the vast crowds of people that come out to hear. Four have lately made the good confession and have been buried with Christ in baptism. I have never seen more interest manifested. Yours truly in hope,

W. M. BURTON.

SILVERTON, Oregon, April 16th, 1866.

Bro. Wright: Including the first Lord's day in Feb., bro. P. R. Burnett and I had four additions by confession and baptism at Dearborn's Prairie in Marion County. I preached the 4th Lord's day in March at Bethany, when a noble young lady that is teaching school, etc., came forward, made the good confession and was immediately buried with her Master in baptism. I have never seen more interest manifested. Yours truly in hope.

Wm. L. MASCHER.

NEMAH City, Neb., June 1st, 1866.

DEAR BRO. WRIGHT: The cause of our Blessed Master is rapidly advancing in this Territory. I have labored in this field eleven months, during which time nearly 400 persons have been added, under the labors of bro. D. R. Dungan and myself. My last meeting was held at Peru, and has just closed with 13 additions.

While rejoicing, and giving thanks to our Heavenly Father, for these triumphs of His truth, my heart is deeply pained by the reports that reach me through various channels from your afflicted State. Letters are received from brethren good and true, who have been faithful to Jesus through all these dark days in Missouri, and they are uniform in saying that their hopes were never so utterly prostrated as now. Congregations, in some places, have ceased to meet at all, the Elders not daring to worship God in defiance of the law of the land, and most of the preachers have left the State. May God bless those noble men who still remain at their posts, and may He answer the prayers which daily ascend in their behalf, and in behalf of the cause in your State.

Our brick meeting house in Brownsville was blown down recently during a violent thunderstorm. It will be rebuilt immediately.

Your brother,

R. C. BARROW.

Silverton, Oregon, April 26, 1866.

DEAR BRO. WRIGHT: I held a meeting at the Clackamas congregation embracing the first Lord's day in April, which resulted in 4 additions—2 by immersion and 2 reclaimed. To the Lord be all the praise.

K. BAILES.

Near Boonsboro, Howard Co. Mo.

June 4, 1866.

Bro. Wright: Bro. Donan preached yesterday at Richland, one young man confessed his faith in the Lord and was baptized.

THOMAS CAMPBELL.

Near the last of April, Bro. Lockheart of Trenton, held a meeting with the brethren meeting near Crittendon in Daviess county, and so spoke that 29 believed and were immersed.

ANNUAL MEETING IN 2d. DISTRICT, STATE OF MISSOURI:

The next annual meeting of the churches in the above District will be held at Troy, Lincoln Co. Mo. commencing on Friday before the 3d. Lord's day in August, at 11 o'clock A. M. A full attendance is requested.

J. J. ERRETT.

THE Baptists of Jefferson City, at a recent church meeting, resolved to discontinue all questions of politics—forget and forgive—and go on with religion, instead of politics. Another religious conclave, not so far from St. Louis as Jefferson City, have reversed this or-
der. They have spent more than three-fourths of nearly three weeks in discussing questions of politics, in all that while giving religion the go-by. They have resolved neither to forget nor forgive. Like true Bourbons they learn nothing and forget nothing: Hence their angry and unchristian quarrels with their brethren professedly of the same faith and order.—Mo. Republican.

PERSONAL.

While we were working off our last number, bro. Cortes Jackson, formerly of Sidney, Iowa, passed through our city, with his christian family, on their way to their new home in Ralls county. We tried to persuade them to lay over a day or so and rest, but could not. In this we felt some interest, as the brethren would like to have him preach for them again. Bro. Jackson is one of our best brethren, and a good preacher. We have made the acquaintance of no preacher more pleasant than he is. We love him for his goodness and for his work's sake. He has placed us under many obligations by his kindness in extending the circulation of the Pioneer. We hope he may be as successful in the future as in the past, and be able to send us many more subscribers. He has formerly lived at Louisiana, and is now in the bounds of his old home, and doubtless among many of his old friends and brethren, and can no doubt do a great deal for our paper. I wish that I had a hundred or more, of such brethren as himself, and others I might mention. We could soon publish the Pioneer weekly instead of monthly. Bro. Jackson has written some good articles for the Pioneer, and we hope that he will write for us now from his new home. May his labors be crowned with success, and his most amiable and christian family never lack for the temporal blessing of life, through the neglect of brethren, while he ministers in spiritual things.

Bro. Calvin Reasoner of Leavenworth, spent a week with us including the first Lord's day in this month. He preached every evening, and twice on Lord's day, to attentive audiences. He is a young man with a good education, fine talents, and gives promise of being a very useful man. He will rank with our ablest preachers. The highly prosperous condition of the church at Leavenworth for which he has labored for nearly two years, shows him to be a good disciplinarian as well as a preacher. He is very affable and companionable. We enjoyed the pleasure of his company in our family during his stay. He left on Wednesday morning, June 6th, for St. Louis, expecting to spend the coming Lord's day with the brethren there.

Will the brethren read the appeal for help to build a house of worship at Montgomery, Alabama, and not only read it, but will they help Bro. Reeves. Every argument for missionary funds can be applied here, and the amount it will require to build the house, will yield a greater percent in the advancement of truth, than the same amount sent to a foreign land.

Died, In Chillicothe, Mo., on Tuesday, May 22, 1866, after a long and painful illness, MARTHA J. SHIRLEY, wife of Bro. James A. Shirley, Cashier of the State Bank in this City, aged, 50 years, 1 month, 17 days.

Sister Shirley was a daughter of Elder Joel H. Hayden one of the old pioneers of the cause of Christ in Mo. She obeyed the Savior early in life, and served him faithfully till death. The Savior says, Rev. ii. 10. that he will give to such a crown of life. She was much beloved by all who knew her, and her death is deeply mourned by many relatives and friends. The children living are all grown and managing for themselves. James only is at home with his father, to keep him company. May God comfort them. We spoke words of consolation on the funeral occasion.

D. T. W.

Died, In Randolph county, Mo., March 29th, 1866, Bro. Willis Brown, in the 68th year of his age. Bro. Brown was a pioneer in the church of Christ. With a bold and independent mind, he grasped the mighty truths of the gospel, and embraced them with his whole heart. Living the life of a Christian, he feared not in the hour of death, and hence his departure was as sublime as his faith had been strong. His friends are comforted in their deep mourning by that hope which is the anchor to the soul, "Blessed are the dead who die in the Lord." J. A. BERRY.

Errata. In the April No., in the article, "Notable Concessions," read imperious, for "impervious?; and imperiousness, for "imperviousness."
ACTS OF APOSTLES.

LECTURE V.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsels and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David spake concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved.—Acts ii. 22-25.

Such was Peter’s sermon on Pentecost, as you have just read, dear reader. All the circumstances hitherto recorded in this book of Acts are wonderful, but this sermon is the climax of all wonders on earth, or rather the facts it reveals. The refutation of the charge of drunkenness has silenced those who brought it and the quotation of a passage from one of their own prophets, has most clearly accounted for the power which enabled illiterate Galileans to speak the wonderful things of God, in many diverse languages. That passage also invited attention to that day as, “that great and notable day of the Lord.” It was also “said, “whoever calls on the name of the Lord shall be saved.” The way is opened, and the theme announced—the LORD.

The sermon begins at the beginning place of all acts of obedience acceptable to God. “Hear these words.” When the young lawyer asked the Savior, which is the first commandment? he said, “the first of all the commandments is, Hear O Israel.” With this statement of the Lord, and Peter’s example, no one need be in doubt where obedience commences. He who will not hear cannot hope to be saved according to the will of God, for it is expressed in His word, “he that will not hear, shall be destroyed from among the people,—Again, “Hear, and your soul shall live.” The avoidance of destruction, and the life of the soul depend on hearing. The Savior gave caution also as to how and what we hear. “He that hears these sayings of mine, and does them, I will liken him to a wise man, who built his house upon a rock.” Much is done for some men when they are got to hear with their ear. Others are found so perverse, that though their ears hear, their hearts do not understand. There seems a moral, as well as a physical disease, that must be overcome, before hearing can result in the salvation of the soul. Pride, stubbornness, and prejudice are formidable barriers that many
Peter announced his theme in words adopted to the occasion. "Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you, as ye yourselves also know."—Nothing is introduced into the sermon that is remote to the theme. All is about the Savior. Three years, Jesus had gone up and down the cities and villages of Judea, healing the sick, cleansing lepers, casting out demons, giving hearing to the deaf, and sight to the blind, perfecting the maimed, and raising the dead, to furnish proof that he was the Son of God, the Messiah. Peter appeals to his hearers' knowledge of these things. The demonstrations of Jesus' power and divinity were not confined to a few friends in complicity with him to deceive the people, nor to the night season, in dimly lighted rooms. In the thronging streets, by the light of the sun and in the presence of intelligent and scrutinizing opposers did he manifest himself to be, "the Anointed of the Father." No reply to this statement of Peter could be made by his hearers. They knew he told them the truth about Jesus of Nazareth. Conviction of the facts stated fasten on the minds. The advantage thus gained over them is quickly followed by informing them, that, he had been delivered by the determinate counsel and foreknowledge of God: that they had taken him, and by wicked hands had crucified and slain him. The delivery of Jesus into the hands of his murderers is a thing that was done by Judas the traitor. Jesus told Pilate his sin was greater who delivered him into Pilates, hand because the power by which he did it he received, as Pilate had his power, from God. John 19:11.

The power that men have in public or private life, being a gift from God, they should carefully use to His glory.—God's counsel and foreknowledge was not a stumbling block in the way of Peter or his auditors. God's foreknowledge of the death of His Son by wicked hands, had been recorded in His counsel for ages, by all his holy prophets, whose writings were familiar to all Peter's hearers. In Jesus' death those predictions relative to it were fulfilled. The determination of God's counsel, as recorded by the prophets, is all that the speaker and audience knew, and doubtless was all they were inquired after. It remained for a long time perhaps unthought of that there was some inscrutable thing connected with all necessary to be agitated in the human mind before acceptable service could be rendered to Jehovah. Happy had thousands been had the doctrine of God's secrets never been introduced into the professing church of Christ. What if God has fixed the number of those who shall be saved? Is it not certain that He has informed us of the character of those who shall be saved? God has determined that they who obey His son shall inherit eternal life. He has also pre-determined that he that believeth not shall be damned.' That he foreknew that His Son would be slain by wicked men, the prophets, by His Spirit, had long foreshown. They did not slay him because of the prediction; but the prediction was because they slew him.

They crucified him with wicked hands. But if because they did the will of God in putting him to death, and their act was unavoidable, because it had been predicted, then, in doing the will of God they sinned. This being so, doing the will of God is sin, and if we would avoid
sinning, we must avoid doing the will of God, if that be possible. What better principle than this could the adversary of souls ask, by which to divert human action to his own bad cause? In Geneva where this doctrine of divine decrees was taught by Calvin, and where his teachings gained the ascendency, there is now but a single preacher who believes in Jesus as the Christ of God.

The Jews were murderers in killing our Lord. Their hearts were guilty of murderous intention, and their hands did all that was necessary to constitute the crime. Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10: 17, 18. His death was therefore voluntary on his part. It was so sudden as to cause wonder in those who knew of it. "Pilate marvelled that he was so soon dead." "He yielded up the ghost." "The reproaches of them that reproached thee, fell on me: reproach hath broken my heart!"

He died for the sins of the world, forsaken of God, and broken-hearted. In his death for our sins is the first point of contact between the sinner's heart and the Gospel of Christ. If he, the Holy One, and the Just, died such a death for my sins, then he loved me indeed, and unless I am pardoned, I never can be saved from my sins. If God forsook His beloved Son, when he died for our sins, then may He forsake us if we die in our sins. From this conclusion there seems no way of escape. Understanding as they doubtless did, much of the nature of sacrifice for sin, how the death of Jesus, for them would take hold of the hearts of Peter's hearers.

But no time is allowed them to speculate and philosophize about him or themselves. Said Peter, "God hath raised him up, having loosed the pains of death; because it was not possible that he should be held by it." How startling this statement! He had in his cold embrace the mightest of kings, the wisest of philosophers, the sweetest of poets, seers and prophets of God. All classes of men had been captured by death. The sweetness of childish innocence had not relaxed his hard features; no bard had touched his obdurate heart with love or pity; and no king nor mighty one of earth had ever shaken his throne, or broken his power. But here, one is declared to have overcome death, and him that had the power of death, the devil: and to deliver them, who through fear of death we re all their lifetime subject to bondage. Why could not death hold him? His power was omnipotent, and he used it in a most beneficent cause. He loved us and would raise "our wretched race from its abyss of woes." He came back to the earth from the most wonderful conflict of all the ages. He had conquered gloriously, and yet how meekly he bore his honors. Hear him talking to his disciples. Simeon, son of Jonas, do you love me? Thomas, reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. Thomas, because you have seen me you have believed, blessed are they which have not seen, and yet have believed.

How could death hold Jesus, when God, by David had said. Thou wilt not leave my soul in hades, nor suffer thine Holy One to see corruption? It was written that he should rise from the dead. It was written that he should suffer also, hence he died and rose again.
God cannot lie. He had said His Son should die, and rise from the dead, and it was impossible that He should violate His word. Therefore it was impossible that His flesh should see corruption, in the grave, or that his soul should be left in hades. How much God thinks of His word! "He has manifested it above all His name." His resurrection is a matter so strange and important that more attention was invited to it. His miracles and death were well known in Jerusalem. His resurrection was not known to the people. The absence of his body from the grave may have been generally known, as the appearance in the city of many of the saints afterward. Many would be likely to believe the report that His disciples had stolen his body from the sepulcher. David had not spoken of himself, when he had said, Thou wilt not leave my soul in hades, nor suffer thy Holy One to see corruption. His flesh did see corruption, and his bones were then in his sepulcher, where they had lain for nearly a thousand years. But, "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ." The raising up of Christ was not to be referred to his descent from David according to the flesh, but to his resurrection. This was to be done in order to his sitting on the throne of David." This Jesus hath God raised up, therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which you now see and hear." David had foretold the resurrection of Christ, to sit on his throne; and Peter declares that God had exalted him at His right hand, the evidence of which was in what was then seen and heard. God had sworn to David "Of the fruit of thy body will I sit on thy throne." Psalm 132:11. That descendant of David, in whom this was fulfilled, is declared by Peter to be Jesus. He is exalted to that throne of David promised in the oath of God. There he is to reign till his foes become his footstool; and then he will deliver up the kingdom to God; even the Father, and become himself subject to him that God may be all in all.

Attention has been invited to this language concerning the throne of David, because it is denied by some that Christ is on the throne now, or that he will be until he comes again. Of his resurrection, the evidence is furnished by what David had said, and the testimony of apostles—"we are witness." Of his being on the throne promised to David, the evidence was in what was seen and heard—"he hath shed forth this." On that throne he will remain, until he raises all men from the dead, and all his foes became his footstool.

Let us hear the conclusion of the sermon: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ." In reviewing this divine discourse to its close from the commencement of it, but two things are commanded to be done. 1st To hear, 2nd To know assuredly. They have heard the Gospel of Christ. Would we learn what it is? An analysis of this sermon will fully show.

The theme of this sermon, as was noticed at the beginning, is Jesus as Lord, on whose name, whoever should call, should be saved. He is commended to us by the wonders, miracles, and signs which God did by him. He is further commended by having died according
to God's foreknowledge and determinate counsel, as recorded in the writings of Moses, and David, and all the prophets. The last grand act in this most wonderful drama, was his resurrection, and ascension to the right of God where he is both Lord and Christ. If he has done all these things, then men must be accountable to him. All these facts have been heard by Peter's audience. He tells them to "know assuredly." If this does not embrace faith, then nothing is said about faith in all this discourse.—

John in his first epistle says much about knowing the Spirit of God, the Spirit of truth, that He abideth in us, that we are born of God, that we have eternal life, and many other things. How do men know things they never came into sensible contact with? By the testimony of others. The testimony by which I know there is such a city as London, in England as fully assures me of its existence, as that by which I know there is such a city as St. Louis, Mo., though I have been in the latter, and not in the former. The testimony it is true may not be precisely of the same kind, yet I am not more confident of the existence of the one, than I am of the other. Knowledge has been defined; the fruit of our perception of truth. In our present state of existence, no truth comes in contact with our minds, except through the medium of our senses. If the communication be correct, and the medium act correctly, we know as well through hearing as through seeing or feeling. The Lord has chosen the ear as the medium of communicating His will to us. He has made His word, by which He communicates His mind to us, perfect.

In Peter's sermon there is a perfect communication of the Gospel of Christ. Their hearing was assisted also by what they saw. They saw and heard from Jesus' resurrection and exultation. If they receive the testimony, how can they be in ignorance of Jesus, as Lord and Christ? There is nothing, there can be nothing more reliable than what God says. If He who is acquainted with what God says, does not know, then there is no means of communicating knowledge to others yet discovered.—

We receive the testimony of men, and call our acquaintance with it, knowledge. The testimony of God is greater, and more reliable, which He has borne of His Son. The design of giving us this testimony is, that we might believe on His Son, and that believing we might have life through his name. Peter's direction to his hearers to "know assuredly" may be regarded as the equivalent of faith, with all the heart.

When they heard Peter's conclusion from the premises, that Jesus was both Anointed, and Lord, they were pierced in the heart, and cried to Peter, and the rest of the Apostles, Men, Brethren, what shall we do? The answer to their question, we will call attention to in the next, if God will. Meantime let us remember the sufferings of the Lord for our sins, and forsake them—his exultation as Lord of all and obey him, and his blessing will be upon us forever.

J. M. HENRY.

THE BIRTH OF THE SPIRIT.

A SERMON BY H. K. SMITH OF INDIANAPOLIS.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus
unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and where it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.—John iii. 1-13.

This passage of Holy Writ, has been the field of much and widely variant speculation and theorizing. Here the mystic theologian of every school, finds, as he supposes, indubitable evidence of the inscrutable mystery of the process by which men and women pass from "nature to grace;" and here also, the mere rationalist theorizes over what he regards as the purposely enigmatic language with which the Lord perplexed, rather than satisfied, the impertinent curiosity of a self-righteous Pharisee, touching the new order of things about to be set up on earth.

Now, with a due sense of his own fallibility, the writer hereof would suggest that both the above views of the passage appear to him to be equally wide of the mark. There is, certainly, nothing, either in the text or context, to justify the conclusion that Nicodemus was actuated by any other than a sincere desire to learn, by a private, social conference with Jesus, more particularly about those terms and phrases, "kingdom of God," and "kingdom of heaven," of which he had no doubt often heard in the public discourses, both of John the Baptist and of Jesus. Indeed, it is highly probable, that this interview was by special appointment between them; hence the direct manner in which the Lord enters upon the subject of seeing, and entering the kingdom of God—just as though it was but the resuming of a conversation which had recently been postponed to this occasion. Neither can I believe that the Lord meant to trifle with the feelings of his questioner, much less to mystify the subject, not only to him, but to all succeeding generations of men—all of whom are equally interested in understanding it.

With these preliminary remarks, and the reader's kind indulgence, I propose to give an exposé of this transcendentally important subject, which every candid mind—not already committed to a different view, will see, relieves the whole subject of all doubt or mysticism. And in doing so, we shall spring no wild, visionary theory; nor teach any thing which the most fastidious can complain of as derogating from the highest scriptural ideas of spirituality in the children of God.

1. Let us first look at the last verse of the passage—the 13th. "And no man hath ascended up to heaven, but he that came down from heaven, even even the son of man, who is in heaven." Now this verse, if properly understood, sheds a flood of light on the whole subject. It is evidently John's comment on the previous conversation, written in the year 97 or 98, or whenever he wrote his testimony.

It cannot be the Lord's language—as part of his conversation with Nicodemus; for at that time, even he had not yet "as-
BIRTH OF THE SPIRIT.

ceded, up to heaven,” neither was he then “in heaven.” When we bear in mind, that there were no punctuation or quotation marks, to distinguish a quotation from the author’s own words, at the time John wrote—and for centuries after—and that the reader must determine such questions by the context and the sense and facts of the case, this conclusion must be obvious to every candid mind.

Then, as John’s comment on the conversation, it teaches us unmistakably, that the “kingdom of God”—the means of entering which was the subject of Nicodemus’ inquiry—was none other than heaven itself. It also teaches, that at the time John wrote, but one case had as yet occurred, of a man passing, by this process into said kingdom—the man Christ Jesus—and, by irresistible inference, that all who ever do enter, must pass in, in a similar way.

2. We are now prepared to examine the conversation itself. Passing over the expressed conviction of Nicodemus, that Jesus was a “teacher sent from God,” we come to our Lord’s first reply; which, as already remarked, appears very much like a resume of a conversation previously begun: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” Now, with our ascertained identification of the kingdom here spoken of, it requires no straining of this language to make it entirely satisfactory. That kingdom is only to be seen, as yet, by the eye of faith; hence the unbelieving sinner cannot see it, whereas, if it were the church state, or kingdom of grace here in the world, which was the subject of inquiry, the language involves such a palpable contradiction of what the Lord, elsewhere says about his church and people being the light of the world,” “a city set upon a hill,” which “cannot be hid,” &c., &c., that those who take that position are constrained to put a far fetched construction on the word see—defining it to enjoy, as though the Lord, could not just as easily have said, “enjoy, as see,” if he had meant that!

But I am replied to by some brother (for many of our most able brethren are great sticklers for the kingdom here spoken of being the church here in the world) that if the kingdom is the invisible one, and seen by the eye of faith, the believing sinner, though not yet born of God,—of his word,—can see it through the same telescope as the Christian. To this quibble (for that is all it is) there are two ready answers.

1st. The believing sinner, if such an anomalous creature exists, knows full well that there is no kingdom of God in the future world for him, if he lives and dies in disobedience to the gospel.

2nd. Nearly, if not quite, all who take the position here controverted, insist upon begotten as the more proper rendering of the Greek word genēa in such passages as this. To such (but only to such) this is given as a sufficient answer to the above quibble.

To understand precisely what is here meant by being “born again,” (I prefer this rendering) we must look back to John i. 10—13, where the figure of birth is just introduced, to express the change elsewhere called Adoption, Conversion, Reconciliation, Justification &c. Here we learn, that as many as received Jesus—believing on his name—received thereby, “power to become sons of God.” In other words, they were thus regenerated, or, if you please, begotten again, and empowered to become sons of God. The becoming sons, was, of course, an act of their own, in the exercise of the power thus received; and for the prop-
language, knows, is, not only admissible, but necessary to the proper understanding of antithesis. And by this we learn the sense in which John uses the phrase "born of God," which occurs frequently in his after writings, and renders (as I modestly suggest) Bro. Campbells, criticism on that phrase, (rendering it begotten instead of born) not only unnecessary, but improper in this case. Without controverting the correctness of the rule, which requires genea, when connected with a masculine noun, to be rendered begotten, instead of born, this phrase, when interpreted as an elliptical phrase, with the term will or word, implied, is not subject to that rule, and is properly rendered "born of God."

To this agrees Peter's use of the same figure, 1st Pet. i. 23-25, where he uses the term "word of God" as the "incorruptible seed," by which men are "born again," as contradistinguished from the corruptible seed."—flesh, and the glory of man," or, according to John, "the will of the flesh" and "the will of man."

And Peter most clearly attaches the feminine idea to the word in this connection, as the second verse of the second chapter shows—speaking of it as affording "milk" for the nourishment of the "new born babes" in Christ. "The word of God," then "which by the gospel is preached," is the mother by whom christians are born; and from whose paps they draw their nourishments as children of God. It is therefore, neither more nor less than the revealed "will," of God, as found elliptically implied in John i. 13.

Thus we arrive at a satisfactory understanding, I trust, of what constitutes being "born again." And this, our Lord tells us, a man must be, or he "cannot see the kingdom of God." On
this vantage ground, which is elsew ere called the "kingdom and patience of Jesus," the "kingdom of God's dear son," "kingdom of heaven" &c. he stands and though not, as yet, able to enter it, he sees the kingdom of God by the eye of faith, and " rejoices in hope of the glory of God." Rom. v. 1.

III. We will now pursue the conversation.

Nicodemus is sorely perplexed at the idea of being born again. To this the Lord replies explaining: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again; [for verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

The reader will perceive that I have transposed the order somewhat of these words. This, every one, at all acquainted with the difference in idiom between any foreign language and the English, knows, is often necessary in order to get the true point, or force of a passage translated from a foreign language into our own. And I appeal to every candid lover of the truth, if this is not the most natural, easy and forcible way, according to English Rhetoric, of presenting the obvious point in our Lord's reply in this place. It amounts, substantially, to this: You need not be astonished at my saying, you must be born again; for indeed you must, not only be born again, in order to see the kingdom of God, but still again in order to enter it.

The second birth our Lord calls a birth of water, simply because the "word which by the gospel is preached," enjoins water Baptism as the crowning act in accomplishing that birth. The third birth—which qualifies us to enter the kingdom of God—he calls a birth of the Spirit; and then proceeds to simplify it so far as human language could, at that time—while, as yet, no example had occurred—do it.

IV. This brings us to the 8th verse, over which so much ink and breath has been expended, by theologians of every school, in vain endeavors to make it fit some theory of the conversion of a sinner to God. We will copy it as rendered in Bro. Anderson's translation, which happens to be lying at our elbow: "The Spirit breathes where he pleases, and you hear his voice, but you know not whence he comes, and whether he goes so is every one that is begotten of the Spirit."

The reader will remember our remarks in a previous part of this discourse, against the rendering begotten, where born seems the more natural rendering. They apply with peculiar force in this whole connection; and I modestly suggest them to Bro. Anderson's most serious attention, when he shall get up a new edition of his most excellent translation of the New Testament. There is no possibly conceivable state, in which a person simply begotten but not born, of the Spirit, can fill the description here given, of every one born of the Spirit: "Born" is therefore, evidently, the right word here.

I have still another suggestion to make to Bro. Anderson touching the rendering of this 8th verse. The word pneuma—the first word in the Greek text—is not given as a proper noun—at least, it is not so in my copy (Lensden's Greek and Latin Testament.) Neither has it any article to limit its signification. Literally then, it would read, "Spirit breathes where it [not he] pleases," &c. That the kind of spirit here alluded to, is what trinitarians call the third person in the God head, is then, purely an as-
umption, and no doubt, grew out of the idea of the new birth being a mysterious process, wrought in some inscrutable way, by the Holy Spirit. The king’s translators evidently regarded the word pneuma, in this place, a common noun also; or they never would have rendered it wind.

Let us, then, dismiss this assumption, and look among the things familiar to the people of that day, for the sense of this illustration; for the Lord always chose the simplest things in surrounding facts, or existing customs, to illustrate and simplify his teaching. Now, it was the universal belief of that day, except among the Saducees, that disembodied spirits, or ghosts, were permitted to roam at large—invisible to mortal eyes, however; and that wicked ones did actually enter into, and possess living bodies until exorcized, or driven out, by divine power. Indeed, many of our Lord’s miracles consisted in relieving persons, said to be possessed by demons, or the spirits of wicked dead men. Well, it matters not, so far as our present purpose is concerned, whether this idea was a truth or a superstition; it served our Lord’s purpose to a hair, in describing—not the process of being born of the Spirit, but—the person so born.

The reader will bear this in mind—that it was the person born, and not the act of being born, that is likened to the wind, the Holy Spirit, or a human ghost; whichever may be the true meaning of pneuma in this place.

Now it is a well known fact, that no amount of locks, bars, or barricades, can fence against a ghost, either imaginary or real: That they go, and come, as they please, and, though you may be made sensible of their presence—witness the, so called, spirit manifestations of our own times—if you cannot tell whence they come, or whither they go.”—“So” says our Lord “is every one that is born of the Spirit.” Reader, Do you believe this? I do, with all my heart. I should feel that I was discrediting the Lord’s word, should I withhold my assent to it. Then the mystery of this 8th verse of John iii, is all cleared up; and it proves a most beautiful description of a person prepared for entering into the glorious kingdom of God.

But it may be asked: If it is so plain and easy to be understood as this expose makes it, why should it have still been so unintelligible to Nicodemus as to extort from him the inquiry “How can these things be?” I answer: The subject was entirely new to him, and to the world at large. Among the Jews some vague and indistinct ideas of a resurrection and future life, especially among the Pharisees—were entertained; but no example had ever, as yet transpired, to give shape and precision to these ideas: hence, the bewilderment of Nicodemus’ mind was very natural under the circumstances. The whole subject, so different from what he in common with the entire nation, had been expecting of their Messiah, when he should come,—whom they, expected, at once to deliver them from their humiliating state of vassalage to Rome, and proceed to re-establish the temporal throne of his father David, and subdue the nations of the earth to his sway; instead of which, he lifts no finger in behalf of their political emancipation or aggrandizement,—even submits to pay the odious tribute to Caesar himself rather than have controversy with the established authorities;—but speaks of a kingdom, invisible to mortal eyes, the bare entrance into which, would require even him—a Pharisee and a Nobleman—to
be twice reborn!! No wonder it perplexed and bewildered him.

But to us, there need be no such bewilderment. An example has occurred, of a man ascending up to heaven through this very process—a birth of water, and also of the Spirit. See verse 18. And this case exactly fills the description contained in the 8th verse. Every interview the Lord had with his disciples, after he was born of the Spirit, from the grave was just in this way. When he was in their company, they knew it was he; for they saw, heard, and handled him; nay, they even eat and drank with him; but they never knew whence he came, and when he left them, they never knew whither he went—"He vanished out of their sight."

I said " every interview; " but I must qualify that statement. The last interview, when he took his final leave of them, he condescended to let them see which way he went. But this was only a part of the programme. By it he showed how a man, when born of the Spirit, can rise, triumphant over the laws of attraction and gravitation, and, riding majestically on the wings of the winds, soar away to the kingdom of God. And "so is every one that is born of the Spirit." O! my soul! shall I too, be enabled to rise upon the wings of the wind, and, with the speed of thought, soar away to any part of the boundless expanse, that duty or inclination may dictate? Assuredly I shall if successful in accomplishing that birth of the Spirit, which lies still between me and the Glorious kingdom of God.

V. Here I can imagine some one responding: If this view be correct, then the birth of the Spirit is nothing more nor less than the resurrection from the dead; and, as all are to be raised, why say "if successful in accomplishing
which Christians receive, on being born of water by the word, is the begetting act, which gives them the power to be born of the spirit; as faith in the name of Jesus, does the awakened sinner, to become a son of God.

This idea is beautifully illustrated by Paul, 1st Cor. xv. 35—38, in his reply to the question, "How are the dead raised up? and with what body do they come?" He illustrates it by the process of vegetation, "That which thou sowest, thou sOWest not the body that shall be, but bare grain, it may be of wheat or of some other grain; and God gives it a body as it has pleased him; but to every seed its own body." Now as the kernel in the grain is the germ of vegetation, and gives character to the seed, and plant which springs from it; so is the spirit in man, the germ of his resurrection, and gives character, both to the mortal man, and the immortal being that results from his resurrection. The same divine law of vegetation, which brings up and causes to grow and fructify, the useful grain, will bring up and cause to grow and fructify, the vilest weed that befoils the farmer's ground. Even so, the same divine law of resurrection—the redemption wrought by Christ in man's behalf—will bring up every child of Adam from the dead; but every man in his own rank, class or bond; those who have possessed the Spirit of holiness in this life, in the likeness of the glorified Redeemer; and those who have possessed and indulged the spirit of the wicked one, in the likeness of Satan and his angels—fit, only, to herd with them in unredeemable perdition.

VI. Another objection sometimes urged against this plain, commonsense manner of treating this subject, is, that if the kingdom here spoken of is the kingdom of ultimate glory, it makes wa-
Send your appointment to C. Van Buskirk of Louisville, he will attend to it.

P. S. FALL.”

"LEXINGTON, Ky. April 18, 1866.

Bro. Creath. Dear Sir. Owing to the contemplated absence of our beloved Pastor, Doctor Fishback, the church took into consideration on Sabbath last the procuring of supplies and have unanimously chosen you and Brother Vardemon to serve us one Sabbath in each year. We are instructed as their committee to wait on you and ascertain your disposition in complying with their earnest request. If we are so fortunate as to procure your approbation, should be glad you would make such arrangements as to time as will be mutually convenient. Would you be so good as to preach for us on Sabbath afternoon? Please favor us with an answer as early as practicable. We remain your affectionate brethren.

William T. Smith
Peter Hedenburg Committee.

William Poindexter

The Baptist Church of Jesus Christ at the Great Crossings, Scott county, Kentucky at a meeting of business on the first Saturday in September, 1826. To all whom it may concern, are these lines most respectfully addressed. Knowing that our highly and much beloved brother Jacob Creath, Jr., is about to leave us and travel into other sections of the world, and being actuated from motives of gratitude and love of the most tender character, We think it due to Brother Jacob Creath, that we should say to the public generally, that we recommend him to their notice as a gentleman whose reputation, character and standing in the world are untarnished and without a blemish. And while we regret most sincerely to be deprived of
his labor and company, we trust we shall be permitted to recommend him to the religious world, as worthy in the highest degree of their confidence, love and esteem. As a professor of the Christian Religion, his life and general deportment, has been exemplary and worthy of the vocation wherewith he has been called; as a member of the Baptist Church of Christ, his walk and conversation have proved that he is worthy to sustain the Christian name and character; as a minister of the Gospel, although a young man, yet his respectable talents as an orator, his exposition of Scripture, together with his aptness to teach, evince in an eminent degree that in Brother Creath are to be found those admirable qualities, which constitute a faithful minister of Jesus Christ spoken of by the Apostle Paul; having a good report also of them that are without. Brother Creath for some time has labored in this as well as in many other churches, in this state, much to the edification and comfort of the members, and to the general satisfaction and approbation of the world, and his labors have been abundantly owned and blessed of God. We esteem, and therefore recommend, our dear Brother Creath as an orthodox, evangelical, gospel minister of Jesus Christ, who earnestly and zealously contends for the faith once delivered to the saints, but whose zeal is tempered with knowledge, meekness and love. Therefore with due deference, we humbly trust he will be received and respected in the world as a gentleman, in your houses as a disciple of Jesus Christ, in your hearts as a beloved brother, and in your pulpits as a faithful Minister of the New Testament. Signed by order and in behalf of the Church.

John T. Johnson, Clerk.

"The first Baptist Church of Lexington, Fayette County, Ky. To them that have received the like precious faith with us, and of our order, Greeting: Whereas, our beloved and worthy Brother, Elder Jacob Creath, Jr., has signified to us, that he is about to leave this State, and to travel to the Mississippi State or Territory, we have thought proper to give this in token of his good and respectable standing with us as an orthodox minister of the Gospel, of unfeigned piety, and an indefatigable laborer in the vineyard of the Lord; as such we would earnestly recommend him to the Christian Fellowship and communion of our dear Brethren in the Lord, wherever God in his Providence may cast his lot; and may the Lord bless and sustain him, and make him abundantly useful in his day and generation, is our prayer for the Redeemer's sake. Done by order of the Church, third Saturday in September, 1826. William Poindexter, Clerk.

FAYETTE Co. KY. Oct. 2. 1826.

GENTLEMAN. I have the pleasure to state that the Reverend Jacob Creath Jr. has lived with me nearly two years as one of my family. His deportment has been unexceptionable as to piety, good disposition and integrity. Indeed I can state that amongst the many young men that have lived with me and have visited at my house there is none that I think more highly of, and I trust from the regard which I have for him as a man, that all those who may have the pleasure of his acquaintance, may aid him in a strange land.

ROGER QUAKLES.

Whispering and frivolity in church are the signs of irreverence, want of manners, and sometimes of good sense.
POST MORTEM SCRIBLING.

Since the death of the good and great A. Campbell, many peddlers, of an adulterated gospel, have manifested to the world, their animus, by the notice they make of his death. One would think, from the mean and ungenerous obilution of these peddlers, that the Baptist and Presbyterians, together with their "orthodox" neighbors, are holding high carnival, on account of the decease of this illustrious man. Had the "man of sin" fallen, to rise no more, the rejoicing of these petty priests would not be half so great. Nor is this to be wondered at; for then their own old Mother would be gone, and they, poor orphans, would of course lament. During the life of the illustrious dead, his very name was a terror to "the clergy;" and in his death they fear him still; and like their infamous mother, they would tarnish his fair fame, and even exhume his bones, and consign them to the flames, did not the laws of our land prohibit such a practice. Few are the men who have merited praise so exalted, as that, that is being showered on the name of A. Campbell, by sectarian peddlers; for to be condemned by them is the highest praise, and to be eulogized by them, is a strong proof, that the "man of sin" has set his seal on the object of their eulogy. Could I excite the jealousy of these little priests, as A. Campbell did, I would ask no higher praise on earth.

Reader, would you know why there is such rejoicing in the ranks of the apostacy? Read, and you shall see.

More than forty years ago, A. Campbell published a series of essays on "the ancient order of things;" another series on "the kingdom of the clergy;" and about this time he presented the clergy, a "looking glass," in the famous "third epistle of Peter." In these the shallow pretentions of the clergy were exposed; and seeing their craft in danger, they flew to arms. The tocsin of war was sounded over the land, the sons of the "Mother of harlots" rallied, they appointed their generals, and went forth to battle. Generals Walker and McCalla were defeated. From this they learned an important lesson; they found that Campbell's fortifications were as impregnable as the everlasting hills; with them defeat is utter ruin, they had boasted that they were called and sent of God, to accomplish a mighty work. They must keep up appearances, to do this, they must make demonstration faints; hence, the necessity of a general who is a fine tactician; they look around for the man, the claims of several are urged, their qualifications are discussed, and it is found that N. L. Rice is just the man. He is as tricky as Joe Johnston, as honest as Dr. Eckius, and as scruples as Tetzel. He dons his Presbyterian armor, and marches forth, and well does he manifest in his movements, the wisdom of his electors; for never did a General so completely get around fortifications, as he; The shout of victory goes forth from presbyterian lungs; the priest-ridden people hear it and rejoice. But alas, for the General! For to this day, he is a living witness of the truth of the old heathen maxim. "He whom the gods would destroy, they first make mad." So complete was Gen. Rice's defeat, and so mad did it make him, that, even to this day, he stands up in the presence of all of the Scholars of earth, and says, that, the greek baptizo does not mean immerse!!!

The mother loves her offspring, and true to nature's instinct, when the old mother sees her progeny in danger, she must run to their relief. Rome sees A.
Campbell boldly defending the word of God; the only thing under heaven that Rome fears. She fears no sect, and why should she? She herself is the oldest sect on earth; or at least, in Christendom; and being the mother of all other sects. She fears them not. Before the Lutheran reformation became sectarianized, Rome quailed; but after that she calmed her troubled breast. Now, she sees A. Campbell and others, establishing themselves on “the Bible, the whole Bible, and nothing but the Bible.” She witnesses the defeat of some of her offspring; she runs to rescue. Bishop Purcell is made her champion; and defends, with zeal worthy of a better cause, the traditions of Rome. Some of her offspring, with characteristic ingratitude; say, that Rome is defeated; and so say all fair minded men, who read the discussion. Next, the devil clothes an emissary as an angel of light; and sends him into the field. Robert Owen, the champion of infidelity, makes his appearances; the clergy of the United States, are challenged to meet him in debate. Not a man represents the old mother of harlots, and says here am I, try your steel on me; not a man represents any of her daughters, and says, Come sir, I will defend the religion of the Bible. Why did they not appear? Gentle reader, neither Rome, nor her daughters, practice the religion of the Bible; therefore, they could not defend it. But, A. Campbell, with the confidence of Martin Luther, when he said, “If there are as many devils in Worms as there are tiles on the roofs of the houses, I will go there;” goes forth, armed with God’s eternal truth, and gains a signal victory.

The truth, that Bro. Campbell so nobly defended, has found a place in thousands of hearts. An impetus has been given to the religious world, that will continue to go on, and spread, till the Lord comes. The Kingdom of the clergy has been shaken from center to circumference; men’s minds have grown and expanded wonderfully; so much so, that, it is not an uncommon thing, to find old ladies now, that know more religious truth than the clergy knew fifty years ago; and, indeed, more than many of the clergy know now.

Bro. Campbell, was a mighty instrument, in the hand of God, for the accomplishment of this work. It is no wonder then, that little priests should hate his name; no wonder, that they hate him in life, and anathematize him in death. So did Rome with Luther; and so will her offspring with a greater than Luther.

Now, that Bro. Campbell has gone home; since his pure spirit, has left its tenement of clay, and is gone to God who gave it, to await the coming forth of a body all glorious and immortal; then to spend a blissful, vast eternity near the throne of God; Let us, brethren, carry on the work he so nobly begun. We can afford to look down with mingled pity and contempt, on the partizan priest, who finds it in his little heart to defame the name of A. Campbell. He is far removed from the sound of slanderous tongues; he has fought a good fight, kept and defended the faith, and now awaits the crown which the righteous judge will give.

Before us is a mighty field; wicked spirits in high places, must be pulled down; the mouth of gainsayers must be stopped; sectarian bigotry and ignorance must be exposed, and condemned. How is all this to be accomplished? The answer is not difficult; nor hard to find; Let us follow the example of the illustrious dead, use no instrument of war
but the word of God; this well applied, kept continually before the people, will eventually leave the whole mass. Let us never abandon the first principles, Faith. Repentance and Baptism; these are the things that so discomfited the enemy in days gone by; and they do it still, and must ever do it, for they are God's power for salvation, through a crucified and risen Redeemer.

R. Patterson.

The Gospel.

It is astonishing how little is known of a book so universally read as the Bible. Almost everybody reads it, and yet how few understand the commonest facts and principles revealed in it? Many seem to think that it cannot be understood. This in part is true. No one will ever be able to fathom all its depths or to scale its heights. But I speak not of these; I speak of the common things that lie on the surface.

Now, in reference to the gospel, what various opinions we have. This fact has arisen from the non-translation of the original and, in part, from the technical meaning now given to the word gospel. Very few seem to think that it means only "good news." The word gospel has a round full meaning. It carries with it the idea of completeness. But not so the words "good news." When we use these words a further thought is suggested by them, and we at once ask, "good news" about what? If the gospel is simply good news, to what does it relate? what is the good news which it brings? The term thus used is incomplete. It does not express the full idea, and hence the vague notions of it now so prevalent.

A little reflection will settle all this. Jesus is the author of the Gospel—

the good news. Now what is the good news that he brings? Evidently, salvation from sin. The good news is that God now offers a full pardon of all sins. To a conscience stricken sinner, realizing the damnation of sin, there can be no news more desirable, more joyful or more entitled to the name good than the gracious offer of pardon. This gracious offer of pardon there is the good news—the gospel.

But this offer of pardon is made through Jesus, and on certain conditions. The whole plan is of God. He is the author of the whole of it, and being completed by him, it is offered to man through Jesus. And it is not only offered through him, but he is the essence and life of the gospel. He is indeed the gospel, because the pardon of sins is impossible without him. He is the atonement; and the good news to the world is that God has provided a lamb which, when offered, forever takes away sin. The Jew, who was accustomed to offer daily animal sacrifices, could appreciate this better than we can. He had known from long experience that the blood of animals could not take away sin. The necessity for offering them was ever present. But when God said to him, here is a lamb that forever takes away sin, he then realized that there was an end of sin offerings. This was good and glorious news. All who believed came to Jesus and thus put an end to their sin offerings. As Jesus is the lamb whose blood effectually removes sin, and as he must be offered by every sinner, the good news or the gospel is the blessings of the atonement through Jesus. Let us, then, regard Jesus as the gospel, and we will find that many things will appear in a clearer light.
But the blessings of the gospel are to be enjoyed on conditions. These conditions are fundamental and essential, the same under all dispensations. From Able to Pentecost these conditions have ever been essentially the same; the difference consisting only in the victim. These conditions are faith in God, the giving up of the soul to him after the keenest sorrow for sin, which is repentance, and offering a sacrificial victim. Now that Jesus is the lamb, two other conditions have been added under the Gospel, which are faith in him, besides faith in God, and obedience to him in immersion. The faith and obedience in and to the victim under the christian dispensation is the grand distinguishing feature of this dispensation. They are the application of the atonement to the sinner, on which follows necessarily the remission of sins. The victim—Jesus, the lamb of God that takes away the sins of the world—is offered by the sinner when he gives his soul to Christ and submits to his authority in immersion. Then he is a pardoned sinner, "justified, sanctified and saved;" a christian in truth and in fact.

Now, faith in Jesus is more than the conviction or belief that he is the Christ, the atonement. Faith is the heart's confidence and trust in a person, not the conviction that a certain proposition is true. Belief of propositions cannot save from sin. Propositions can do no more than enlighten the mind. They save from ignorance and error, but not from our enemies. Sin has brought ruin on the soul, and consigned us into the hands of a malignant and destructive foe; and if we are saved from sin, we must be saved by a person. This person is Jesus. He saves us, by becoming our atonement which is the only means instituted for the pardon of sin. If, then, we are saved from sin, we must be saved by Jesus. And he cannot save us unless we place ourselves under his care and protection. This is done by confiding all our interests into his hands; and this we do when we give him the confidence of our hearts, the convictions of our minds, and submit to him, and place ourselves under his guidance, in baptism.

Now what is simpler than the gospel? what is simpler than the glorious good news that Jesus is our salvation from sin? The gospel is the power of God for salvation. There is no other name given by which we can be saved. Every one who thus receives Jesus is a christian.

How much removed the gospel is from theological dogmas, creeds, confessions &c., it is not difficult to be seen. There is no place found for them; if we believe all that the scriptures affirm of Jesus, and give him the trust of our hearts, and obey him in baptism, we are christians, whether we believe or reject the various theological tenets that now divide and distract the world. These may enlighten or darken the mind, and open or exclude much light from the divine volume, but if the heart and soul confide in Jesus, this will save him from the ruin these false views brings on others.

The great mistake which the world has made in regard to the gospel is in supposing that it is a system of theological dogmas which men must believe before they can be considered christians. These dogmas are not the dogmas of the scriptures, but the creations of the human mind. Human opinions have always been, and will always be, not bonds of union, but causes of discord and division. They cannot, therefore, be considered as any part of the gospel. Even if the opinions were
all true, they could have no better claim
to be regarded as elements of the gospel.
The gospel is not as we have seen, a
system of propositions or a system of
truth. For as such, it could save no
man. A man may believe everything
affirmed in the scriptures and in the
writings of men, and yet be lost, because
truth is not a Savior. Jesus is our
Savior, not the truth spoken of him.
We have thus the gospel narrowed
down to the person and work of Jesus.
In him they are inseparable. His work
cannot be separated from his person,
because it is the person that has made
the work efficacious. We will not err
much then, in taking Jesus as the glorious
and good news to mankind.

When we get such clear and simple
views of the gospel, how insignificant
and contemptible do all the systems of
religion appear! We have no more use
for them than we have for the philosophies
of men. Philosophies however true, can
save no man. They are therefore utterly
useless. We are perfectly safe in discarding them all. Creeds, &c. belong to
this category; and hence, whether true
or false, are to be rejected as utterly
worthless.

These things being true, the world
can be saved only by the gospel, and
hence it is the only ground and bond of
union. As we stand on this foundation
solitary and alone, there can never be
a union of christians without a union
with us on the gospel. Until the sectarian world see this truth clearly and
tell its importance, there can be no
hope for an end of the present division
among professing christians. They
must get clear of all their false notions
and conceptions as to what the gospel
is, before we can rationally hope that
there can be any union.

There is much to be learned by
ourselves on these simple and funda-
mental facts and truths. There are
many among us who do not see the
gospel in its true light. Some think
it a system of truth, others that it is the
facts of Christ's death, burial and resur-
rection. These are the facts of the gos-
pel, not the gospel itself; for this
is the good news brought by Jesus and
made available to us through his
atonement—his death, burial and resur-
rection.

Let us reflect then what the gospel is.
It is the good news of remission bought
by and enjoyed through Jesus, on the
condition of our faith in God, our deep
repentance to wards him, and on our faith
in, and obedience to Jesus Christ in im-
mersion. This done by the sinner, he
is pardoned—Saved from sin; a christi-
ian in fact, entitled to all the privileges
of the church of God, and obligated to
live a life in harmony with the life of Jes-
us, and in accordance with the teachings
of the Holy Spirit. It is none of the
isms of the day. It is devotion to a per-
on; not simply devotion to the truth.
It is Christ is us the hope of glory.

Here is the foundation. It is broad
enough for the largest superstructure.
It allows of an indefinite superstructure.
From this great central fact we can
survey the whole field of truth, and take
all that lie within our horizon. As we
ascend, our horizon enlarges, but never
so much, here as to embrace the whole
field of truth. Hence no limitations can
be put to our advance. The Bible

can be saved only by the gospel, and an inexhaustible field, and admits of in-
finite increase in our knowledge, all
human productions can be reached and
surpassed. But the Bible never, Hence
this only is or can be the creed of the
growing christian. On our foundation
Christ, and our creed the Bible, we may
continue to grow eternally and we will
never pass the limits of our foundation,
not exhaust our treasury of knowledge.
This foundation and this creed allows
every christian to grow in proportion
to his capacity and application. And
restrains his powers in nothing. When
will the world see this broad foundation,
and personal liberty of the gospel!
MISUNDERSTANDINGS.

I allude to misunderstandings between ourselves as a people, and others professing Christianity. There are a good many grievous differences between us, of a merely verbal character, which a little attention to the use of words, might often remove. As practical advocates of Christian union we should endeavor to make the differences between ourselves and others as small as we consistently can.

It is our object in the present essay to point out a few words, and subjects of difference, and suggest a thought or two relative to a harmonious adjustment of apparently conflicting opinions.

I. On the subject of the Divinity of the Lord Jesus Christ, we are supposed by many to hold sentiments which are grossly unscriptural. We are frequently regarded as Socinian in this respect. I have had conversations with a number of intelligent men, of different persuasions who were surprised to hear me say that no people were more decided in their belief of the doctrine of the divinity of Christ than we were. I am led to think this from reading several of our standard authors; among whom I would particularize Walter Scott; and from my acquaintance with the brethren in various parts, so far as I have heard them express themselves on this subject. For my own part, I do not think that the scriptures teach any truth more clearly, than that of the Divinity of Christ.

The misunderstanding arises, in a great measure, I suppose, from our ignoring the scolastic term Trinity. We very properly discard this word. But it is sometimes discarded in such a way that men are led to suppose that we discard the idea of the Divinity of Christ. In discarding this term from our scriptural vocabulary, it might be well for us to prevent misconception by alluding to some of those attributes, names, and actions, which are predicated of him in scripture, and which clearly show his divinity. It is due to the world that we set ourselves right when we, by formally discarding a term in common use, are likely to be misunderstood. Some will think that we impose a considerable task on the preacher, when we require him to thus guard himself. But the task will not be very great, if we confine ourselves pretty closely to the Gospel; for, if we do this, we shall have but little use for the word Trinity.

II. In regard to the subject of Regeneration we are very generally misunderstood. We assign to this word a meaning entirely different from that given it by other denominations. By it we denote the entire process of conversion of which baptism is the consummating act. Sometimes we apply the word to the act of baptism alone as the last step into the kingdom, just as faith is sometimes made to stand for the whole Gospel; the whole being designated by the name of the part. When we use the word regeneration to denote the whole process of conversion, we include faith and repentance, and the moral change attendant on these exercises, and also baptism, as the final act of regeneration. When the word is used to denote baptism simply, it is understood that a moral change has preceded the birth of water; but is not included in it.

The various denominations of professed Christians attach a peculiar signification to the word regeneration, denoting by it that direct operation of the Spirit which they hold to be absolutely essential, and of more importance than any thing else.
When we speak of regeneration as being consummated in baptism, or as baptism merely, they understand that no change of affections is required, or that this change is, with us, of such a nature that it is accomplished in baptism—making it equivalent to baptismal regeneration.

Sometimes our preachers ridicule the idea of "a change of heart," saying that "the only instance we have of a change of heart, was where a man's heart was changed for a beast's." Such expressions as these I have heard myself, and great indignation was felt by those who entertained opposite opinions.

The substantial differences between ourselves and others on the moral change caused by the Gospel are not so great that it need become even a subject of debate, much less, separation. It is a question of means used merely, and not a question of fact, as to whether there is a moral change or not. We believe most profoundly in the necessity of this change; and it is due to ourselves that we be correctly understood in this matter. A little attention to our language will many times prevent misconception. I do not advise the use of unscriptural phrases, but simply that we make ourselves understood as well as heard.

III. On the subject of the Work of the Spirit we are unnecessarily misunderstood. Some will say that the Spirit is in the word. Now it is true that the Spirit of Christ, and the spirit of the Apostle that held the pen, are in the writings of that Apostle, just as the spirit of Homer is in his writings; but this spirit that is in the word is not the Holy Spirit Himself. The Holy Spirit uses the inspired word as his instrument—as his sword; and exerts his power through it; and converts men by it; but he is not in it personally. He is in the word in the same sense the spirit of Shakespeare is in his writings. But the Holy Spirit is no more in the word personally, than is the disembodied spirit of Shakespeare in this practical production. I have heard brethren preach, though but very few, who destroy the personality, divinity, and efficiency of the Spirit, by identifying him with mere inspiration in the written word. Such a view of things I am aware, misrepresents us very greatly, and is no mere verbal inaccuracy. The work of the Spirit is a real one. And when we say that men are converted by the instrumentality of the Gospel, we do not mean that the spirit is an idle spectator. But that the work is his—that the soul is pierced by his sword, and that the heart is melted by his influence. It is not necessary, it is true, that those who have been raised up under other systems, and have been accustomed to very peculiar experiences should endeavor to account for all such experiences by our present views of the work of the Spirit; yet our views should be such as will enable us to account for such experiences, exercises, changes, and emotions as are clearly revealed in the scriptures. If others go beyond the scriptures, we should not fall below them.

IV. Baptism for Remission is subject to the same ambiguity that regeneration is. As baptism is the last step in the process of regeneration, so it is the last in order to pardon; and pardon depends no more on immersion than it does on faith and repentance; just as regeneration is no more identical with baptism than it is with repentance and faith. Insisting as we do on faith, repentance, confession, and baptism for remission, our neighbors should understand us to require more, rather than less, in order to pardon; and their frequent assertions
that we require only baptism is generally a willful perversion of our teachings. Still our style should be guarded here, for such impressions have sometimes been actually made, through a loose use of language.

V. In insisting on Obedience to the Gospel we are often misconstrued by those who suppose that all obedience is of a legal character and that it is necessarily meritorious. The Apostle Paul denies to works any part in securing salvation. "Not of works," says he, "lest any man should boast." His works, however, are very different from the obedience that we insist on. He alludes to the works of the Mosaic law, and to works of merit of any kind, and denies salvation to fallen man by these. Without obedience, however, it is impossible to be saved. Not that obedience is of a meritorious character; but that it is necessary in order to receive the grace of God. The conditions of the gospel are in order to the enjoyment of its blessings; and not in order to purchase them. We are often misunderstood in this matter by those who are candid enough to give us a fair hearing. They suppose that faith only, is a condition of pardon, and that every thing else is of the nature of a work. They distinguish faith from obedience. We include faith among those things which are necessary, to obey the Gospel. When we insist on other things in addition to faith, they suppose that we teach salvation by works. Instead, therefore, of seeing in our teachings a salvation by grace, they see salvation by meritorious works. The difficulty arises from their using an impure speech, and having incorrect notions on the whole subject, and there is, in consequence, the greater necessity for great clearness on our part.

On various other points there are very

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THE SITUATION.

In this article, I shall give a brief synopsis of my labors as a missionary; together with such remarks as may seem to be appropriate. Early last fall, I was chosen, by the Board, to labor in the State at large; but on account of sickness I could not take the field till mid-winter. As I had no personal knowledge of the "situation" in southern Kansas; I concluded to commence operations in this large inviting field. I left home on the last day of January and proceeded to Olathe, county seat of Johnson Co.

Here I found a little church in tolerable good condition. I was kindly received by the brethren; and preached for them about 8 days including 2 Lord's
day. The weather was very unfavorable all the time; still I had a fair audience and fine attention all the time. Only one obeyed the Savior here.—Bro. Miller preaches here monthly. I did not see him during the meeting. Bro. Henderson the county clerk, is the acting Elder, and is a good and industrious man.

The next meeting was held at Lanesfield, a little town in the same Co.—This was once one of the most flourishing churches in the county; but many of its members have moved away.—There are still a few who remain faithful; and meet every Lord's day. I preached here to a very attentive audience. Three obeyed the Savior here; and the brethren were greatly built up. My head quarters was with Bro. Laws, who is an M. D. and a preacher besides. His amiable wife, a devoted sister, was unremitting in kindness, and will not soon be forgotten by the writer of this sketch.

I proceeded thence to Monticello, another of the Kansas cities, in the same Co. Here a church has been recently organized; and I labored to build it up. The Southern Methodist have two preachers living here, who, as usual have unmercifully slandered the brethren. On the first night of the meeting, I referred to their slanderous assaults, threw down the gauntlet, and told them that the time to pick it up was while I was there. But they were as mute as mice before a cat. During this meeting, the nights were dark, the roads quite muddy; still, the brethren turned out well. One was baptized here, and that one was a Southern Methodist.

I next went, by special request, to Prairie City, Douglas Co. This place has a big name, but unfortunately that is all that is big about it, if we except the big bad behavior of a few young ladies who say they are Methodists. Such Methods! This is one of the places, where I had to administer rebukes, to young ladies, that would mantle with a blush, the cheek of the frail one that occupies the abode of sin in larger cities. At one time, the brethren had a large and influential church here; but inefficiency of Elders, and stinginess of brethren, have effectually done their work. There are a few faithful brethren, but, the indolence, carelessness, and stinginess of the large majority, presses upon them so heavily, that their spirits are broken, and they, at times are almost ready to give up to despair. I labored here, as faithful as I could; immersed one, and received four by letter. The above labors embraced a period of two months; during which time I averaged more than a discourse a day, spoke in cold open houses, some of them not more than 8 x 10, with ceilings almost touching my head; occasionally the stove pipe—red hot—would be within two or three feet of me while speaking; I was thus compelled to inhale hot and poisonous air, then walk through mud, and sometimes rain, to my lodgings. I was worn out, exhausted; and started home to rest a little while.

On my way homeward, I lodged one night with Bro.—I learned that they had a church there once; but for more than a year they had not met. The board of school directors would not let them have the house. Now they have directors that are willing to let them have the house. I inquired if they would like to have a meeting. Bro.—began to tell me of the imposition that had been practiced by preachers &c. &c. I told him that, I had letters of commendation from the Missionary Board, and other good brethren;
but, that I should not let him see one of them. So, after many things that I shall not mention here, Bro.——informed me that I might hold a meeting if I wanted to; but, that, he would neither promise me members nor money. I told him that I knew just exactly what ailed him; said I, "you have no religion, but after I shall have preached to you about a week, you will get religion again, and then you will find the way into your pocket book."

After remaining at home long enough to recuperate a little, I returned, and commenced preaching. Everything was cold as ice; a tolerable fair audience gave me profound attention: the brethren began to awake; the few sectarian's in the neighborhood began to rave, and I grew hopeful. Seven were added, two of whom I baptised, one of these a Methodist. Finally, the brethren were greatly revived; and made arrangements to meet regularly; I got some members and money too; and none were more anxious to have me come back than the aforesaid Bro.—. This I shall do(D.V.) as I return home.

I went thence to Walnut creek, Franklin Co. Here there had been a church, but it had fallen to pieces. Bro. Dr. Pile, a good man and true, lives in this neighborhood. I commenced preaching in a little school house; when I had preached about a week, the brethren began to be warmed up; I found ten willing to go into an organization. These I organised, according to the primitive plan; and then asked, if they wanted me to continue the meeting; some said yes, one said that there would be another meeting in the neighborhood on Lord's day; I replied that, that made no difference at all, that people generally went where they could hear the gospel; and that, I was sure they could not hear much of if there. Some of my hearers got very mad, and declared they would not come any more; some of the brethren thought, that I had ruined all our prospects. This was on Friday, and before Monday night, I baptised every one of those that declared, they would hear me no more. Sixteen were added to the little church, twelve of whom I immersed; and as is usual, several others were halting between two opinions when the meeting closed. A majority of the members of this church are males, a circumstance not often found in Kansas churches. With as good a man as Bro. Pile to take the oversight and with the very best material in the neighborhood for its membership; I look for this church to live and exert an influence for good, that will be alike honorable to the Master and his servants.

Thence, I went to Paola, county seat of Miami. Here, a church had been twice organized, and both times was a failure. The Methodists and Baptists have houses of worship here. In the latter I was permitted to preach; with such interruptions, however, as broke the interest of my meeting; for I had to give way for their own regular meetings; and it is only justice to say, that, they had as many regular meetings as they could crowd in. Three were immersed here; but, in view of past failures, and of surrounding circumstances, I did not deem it safe nor prudent to organize yet; we had, however, a mutual agreement of the brethren to meet regularly, and hear preaching, by a brother, who has recently had the union baptist scales plucked from his eyes. My audience here increased all the time; Many, who are not in the habit of going to meeting at all, attended regularly; and some of them said, that, I was the
LETTER TO ELD. JACOB CREATH.

first preacher that ever told the people of Paul to bring their common sense to meeting.

Thence, I came to the place where this article is being written, the eastern edge of Miami Co.—Here is a pretty thick settlement, on Weaw and Middle creeks, the people listen very attentively to the truth; but, I cannot yet tell what the result will be. But, I will close this article with a few practical reflections.

This country is suffering much, very much, on account of sectarian teachings. Every nook and corner is found, and occupied, by things, in man's shape claiming to be called and sent of God to enlighten the people. The ignorant and credulous are gullible; the more intelligent are disgusted, and some of these are fast becoming skeptics. The cause of primitive christianity has suffered more at the hands of pretended friends, than from all other causes combined. Preachers, unhallowed and ambitious, have labored in this field, and left a fearful wreck behind them. There is not another place in the United States that has suffered as southern Kansas has, in this respect. This is not the place—nor have I any desire to be the man—to rehearse, in detail, the work that has been done here. Let it, for the present, suffice to say, that, in many towns, villages, and neighborhoods, churches have been organized, composed of persons who were gathered from the four winds, by every motive that unhallowed ingenuity could invent; these, as might be expected, have fallen; and in their fall have brought disgrace upon the cause which they never knew. Some of the men who did this "dirty work," have gone to their own proper place; and it is only to be regretted that they did not go before they had inflicted such an injury, as is in this country everywhere apparent. I would much rather preach where the gospel had never gone, than be compelled to follow in the wake of some who have preceded me here.

To preachers who love to wield the old Jerusalem blade; and who can forego the pleasures of life; be satisfied with about half a salary, and trust largely in God and future rewards. To such men as these, southern Kansas presents a fine field. Moreover, if it is ever redeemed, it must be done by just such men. We want about twenty of them in this State; with this number, we could soon make Kansas a very desirable field indeed. Faith, Repentance, and Baptism cannot be ignored here; it must be thundered on the ears of the people continually; contended for with a whole heart and soul, and defended too, against every assailant, come from whatever quarter it may. In conclusion, I say, to those who like the above "bill of fare," "Come over and help us."

R. PATTERSON

SISTER LUCY W. PRESTON'S LETTER TO ELDER JACOB CREATH; AND HIS ANSWER TO HER.

CHILLICOTHE, Mo., May 8th, 1866.

BROTHER JACOB CREATH: I have just read in the Pioneer, that you are in favor of the Baptists and Disciples holding a conference on the subject of uniting two of the Baptist denominations, who are severed on points that I hope and trust may be reconciled to the satisfaction of both denominations. That they ever should have been classed as two separate orders, is a subject of much regret by many of the United Baptists, as we are called.

As you once belonged to the Baptist Denomination with whom we differ, in our interpretation of the scripture, more than we do with the Disciples, I feel some faint hope, that the proposed conference may lead to a better feeling on both sides, and that each may understand the other better, and may finally lead us to regard our brethren, whom we
I have harshly denominated Campbellites, as a people professing more of the fear of God than we have hitherto been led by prejudice to regard them.

I remember well when Bro. Campbell, if I am so permitted to call him, first preached his doctrine in Amelia and Chesterfield counties, just before he was a member of the convention for framing a new Constitution for the state of Va. In that learned body, A. Campbell distinguished himself among the most talented men of the Old Dominion. This caused some, from the old churches of Skinquarter, Pastors Charles and Edmond Goode (both good men, the first, my uncle by marriage,) to espouse what was called the new doctrine, as well as some from Parson Eleazer Clay's churches, Bathiah was the principal. Bethel church under guidance of bro. Ben. Watkins, where I first heard you preach from the Songs of Solomon, 2nd chap. 15th verse; a relative of mine, blind, entirely blind sitting by my side professed conversion, and was baptized the next day in old bro. Porter's mill pond, by bro. Goode. I think I was not then a professer of religion, but I revert to these circumstances which serve to impress upon the mind how strong was our belief in the vitality of a change from a state of nature to becoming a disciple of the living God. In our efforts to divest ourselves from the sinful nature inherent to all the sons and daughters of Adam, it is very hard, when prejudice excites against what we term water conversion, to believe in a change of heart by the simple requirements of your order. Have patience with an old woman now on the verge of eternity, for troubling you with her belief. Although I was for some weeks convinced of the necessity of a change of heart, and the new birth, and felt myself a sinner, yet when I felt and believed that the Lord had forgiven my sins, I did not rest contented, until I had complied with the requirements set forth in the sacred word of God. Now much of the anguish I felt, might have arisen from the agony expressed by those that preceded me at that revival. I could not feel as humble as they appeared to feel, I doubted my claim to become a member of Christ's church on an evidence falling short of the experience of others: My mind would have been perfectly calm on the subject, only I felt short of some of the miracles experienced by others. But as a believer in Christ, I quieted my doubts. I suppose we are differently constituted that is the cause of the different effects produced under the influence of the divine spirit.

Now, bro. Creath, you have set forth some of your reasons for leaving the Baptist church. We as a people are entirely, or nearly so, opposed to predestinarianism. How much do the United Baptists and Disciples differ? Do we lay too much stress on the importance of a change of heart and the Disciples too little? All I can say is that from experience I believe in a conviction and conversion previous to our admittance into the church. Wishing you to use your efforts to reconcile our differences, I am as ever your sister,

LUCY W. PRESTON.


SISTER L. W. PRESTON—Dear Madam: I have been absent from home to Ky., nearly three months, preaching the word of God day and night to the churches I preached for, forty two or three years ago, and up to the time I removed from Ky., to Mo., which was in 1839. My going there to preach was occasioned by my refusing to take the oath required by the new Constitution of Mo. before I can preach, marry people, or exercise the rights which I have enjoyed all my life as an orderly peaceable citizen. That oath I believe to be wrong in principle, unconstitutional in its requirements, and in conflict with the allegiance which I owe to God, by whose authority, through his church, I have preached his gospel now going on fifty years, and I do not now feel at liberty to change or renounce that authority for human authority, for in so doing, I shall deny the God of my fathers, and the God who has protected and blessed me till now. I should violate the precedents and principles set me by Jewish and Christian Martyrs, or witnesses of the Truth, who have said I must obey God first, and the civil magistrates second. The Princes of this world are not truly obeyed when God is disobeyed, nor yet disobeyed when God is faithfully obeyed. See Daniel's prophecy, 4 chap. and the 4 chap. of the Acts of the Apostles. I do not know what I may do—before I am tried—but I pray God to give me faith to go to the stake and burn before I take that unjust oath.
I admire the letter and spirit of your communication to me. I wish you and thousand of other pious hearts, hope, trust, and devoutly pray to God that the Baptists and the Disciples may be united in faith, hope, and love, which were the bonds that united the New Testament Christians. I am in favor of a scriptural and satisfactory adjustment of the differences of the Baptists and Disciples. I maintained always when a baptist, that there was no good reason why all baptists should not be united as they all required faith before immersion, and all had the one immersion, and were constitutionally in the kingdom or church of Jesus Christ, according to the New Testament, and should therefore bear and foresware one another according to the Great Magna Charter of Christian Liberty in Rom. 14: 16 chaps.—wherefore, receive you and bear up one another, as also Messiah received you to the glory of God. 15: 7.

I wish you regret that we should ever have been separated into two parties. I know that baptists are called united baptists. But in what are they united? In telling the same experience? No two of them tell the same experience? There are some dozen sorts of baptists who differ as widely from each other as they do from us? Why can they not fellowship our differences from all of them, as well as one another's differences? We are a member of the baptist family? They might more properly be denominated disunited baptists than united? They are not united in their preaching, in their communion, in their different creeds, in their Calvinism in their Arminianism, in their Trinitarianism, Socinianism, Arianism, nor in any ism, except in hating something they slanderously call Campbellism alias New Testamentism. You speak of the proposed conference. If the baptists will propose a more excellent way we will consider it, and return at least a respectful reply, and not pass it by silently. The name Campbellite, comes under the head of reviling, which excludes people from heaven as much as drunkenness or adultery. 1 Cor. 6: 9–10. No reviler shall inherit the kingdom of heaven. The baptist were once reviled as anabaptists or rebaptizers; because they would not admit pouring or sprinkling as baptism. We attribute these nicknames to the want of common politeness or bad manners, and not to christianity. Our Master was stigmatized as a Nazarene, a Samaritan, etc. etc. When A. Campbell distinguished himself as one of the tallest sons of the Virginia convention, he looked a little respectable then, and some of the baptists were willing to call him cousin, as the wolf did when he took the fox by the ear, if not brother, they could say cousin to him. I know all these preachers and churches named in your letter and preached in them. I corresponding with old brother Ben. Watkins of Pawhatten Co. till his death. I now believe and teach the sinfulness of our nature as much as I ever did. I now believe and preach the reality and necessity of a change of affection or heart, a change of life and conduct, as I did when you heard me preach in old Va. more than forty years ago—and also in a change of condition after a change of heart, and life, more or as much as I then did. I do not say that I believe all these changes are affected in exactly the same way as I then believed.

"The simple requirements of our order, as you call them, are those required in the book of Acts. As one convert was made by the apostles, so were all their converts made—the simple and infallible order is expressed in Acts 18: 9. Many of the Corinthians hearing Paul preach, and prove that Jesus was the Christ, and that he died for our sins, and was buried and arose from the dead, believed it and were, immersed, converted, pardoned, sanctified and born again. 1 Cor. 15: 1–4. 1 Cor. 6: 11. 2 Cor. 5: 17. If any man be in Christ Jesus, by faith in him and immersion, he is a new creature, born of the water and spirit, John iii. 8. So says Jesus our Lord, and Paul, and so say we. What say you? do you say No? I must reserve the balance of my reply to your sensible and christian epistle, till another moon changes. Yours in the hope of a Union of Christians. J. CREATH.
LETTER FROM ELDER JACOB CREATH—OUR WILLIE.

By Edwin R. Martin.

Touch the chords lightly, whisper it low,
Fair as the morning, our darling's asleep,
Over the waxen face, whiter than snow,
See how the golden curls tenderly creep,
Seeking in vain for the smile and the kiss,
Looking in vain for the bonnie blue eye
Little we dreamed of a sorrow like this—
Little we thought that our Willie would die!

Fold the hands gently across the still breast
Smooth back the zephyr hair from the white face;
Over the brow by no anguish oppressed,
See, the blue rivulet veins we may trace!
Round the pale lips, late so brilliantly red,
Hovers a smile that we linger to see—
Darling, oh, how can we number thee
dead Sleeping and dreaming thou seemest to be.

Up the bright pathway of opal and blue
Angels have guided thy feet to the shore
Hidden for age from mortality's view—
Darling, we'll see thee on earth never more
Brighter and lovelier heaven will seem
Since we a jewel have set in its crown,
Darkness will fade from our path when the beam
Shed by its lustre, comes lovingly down.

LETTER FROM ELD. JACOB CREATH.

Bro. D. T. Wright:—Dear Sir. With your permission I will give you some items of my trip to Ky.—I was absent nearly three months, in my lame condition preaching the old Gospel day and night. I visited the counties of Fayette, Madison, Garrard, Jessamine, Woodford, Scott, Harrison, and Bourbon. I visited and preached to the congregations, and in most of the places, in which I spent my youthful prime and manhood. I was constantly reminded of the loss and absence of one, to whom I was most sincerely and ardently attached, and whose friendship was reciprocal, and whose noble and commanding presence, and whose sonorous and melodious voice I shall never hear again as I was once accustomed to do—when I lived in Ky., my deceased and venerable uncle Jacob Creath Sr., who left this vale of tears for the land of rest, March 1854. Every place I visited and every pulpit I entered recalled him to my recollection, and every family I was in, had his character, his virtues, his prayers, his Sermons, his sayings and his name as household words. They all spoke of him with the profoundest love, veneration, esteem and affection, as if he had been some beloved relation, or angelic being. I never was before so sensible of the strong and abiding hold which he had upon the affection of his brethren and friends, and of the ineffaceable footprints which he left behind him. Certain I am never heard any other man, spoken of as I heard him mentioned and extolled in the most gratulatory and affectionate language. I can easily account for the worship paid to ancient heroes who were the great benefactors of mankind, the founders of empires, monarchs, statesmen and philosophers who were deified, and magnified into gods after their death. It was this disposition in mankind to venerate superior worth and departed genius, that canonized the apostolic Fathers, and led the ancient Christians to pray at the tombs of the martyrs, or witnesses of the truth. If it were allowable, B. W. Stone Sr., the Campbells, Jacob Creath Sr., and others could be easily canonized. Among the great number of persons who spoke of my uncle in such exalted terms was Thos. Brownson Sr. of Madison Co. Ky, who called a son in honor of us both, Col. Sharpshew, of Harrison Co. who had a brother called for him, and others. And brother John Allen Gano, of Centerville, when he arose to commend his Memoirs, said the first person he ever collected was Jacob Creath Sr. and passed a most eloquent eulogy upon his character, in speaking of his Memoirs. Bro. Gano is one of the most accomplished Christian gentlemen, I saw in the state, a man highly esteemed in the circle of his acquaintance, and of great and commanding influence, and of increasing usefulness. I have known him by sight, name and character for more than forty years, but never fully appreciated him until I visited him at his own house, which is the proper place to know a man. He has a highly respectable and Christian lady, father-in-law and children. It was among the most pleasant families I visited. I was at my uncle's old homestead in Jessamine Co. Ky., saw his aged widow now 87 years of age, and his daughter and grand children.
Some of the churches in Ky. have fallen into the old sectarian Ruck of once a month preaching, one husband to four wives, each visited once a month. Others meet weekly and worship. I saw our old and venerable brother Samuel Rogers and mother Rogers his wife in Cynthia, both of whom appear to be fully ripe, like shocks of wheat ready to be gathered into the garner of eternal life. They have served God and their generation faithfully, and are waiting to receive their reward. Their amiable and polite son-in-law, Judge Boyd and wife, are not in the kingdom, but I hope not far from it, from their solicitude about it. Young brother Gore of Versailles is a promising preacher, a relative of Judge Gore of Paris Mo., and also of Hannibal, Mo.,—who was so favorably known in Mo. I saw other men, whose minds fluctuate according to the circumstances which surround them. They will do a thing in one place because it was popular, and undo the same thing in another place because it was unpopular, some men were "loyal" to their "God and country both" while the army surrounded them and protected them, and as soon as the army disappeared, they were on the other side of the question and enjoyed the benefit of both "loyalty and conservative," like Bonapart told the newsboy, they are on both sides of every question religious and political. There are but two sides to every question, and every person is for one side and against the other, according to the decision of our Savior; there are no go-betweens, nor turncoats; justice was never on both sides of any matter. I am for the Bible alone, against all other things religiously. I am for the individual congregations spreading the gospel, and against all political and human substitutes in the place of churches. As far as I have any politics I am for the state and Federal constitution as administered from 1776 to 1860. I am for God first, and Caesar second. I am for peace and against all wars, East and West, North and South. My enemies say that this is a recent thing with me, In answer to which, I say that ever since I read the New Testament, Sixty years ago, I have known that that Book was against Christians killing each other, or their followers. Secondly, my father was against all wars, and would not allow us to go to the war of 1812, 1815. In 1844, I wrote a communication to Bro. Stone Sr., in the C. Messenger, against Christians going to war or meddling with politics. Will some brother publish that piece who has the Messenger bound. Bro. Stone agreed with me. In 1860, or August 1861, I sent a communication to the A. C. Review, which was copied into the Harbinger and endorsed by Bro. a Campbell, in which I opposed Christians going to war. This was before the Mexican war which was in 1847-8. So that I am as consistent in opposing all war, as I am in opposing all political and human substitutes for churches. Until the advocates of "political Societies," periodicals, modern music and dancing, etc., produce some scripture for these things they need not expect any notice from me. I keep my buck-shot for buffaloe and deer, and rarely ever waste my grapeshot in shooting at kildoes and whippoorwills. I occasionally kill a squirrel. Hoping all my brethren may contend for the faith of the New Testament, under the "Christian standard," and not a "Political one." I subscribe myself, yours truly,

JACOB CREATH.
memory, but upon verbal and written testimo-
ny of credible witnesses. When A owes B a
large sum of money it is not customary to call
upon B for a few cents, before he pays the
large sum, or shows a willingness to settle.
First pay me what you owe me, and I will
settle with you for the "little inconsistencies." Don't forget this.

Your bro. S. M. Noel used to predict that
Campbellism would die in six months in Ky.,
then in nine, and then in twelve months. I
believe it is not dead in forty years. If you
wish more testimony on the subject of S. M.
Noel's preaching Campbellism, call upon Mr.
Fall of Nashville, Tenn. whose name you have
connected with Noel's in the same No., and
he will furnish it. As you appear somewhat
skeptical on the subject of S. M. Noel's
preaching Campbellism forty years ago, I ad-
vice you to read old John Taylor's History of
Baptist churches, published by himself in 1827;
Second Edition, pages 225-30; entitled
Paul's First Work; on page 225 he says, that
Saul was converted before he rose from the
ground, or went to the city, we have no doubt,
—and we have as little doubt that the Guilt
of his sin was not removed till he was baptized.
225. But God chose that he should labor un-
der a sense of his guilt, till the moment he
was put under the water,—His guilt was not
removed till he was baptized. Neither is
this all the instance in which great things
(under God) have been done by gospel bap-
tism: also on the day of Pentecost, Acts 2,
when they cried out men and brethren what
shall we do? Peter's answer was repent and
be baptized every one of you in the name of
Jesus Christ, for the remission of your sins,
you shall receive the gift of the Holy
Spirit. Though we believe nothing can rad-
cially remove the guilt of a man's soul but the
blood of Christ, yet this "blood may be ap-
plied by the instrumentality of baptism;" And
much more to the same effect. This is the
most offensive feature of Campbellism to
baptists and all other sects.

We have three
of the greatest Baptist preachers in Ky. and
the West, committed to Campbellism, to wit,
S. M. Noel, D. D.; John Taylor, who wrote a
work called Campbellism exposed, and Jere-
miah Vardemon. See my reply to Coffey in
Jacob Creath Sr. The difference between the
Baptists and Christians is, the Baptists ran well
for awhile and turned back, and we continue
the race. We practice what they and all sects
teach theoretically, we are honest and they
are dishonest. Why need we think strange of
these three great Baptist preachers teaching
what all the apostles taught, baptism in order
to the forgiveness of sins. To suppose other-
wise would be to suppose them infidels in this
part of the Gospel which is absurd.

The Baptists are in the habit of saying con-
stantly in the pulpit and press that the Bap-
tists have taught thus and so from the days of
Christ and the apostles, till now. Now I am
going to challenge you all to show the name
Baptist before the 17 century: The revisers
of King James who revised the Bishop's Bible,
inserted in the Common Version, in 1611, the
phrase, John Baptist, to hide from the English
reader the fact that he was John the immer-
ser, for the same reason that they left the
Greek verb, baptizo, untranslated, which has
done more for the Papists than if they had
translated it pour or sprinkle, which they were
too cunning and wicked to do. The phrase,
John the Baptist, in the Bible has done more
to build up the Baptist sect than any one
thing. It has served them as the first link in
their regular succession from John and the apos-
tles, as Peter has answered the same purpose
to Catholics. From the earliest days of the
grand apostacy, their were Christians who
called themselves such as we do ourselves,
and who were nicknamed by their enemies, as
we are by the Baptists, and her mother and
sisters: Campbellite Baptists, Reformers,
Campbellites, etc. David Benedict in his His-
tory of the Baptists says, page 304, "The first
regularly organized Baptist church of which
we possess any account, is dated from 1607,
and was formed in London by Mr Smyth, who
had been a clergyman in the church of Eng-
land. It was formed on the principles of the
general baptists. In the year 1638, the first
Particular Baptist church was formed in Lon-
don by a Mr. Spilsbury." If this account of
their own witness is true, then the Baptists
originated in the 17 century, and not from the
apostles. The first Baptist church was orga-
nized by a man who had been an Episcopalian
and not by the apostles. In this way the bap-
tists have imposed upon themselves and others.
They are deceived and deceivers. Before the
17 century there were persons scornfully called
Anabaptists or rebaptizers, as the baptist and
other sects contemptuously call us Campbellites.
REPORTS FROM THE BRETHREN.

SIDNEY, IOWA. June 30th, 1866.
DEAR BRO. WRIGHT: Our meeting of two weeks closed last Lord's day night, with 9 additions—6 by immersion, 1 from the Baptists, and 2 by letters. Bro. Hand was with us several days. Bro. McConnel however was the chief speaker, and allow me to say, I have seldom listened to a better preacher, one more logical or easy to understand, but he spoiled the success of the meeting by throwing in a few sentences which belong outside—to Caesar—and calculated to “gender strife” in the minds of the brethren. We received the Pioneer yesterday filled with wholesome food. I see you make an appeal to the brethren who have been dispersed to come back home. I hope they will do so at an early day. I am pleased to hear that our congregation in Chillicothe is in a prosperous condition.

Your Sister in Christ,

SALLIE F. EASTIN.

REPORTS FROM THE BRETHREN.

CARTHAGE, ILL. July 2, 1866.
DEAR BRO. WRIGHT: After the lapse of more than a month, I shall again attempt to pen you a few lines, feeling a deep interest in the many dear brethren in Missouri, though doing very well in this State, my mind often turns to my old home, and I sigh to tell the story of the cross again, where I was raised and where many dear friends live and loved ones sleep beneath the cloats of the valley. Yes, it is hard indeed to give up a land where our children sleep in the bosom of the earth! Including the first Lord’s day in June, I held a meeting of seven days with the congregation in Agusta, which resulted in 34 additions to the church in that place, mostly by obedience. I have never met a more kind band of brethren than we have at that point. Bro. J. Starks, the resident preacher, assisted us by his earnest prayers. There have been some five additions at other points in my field of labor, making 39 additions since I last wrote you. To our God be endless praise for his goodness as ever manifested towards us here in this vail of tears.

E. J. LAMPTON.

N. B. Dr. Wall substantiates the above facts relative to the age of the Baptists.

J. C.

ELDER BEN. H. SMITH.

The services of this able and popular proclaimer of the unsearchable riches of Christ, have been eagerly sought after by several competing points, and after laudable efforts to secure his services, the congregation of Disciples at Canton, have by a unanimous voice secured his full time for the ensuing year.

While Elder Smith may feel proud of this merited compliment, emanating from such a congregation, all praise is due the membership for the liberality shown in their appreciation of his services.

Few congregations in our State can show such a membership as Canton, or can be so fortunate in having the regular labors of such a preacher.—Canton (Mo.) Press

REPORTS FROM THE BRETHREN.

SMITHVILLE, Mo. July 16, 1866.
DEAR BRO. WRIGHT: We commenced a meeting at a church in Clinton county on the 21st of this month. The church bears the name of Mount Zion. I organized this church since the New Constitution went into effect. It is his fair to rank among the first churches in this region of the country. I expect to obtain subscribers for the Pioneer there.

Bro. J. W. Waller and myself closed a meeting in this place on the 16th with one hundred and thirty five additions to the church.

Bro. WH.-

DEAR BRO. WRIGHT: Send the Pioneer commencing with June no. I had one confession last Sunday at Antioch and 3 additions by letter. Bro. Wilson is with me at this place now—one confession yesterday—meeting again to day—Hoping to be able to send you more names soon, I remain Yours fraternally, J. A. BERRY.

JACKSONVILLE, Mo. July 9th, 1866.
DEAR BRO. WRIGHT: Send the Pioneer commencing with June no. I had one confession last Sunday at Antioch and 3 additions by letter. Bro. Wilson is with me at this place now—one confession yesterday—meeting again to day—Hoping to be able to send you more names soon, I remain Yours fraternally, J. A. BERRY.

MAPLETON, Stark co, Ohio, July 11. 1866.
BRO. WRIGHT: Bro. Eli Regal of Michigan visited us—held a series of meetings and closed, June 28, with 17 additions, 15 immersions, one from the Baptists, and one from the Methodists. One lady immersed was 70 years old and never had obeyed before. We had a soul-stirring meeting. To God we ascribe all the praise. Your sister in Christ,

W. C. LOWERY.
CREEKVILLE, Mo. June 16th, 1866.

DEAR BRO. WRIGHT: I have resumed my ministerial duties and privileges, getting my authority from Christ and his church. I held a meeting the 1st Lord’s day and Monday following, in this month, at Pleasant Grove, Livingston co., where there were seven added to the congregation; 1 by confession and immersion, and 6 by letter or recommendation. Also at a meeting with the brethren at Clear-creek including the 2nd Lord’s day in this month there was one added by confession and immersion. I hope to be able, nothing happening to prevent, to give my attention and energies, hence forward, to the preaching of the Gospel. My appointments are well attended, and the people seem anxious to hear preaching.

You are doing a noble work, Bro. Wright, through the "Pioneer." Brethren who properly estimate and appreciate your untiring labors and energies, for the "truth" and the brethren, will certainly not withhold from you their cordial and hearty support. They should not. If the brethren would read our religious periodicals and the Bible more, and secular and political papers less, the brilliancy of their light would be greatly increased, and the preaching of the Gospel would be crowned with greater success. The success of preaching depends very much upon the state of the mind of the brethren, and their state of mind very much upon what they read. Brethren will talk about that which they read most about, and if their reading and talking be of a secular nature, their influence will be of that character. But if they give their attention to Christ and religious reading, their conversation will be upon Christ and salvation, and as the consequences, there will be a rapid egress of men and women from the kingdom of darkness to the kingdom of Christ.

J. F. DAVIS.

MEXICO, Mo., July 4th, 1866.

DEAR BRO. WRIGHT: The June No. of the Pioneer has just come to hand, filled with much interesting matter. Ever since I read the April No. I have been intending to say, that our much loved and zealous bro. Grandfield, in thinking there were but three preachers, preaching in the large field, consisting of the counties of St. Charles, Warren, Lincoln, Pike, Montgomery, Calloway and Audrain, has fallen into the same kind of an error that good Elijah did when he supposed the prophets were all dead but himself. I am glad to be able to say that in Calloway and Audrain, bros. Brooks, Goode, Palmer, and myself have been almost constantly in the field, that is two days in each week since last Oct. No meetings of longer continuance than 3 days have been held but, every month there have been more or less additions. I immersed 3 last Monday near Boydsville, 1 at New Harmony on the 24th ult. 4 at Liberty on the 17th ult. am. one at Antioch on the 16th of the same month, we are far from being satisfied with the little that has been done and will labor and hope to be more useful till the return of winter. The patrons of the Pioneer express themselves much delighted and benefitted by it, where I travel. Affectionately,

W. J. MASON.

DEATH OF A. H. SIMS.

This faithful servant of the Lord passed away from earth, at the residence of his father, in Jacksonville, Ill., on the 25th of June last.

For months previous to his demise, the health of our dear brother had been declining, until, compelled to resign his charge of the congregation at Quincy, he went South with some hope of all improvement. But this hope was not to be realized, and he turned his steps to the hearth-stone of his parents, to die.

Bro. Sims will ever be held in grateful remembrance by many of the brethren and sisters of Missouri. His protracted labors in the gospel will never be forgotten, and scores are now happy in the love of God, as a fruit of his earnest pleadings. But his labors on earth are over, and he has gone to that haven of rest, to which he had so often directed other wearied ones of earth. His death was triumphant! If the Lord’s will, his desire was to be absent from the body, that he might be present with the Lord.

Though comparatively young, our brother gave promise of much usefulness in the vineyard of our Lord. With more than ordinary talent, a hard student and fine judgment, his influence as a preacher was highly appreciated. It is a source of grief to his many brethren, that one so young, so highly gifted, should sink to the tomb. But God’s ways are not our ways, and we bow humbly to the will of God praying His grace may sustain his almost heart-broken widow, and remaining afflicted relatives.

Farewell, dear brother, we loved you on earth—we will try to meet you in heaven.

B. H. S.
Peter's command to his hearers to know assuredly, we have already seen, is equivalent to faith, with all the heart. He told them that God had made that same Jesus whom they had crucified both Lord and Christ. When they heard these things, they were pierced in their heart, and said to Peter, and the rest of the apostles, men and brethren, what shall we do? One obvious reason why they asked what they should do, is because they did not know what to do. The effect in their hearts was produced by preaching to them Jesus. Who preaches him until such an effect is produced? Alas! if such an inquiry is prompted by preaching in these days, not only is it not by preaching Christ, but few can or dare give such an answer as Peter gave his hearers. Two things have been done by this Pentecostian audience, (hearing and believing,) before they enquire what they shall do.

The gospel the apostles were commanded to preach to every creature, was to be proclaimed, beginning at Jerusalem. Whatever was preached in Jerusalem, we may confidently believe is necessary to the uttermost part of the earth. Less than is here reported will not do, more may be necessary. Had every person since that day, who has heard the gospel been present on that occasion; and from the effect of Peter's sermon on his heart, united with the multitude in asking what to do, is there any one now, so lost to all confidence in the word of the Lord, as to suppose that Peter would have divided the hearers into classes, and given to each class a separate answer? Would he have said to some, "come forward to the mourners' bench, and kneel at it, and we will unite with you in prayer to God, that he will give you the witness of his spirit, that you are born again?" If that course is the proper one now, why was it not proper then? And if proper then or now, why not insert it in this place in the sacred narrative? some one will say, if we add that to Peter's language, we would be guilty of adding to the word of God, and we would not be guilty of such an act for any thing. No, men will not dare to do that, but will practice the thing which the language only describes. Peter did not demand a Christian experience of one of them, for not one of them had a Christian experience up to that day. There was consequently no voting whether they were proper subjects of immersion and Church membership. Peter
gently seek him. God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but might have everlasting life. 3rd. Repentance. God now commands all men every where to repent, because he has 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. Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death. 4th. Confession. He that confesses me before men, him will I confess before my Father, and the holy angels. With the heart, man believeth unto righteousness: and with the mouth, confession is made unto salvation. The eunuch made this good confession—‘I believe that Jesus Christ is the son of God.’ 5th. Immersion. He that believeth and is immersed shall be saved. Repent, and be immersed every one of you in the name of Jesus Christ, for the remission of sins. And now why tarryest thou, arise, and be immersed and wash away thy sins, calling on the name of the Lord. The like figure whereunto even immersion doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Christ from the dead. 6th. Calling on the name of the Lord. Whosoever calls on the name of the Lord shall be saved. Peter had quoted this expression from Joel in his sermon. The promise of salvation is connected with every one of these six precepts. Whoever leaves out of his obedience any one of these precepts, leaves out the promise common to them all. He that will not hearken to that prophet, shall be destroyed from among the
people. He that believeth not, shall be condemned. If ye repent not, ye shall all likewise perish. He that disobedient one command, is guilty of a breach of the whole law. It is not necessary that a man should disobey all that God has commanded, in order to fall under the divine displeasure. One act of disobedience brought death into the world. Obedience to all the precepts is necessary to secure remission of sins, and the Holy Spirit. Let us illustrate:

Suppose a stranger to the country is anxious to go to St. Louis, because he has heard that matters of the highest importance to him are involved in his going there. He is 60 miles from the city, and does not know which way the city is, nor the distance to it. Here he finds a man, of whom he makes the following inquiries; Which way is it to St. Louis? And how far is it? He is answered; this way sir, and the distance is 60 miles; but at the end of ten miles you had better ask again, as you have of me. He travels ten miles, and is at a loss which way to go. He asks however, how far it is to St. Louis? And which is the way? The answer is, 50 miles, and this way sir. What would be thought of that traveler’s intelligence if he should say: you are mistaken sir, I asked a man ten miles back, how far it is to St. Louis, and he said 60 miles, and now you tell me it is 50 miles. Besides, sir, I asked him precisely the same questions I have just asked you. The only correct answer that could be given to him would be, sir: you are nearer St. Louis than when you started. From this man he receives instruction which enables him to go ten miles farther. At the end of that distance, he finds a difficulty similar to his former one. Here he makes the same inquiries as before. He is told that he is within 40 miles of his destination. Following the directions that he receives at the beginning of every ten miles, he at length arrives at St. Louis. Now could he possibly have ever arrived at St. Louis, without going over every mile of the entire distance? His questions were the same all along the road: the answers were different, because as he traveled, his relation to the city was constantly changing. The travelling over each mile of the whole route was indispensablc to his arrival at St. Louis. Suppose him to have stopped at the end of 50 miles, can any one suppose it possible for him to be in St. Louis at the time? There are guides who propose to travelers to Jerusalem, to take them by a shorter road. Some of them say, that a little town, only 20 miles from the starting place, is Jerusalem. Some propose to reach the glorious city by a circuitous route, along which are a great many attractions, such as the lust of the flesh, the lust of the eye, and the pride of life. They find it very difficult, who have once started on the wrong road, to get into the right one. Those who have gone over the whole distance, and reached beautiful Zion, declare that there is no place on the road, to be compared to it for comeliness. Figure aside.

He, who, having ears, hears the word of the Lord, and believes in him with all the heart, repents toward God of all his sins, confess with his mouth the Lord Jesus, and is immersed, by Christ’s authority, calling on the name of the Lord, is saved or pardoned, all admit, who believe the Bible to be the word of God. He that does all these things, because the Lord has prescribed them, is certain of being in covenant with God, as that the word of God is true. He can find nothing in the word of the Lord, that he
should have done to enter into covenant with him, that he has not done, or is not embraced in the precepts he has obeyed. The Savior said, the first of all the commandments is, Hear. He that hath ears to hear let him hear. Take heed, how and what you hear. The man who hears all that Jesus spake, has heard as much as is necessary to make him wise to salvation. He that believes all that has been written by Prophets and apostles concerning Jesus has faith enough to become a child of God. More faith in Christ than these writings will produce, no man has, nor can have in this life. If love for Christ, and hatred of sin, be called a change of heart, this is produced by the sacred writings. If the repentance of his sins, that is, breaks off all his transgressions, and does what is right, making restitution when it is in his power, to any whom he may have injured, his repentance is such as proceeds from Godly sorrow, and is all that the Lord requires of him, as well as all that he can do. He then confesses with his mouth the Lord Jesus, as the Christ, the Son of God. If he is then immersed in the name of Christ, calling on his name, he can plead the Lord’s promise of forgiveness of sins, and the spirit of adoption, whereby he calls God his father. He who does all these things, can find nothing more that the Lord requires of him for pardon of his past sins, and adoption into the family of God. Who ever rejects any of these, will have cause of distrust of his acceptance with God. Let all do these things, and live thenceforth to the Lord, and eternal salvation is promised to him.

J. M. HENRY.

THE NEW BIRTH.

SYNOPSIS OF A DISCOURSE, DELIVERED IN THE CHRISTIAN CHURCH IN CHILlicoTHE, AT THE ANNUAL MEETING OF THE MISSOURI STATE CHRISTIAN MISSIONARY SOCIETY, April 12th, 1864.

BY ELDER G. R. HAND.

Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit.—John iii: 5-8.

Nicodemus, a ruler of the Jews, has sought a private interview with Jesus, evidently for the purpose of obtaining some information in regard to the kingdom that Jesus had come to establish, and Jesus had introduced the subject of the kingdom, by the startling announcement that, "Except a man be born again, he cannot see the kingdom of God." This led to the inquiry of Nicodemus: "How can a man be born when he is old?" It was to this question, that Jesus replied in the language of our text, and he either answered it, or did not answer it. He either threw light on the subject, or shrouded it in darkness. I take the position that he did answer the question by telling Nicodemus, how a man can be born when he is old. And I propose to analyze the Savior’s answer and see if we cannot learn exactly how a man can be born when he is old. Nicodemus was thinking of a natural birth, and could readily understand how a child could be born, into the kingdom of nature, but could not without explanation, understand how an adult (not an infant)
could be born into the approaching kingdom. Jesus replies verse 5th, "verily, verily, I say unto you except a man be born of the water and of the Spirit, he cannot enter in to the kingdom of God." I believe it is generally conceded that the phrase "kingdom of God," here, means the kingdom established on earth, or the church of Christ, and not the kingdom of glory, or heaven itself. Besides, the 12th verse will lead us to the same conclusion, "If I have told you earthly things, and you believe not, how shall you believe if I tell you of heavenly things?" We therefore understand him to be speaking of the kingdom on earth. "To enter into the kingdom of God" therefore is to become a citizen of Christ's kingdom on earth, or a member of his family or church, and since the Savior's answer is positive, that except a man be born of water and of the Spirit he cannot enter into the kingdom of God, it becomes important that we should know what is meant by "being born of water and of the spirit," otherwise we may not know whether we are citizens of the kingdom or not. The body being the subject of the flesh, in the natural, and the birth of water, in the new birth, the analogy is plain, but the man's spirit being the subject of the birth, of spirit, the Savior proceeds to explain the modus-operandi.

Verse 7, "Marvel not that I said unto thee, you must be born again." Here the Savior cautions Nicodemus not to marvel, or wonder, or regard it as marvelous or mysterious, which prepares the mind to look for a clear explanation of it. And yet, notwithstanding the precaution in the 7th, verse, some have supposed that the 8th, verse shrouds it in an inexplicable mystery, and hence they continue to marvel.

Verse 8th, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the spirit." This sentence consists of three clauses. I propose to analyze it and examine each clause separately, that we may arrive at a more clear understanding of the meaning. 1st. clause, "The wind bloweth where it listeth and thou hearest the sound thereof." 2nd. clause, "Thou canst not tell whence it cometh and whither it goeth." 3rd. "So is every one that is born of the Spirit." Each clause is now a distinct sentence, asserting a proposition, which can be examined independent of the others, and when...
clearly understood, restored to its connection.

I will examine the 3d. clause first.

"So is everyone that is born of the Spirit." So is an adverb of manner, and means in this way, or in this manner, and is here used in replying to the question "How can a man be born when he is old?" That question has been divided, and the spiritual part is now under consideration, so the question, now stands, how is a man born of the spirit? Ans. "So, or in this manner, is everyone that is born of the spirit." In what manner? Evidently the manner explained in the preceding part of the sentence, and yet to be examined. We first enquire what it is to be "born of the spirit," and we shall then be better prepared to understand the modus-operandi. The phrases, born of God, born of the spirit, begotten of God, begotten by the Spirit, begotten by the word of God, begotten by the gospel, and some others, are used interchangeably and all mean the same thing. The word rendered born in the text, is rendered "begotten" in some places. The primary meaning of genao. is to beget, and a secondary meaning, to bring forth. It is used in the New Testament in both these senses. It occurs some 39 times in the first chapter of Matthew and is uniformly rendered begat, being predicated of the father each time. In Mat. 2. 1, and other places it is rendered born, having reference to the material relation. When used to represent the relation of both father and mother, it is correctly rendered born, as born of Jewish parents. We may then lay down this rule for rendering or understanding this word. When it is predicated of the masculine gender it should be always understood in the sense of begotten, whether so rendered or not, in the common version, and in all other cases in the sense of born, as aboved explained. Whatever is said to be done by the word of God, is done by the spirit indirectly as the spirit dictated the word, and what the spirit does, God does by the spirit, therefore what is predicated of the word, or of the spirit, or of God is predicated either directly, or indirectly, of God, and is therefore predicated of the masculine gender. Hence the phrases born of the word of God, born of the spirit, and born of God, should be in the sense of begotten, and we shall therefore so use them. I now call John to the witness stand, and he testifies, 1 Jno. v: 1, "Whosoever believeth that Jesus is the Christ is born of God, and every one that loveth him that begat loveth also him that is begotten of him." From this we learn that to be "born of God," is to "believe that Jesus is the Christ." But born, is here used in the sense of begotten, according to our rule, and is so rendered in two places in the same verse, and therefore does not include the whole of the new birth. Again, Jno. i: 12, 13, "But as many as received him, to them gave he power (privilege) to become the sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here it is affirmed of "them that believe on his name," that they are "born of God," and that they have the "privilege of becoming the children of God." A privilege they could not have, if they were already children of God. There is something more than faith alone then, required to make them "children of God," as that only gives them the privilege of becoming children. But to become children of God, is equivalent to becoming citizens of his kingdom, or entering into
his kingdom, and the Savior says "Except a man be born of water and the spirit he cannot enter into the kingdom of God." Therefore those who are born of the spirit, or born of God by believing that Jesus is the Christ, have the privilege of being born of water, and of becoming children of God. — Having now learned that, to be born of the spirit, or its equivalent, to be born [begotten] of God, means to believe that Jesus is the Christ, 1 Jno. v: 1, we next inquire how they are born of the spirit. The clause under consideration, says, "So," or in this manner, "is every one (begotten) that is begotten of the spirit." Or by transposition, every one that is begotten of the spirit, is (begotten) so. He does not say some are begotten so, but every one, thus making it the universal rule.

We shall now introduce the first clause, in order to ascertain what "this manner" is, by which every one is begotten, that is begotten of the spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof." This, then, is the manner in which every one, is begotten, that is begotten by the spirit. "But can we understand it? How can we be begotten of the Spirit by hearing the wind blow? Suppose you try it, and sit on the bleak summit of some hill, and listen to the sound of the wind, until you are begotten by the Spirit. But to be begotten by the spirit, means to believe that Jesus is the Christ, and can any one be brought to believe that Jesus is the Christ, by hearing the sound of the wind? Surely not, yet the sentence as it reads in the common version, seems to make the Savior talk just such nonsense. Perhaps the translation is obscure, for it was originally written in Greek, and has been translated into English. The word "listeth," is an obsolete English word, from the verb list, which meant, to will, and the primary meaning of thelel, the word used here in the original, is to will. Hence the agent that is here said to blow, or breathe, has a will. But the wind has no will, therefore wind must be the wrong word. Besides, we might inquire what has the blowing of the wind, to do with bringing any one to believe that Jesus is the Christ? The word pnei, rendered "bloweth," is from pneo, which means either, to blow, or to breathe, and is the same word used Acts 9: 1, where Saul was "breathing out threatenings and slaughters." The word phon-en, rendered "sound," may either mean sound, or voice, and is translated "voice," Acts. 9: 4, 22: 7, 9, and 26: 14, where Saul, having fallen to the earth, heard a "voice speaking to him." The verb, phoneo, of which phonen is a noun form, is defined by Dunegan, "to utter a sound; speak; sing; call; or name." We may now read, "The wind breathes where it wills, and you hear its voice," and it becomes still more improbable that the wind is the agent that breathes, and wills or chooses where to breath, and whose voice you hear, and by the hearing of whose voice, you are convinced "that Jesus is the Christ." In the large family bibles that have critical, marginal references, the word wind in this passage has a marginal reference, which says, Greek, "Spirit." Then if it is spirit, in Greek, why not have it spirit, in English? The word pneuma, which is here rendered wind, is the same word that is rendered Spirit in the latter part of this same sentence. Why should it be rendered wind in one place and Spirit in another, in the same sentence and in speaking of the same subject? If it is wind in one place it should be wind in both, and if Spirit in one, Spirit in both. Now try it with wind
in both. "The wind breathes where it wills, and you hear its voice;" "in this way is every one (begotten) that is begotten of the wind." If you say this will not do, we will try it with Spirit in both places, and find it reading, "The Spirit breathes where it wills, and you hear its voice, in this way is [begotten] every one that is begotten of the Spirit." This makes good sense. The word pneuma, sometimes means wind and sometimes spirit, but it is the word uniformly used in the New Testament for Spirit. And out of some three hundred and eighty six places in which it is used in the N. T. this is the only instance in which it is rendered wind, in the common version. The New Testament writers used the word anemos, for wind, which is uniformly translated wind, in the common version. and if they had intended to put wind in one end of this sentence, and Spirit in the other, they undoubtedly would have used anemos, in one place, and pneuma, in the other.

We have now seen nine reasons why it is spirit, and not wind, viz: 1st. It is said to breathe, in the sense of speaking, 2d. It wills, or chooses, 3d. It has a voice, or speaks in a voice, 4th. By hearing its voice we are begotten by the Spirit, 5th. The marginal reading, 6th. It is the same word on both parts of the sentence, 7th. It is the word uniformly used for spirit in the N. Testament, 8th. Another word is uniformly used for wind. 9th. The wind has no connection with the subject. We may therefore set it down as simply certain, that Spirit is the proper rendering. To hear the voice of the Spirit is, to hear its words, or testimony, and to hear the words of the Spirit is, to hear the words of God, and by hearing this testimony we are convinced "that Jesus is the Christ" or that Jesus Christ is the son of God, and to believe that Jesus is the Christ, is, to be born [begotten] of God, 1st. Jno. 5: 1, therefore by hearing the voice of the Spirit, we are begotten of God. Again, since the belief "that Jesus is the Christ" the son of God, is faith, and hearing the voice of the Spirit, is, hearing the word of God, it follows that faith comes by hearing the word of God, hence Paul says Rom. 10: 17, "So then faith cometh by hearing, and hearing by the word of God." This also accords with Jno. 20: 31. But these are written that you might believe that Jesus is the Christ, the son of God." This explanation of the Savior, that we are begotten of the Spirit, by hearing the voice or word of the Spirit, is further corroborated by Peter, and James, and Paul, whose testimony we will now hear.

1 Pet. 1: 23, "Being born [begotten] again, not of corruptible seed, but of incorruptible, by the word of God." James 1: 18, "Of his own will begat he us with the word of truth." I Cor. 4: 16, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." Here Paul says he had begotten the Corinthian brethren through the gospel, and if you would know exactly how that was done, read Acts 18: 5, where "Paul was pressed in spirit, and testified to the Jews that Jesus was Christ." 8, "and Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing; believed, and were baptized." Here the Corinthians "hearing the voice of the Spirit," through the preaching of Paul, believed "that Jesus is the Christ," and being thus "begotten of the Spirit," they exercised their "privilege of becoming the children of God," "and were
baptized" or "born of water," and "entered into the kingdom of God," and Paul addresses them as the "Church of God," "them that are sanctified in Christ Jesus, called to be saints," 1 Cor. 1: 2.

This explanation also corresponds with the facts where they are recorded. On the day of Pentecost, "the Spirit breathed," through Peter's words, for he spake "as the spirit gave him utterance," and convinced three thousand "that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Being "begotten of the Spirit," it was now their privilege to "become the sons of God," by being "born of water." Hence, when they asked Peter what they should do, he answered, "Repent, and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Acts. 2: 38, "Then they that gladly received his word were baptized," 41, and entered at once into the privileges of church fellowship, and the performance of the duties of practical Christianity, 42.

In Acts 8: 12, we learn that the Spirit willed to breathe through the preaching of Philip, at Samaria, and that those who where "begotten of the Spirit," by "hearing its voice," exercised their "privilege of becoming the children of God," by being "born of water." "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both, men and women."

Again, in Acts 8: 26.—40, we learn that the Spirit willed to breathe, away down toward Gaza, to an Ethiopian officer on his way home from Jerusalem, for it sent Philip down there to "preach Jesus to him." And when the officer "believed that Jesus Christ is the Son of God," he claimed his "privilege to become a son of God," by being "born of water," "and they went down both into the water, both Philip and the Eunuch, and he baptized him," after which the Eunuch "went on his way rejoicing," having "entered into the kingdom of God," by being "born of water and of the Spirit."

We might multiply examples, but these are sufficient to show that the Savior's explanation accords with the teaching of Peter, and James, and John, and Paul, and with the recorded facts. The two clauses examined are logically connected though separated by position, and may now be read thus: "The Spirit breathes where it wills and you hear its voice, in this manner is every one begotten, that is begotten by the Spirit." This presents no mystery, and we need not "marvel" at it.

The 2d., or intervening clause, now demands attention. "Thou canst not tell whence it cometh and whither it goeth," or more literally, "you know not whence it comes and where it goes." Well, says, one "I guess you will be compelled to give it up, that you can't tell any thing about it, after all, for it says in so many words, "thou canst not tell whence it cometh and whither it goeth," and therefore I want to be converted, or born of the Spirit, in such a way that I cannot tell whence it cometh and whither it goeth." Indeed! Is that your platform? Then stand still upon it a moment till I examine it a little. We will classify Spirits, and spiritual influence, into three classes. God and his holy angels, or messengers will constitute one class, the whole human race the second, and the Devil and his angels or messengers the third. We will call the first Divine, the second human, the third satanic. Now all spiritual influence must emanate from one of these classes,
and be a Divine, human, or satanic spirit. If you claim to be converted by a spiritual influence, and yet, “cannot tell whence it cometh and whither it goeth” how do you know whether it is a Divine spirit at all? or how do you know that it is not a human spirit by which you have been converted? or, worse than all how do you know that it is not a satanic spirit? I would advise you to abandon that platform. I want to know where the spirit comes from, by which I am converted. But does not the text say “you know not whence it comes and where it goes?” Yes, it does. But then, the Savior was speaking of a kingdom not yet established, a Spirit not yet sent, and Nicodemus not having been instructed on that point, could not be expected to know “whence it cometh and whither it goeth.” I presume that the apostles themselves at the time, could not tell whence it comes or where it goes, for I find the Savior about three years after this conversation, instructing them on this very point. The Savior says to his apostles John xiv: 15—17, “If ye love me keep my commandments, and I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth...” Here we learn that it does not go into the world for the world cannot receive it, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.” Here we learn that it does not go into the world for the world cannot receive it, and that it should be in the apostles, (though not then in them) and Acts 2: 4, we learn that this promise was verified, “And they were all filled with the Holy Spirit.” Again John 15: 26, 27, “But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me, and ye shall also bear witness, because ye have been with me from the beginning.” Here we learn that it should come from the Father, and go into the apostles, and that it should testify of Christ. In Acts 2nd. we learn that it did come “from the Father,” go “into the apostles,” and “testify of Christ,” and that three thousand “heard its voice,” were “begotten of the Spirit,” and “born of water,” and entered into the new kingdom of God, and “continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers.”

Now we know “whence it comes, and where it goes.” It comes from the Father, and goes into the apostles, and through them, testifies, or breathes where it wills, and the people of the “world” hear its voice, or testimony, and are “begotten of the spirit,” in “this manner,” and exercise their “privilege of becoming the children of God,” by being “born of water,” and thus enter into the kingdom of God, I will now restore the three clauses to their connection and leave the subject. “The Spirit breathes where it wills, and you hear its voice, but you know not whence it comes or where it goes; in this manner is [begotten] every one that is begotten of the Spirit.” May God grant that multitudes may continue to “enter into his kingdom,” by the moral method of the apostolic age, breath the atmosphere of “the spirit of his Son,” Gal. 4: 6, and be nourished by “the pure milk of the word that they may grow thereby.” 1 Pet. 2: 2.

Would you have others think your life pure? Then make it so! Would you make your life pure? Then keep your thoughts pure!
YOU CAN, AND OUGHT TO PREACH.

DEAR BRO. WRIGHT,—My attention has been called to this subject, by the reading of the May No. of the Pioneer. Yourself and bro. Granfield has opened up the subject; by an appeal in behalf of new beginners in the Gospel ministry. This is well; but sad experience has taught me, that if young brethren wait for the churches to make preachers of them they will be sadly disappointed. Still, it is clearly the duty of the churches to do all, and far more than bro. G. asks them to do. But churches do not always do their duty; this does not excuse you, my young bro., whoever you may be, whose thoughts have been turned preacherward. Individually, we have our stations to fill, and if God has given us the natural ability to become preachers, for that we are accountable. Let us then, my young brethren, see to it, that we do not shift the responsibilities from our own shoulders, to those of the churches. Let us avoid making the impression that, before a young man can preach, he must go to college. The most successful Evangelists we have had, never went to college. Let no one infer from this, that I am opposed to a collegiate course of study; such an inference would do me great injustice; I only insist that it is not absolutely essential.

I may here, for the benefit of others, be permitted to give a short sketch of my own history. I was one of the unfortunate boys, who are turned out into the world without an education, my parents neglected sending me to school, not so much on account of their not being able to do it; but because in the country of my nativity education was, in the main neglected. At the age of 22 I became a christian. I soon had a desire to preach; but I had no education at all. I would work at my trade awhile; then with my earnings I would purchase books and study till my means were gone; then I would go to work again, get more money, buy more books, and study them. The Bible was my chief study: on it I meditated while at my daily toil; and well have I been rewarded for the hours that I have spent perusing that blessed book. I soon began to pray, and talk a little at social meetings, this, indeed, was a hard task at first. Well do I remember being called upon to conduct family worship at a brother's house, a few years since. I determined to try, I read the chapter well enough, we knelt down to pray. I proceeded but a little in this exercise, when my tongue became tied, I could not say a word. I muttered out a few broken sentences, and we arose. I retired, feeling that I would have given anything that I possessed, if I had not made that effort to pray. Gradually that feeling wore off; the old brother was so kind he would ask me to read, and he would lead in prayer. Many a time, when I would be alone, I would, in an audible voice, pray to God; and so finally, I got used to my own voice and could do better. I well remember one occasion, when I met with Bro. T. M. Allen; the faithful old Soldier of the cross, invited me into the pulpit, I would not go, I was too timid; but the good old Bro. dropped me a kind word, which I have never forgotten, said he, "Bro. Patterson, study the book." I had many words of encouragement from many brethren; but not a dime to enable me the better to prosecute my studies. Finally, I began to preach; the brethren listened to me attentively; soon sinners began to be interested in my presentation of the Gospel; I was encouraged hoped and prayed that the day migh
come when I would begin to lead believing penitents to the watery grave.

About that time I proposed to one of the Elders of a wealthy church, where I had talked, exhorted, or lectured, that if that church and two others, where I labored some, would agree to support me for five years, that I would agree not to marry in that time, but would devote all my energies to the work of becoming a preacher that they would not be ashamed of. I received this reply, "The church has not much money, and what little she has, we prefer giving it to old preachers who will hold protracted meetings for us." Well, said I, your old preachers will soon die; and who will take their place if you do not encourage young ones? This rebuke was a real damper on my spirit; still I persevered; many things were said of me from time to time, some of which was encouraging, and I love to think of these now; other some, came from hearts that would have injured me if they could; over these I try to throw the mantle of charity, and forget them all. Now, the brethren say, that I can preach tolerably well; and the joy that is felt when I know that I am instrumental in saving even one soul, more than compensates for the trials of the past.

Look, again, at Bro. Lard. No young brother is poorer than he was; none have less education than he had when he became a Christian; and yet, by his energy and perseverance, he became quite a preacher, before he ever saw Bethany college. He might have saved as many souls had he never went to college, as he will now be instrumental in saving; although without his collegiate education, he could not have been a critic, a translator; or the esteemed editor of the "Quarterly." That, which is really essential to make a preacher, is first, a sound mind, next, a real heart.

feel desire to make a preacher; not for the ease or emoluments belonging to the office, but for the good that can be accomplished. The young man who has these, and who says, I will be a preacher, can be one. Our text books are so simple now, that a young man, may by himself study grammar, logic, rhetoric; study church history, read "Christian Baptist," and all the writings, especially the first writings, of the great and good bro. A. Campbell. Above all things else, The book of books must be well studied. These things done, and then the necessary practice in the act of imparting instruction; will enable any brother, who has natural ability, to become a respectable and acceptable preacher. True, there are many difficulties to encounter and overcome; but the crown will be all the brighter for that; and at last the Master will say, well done.

R. PATTERSON.

AUTOBIOGRAPHY.

OF ELDER JACOB CREATH, OF PALMYRA, MISSOURI. NO. VI.

(A. D. 1826.)

Remarks on these various testimonies from different persons and sources all agreeing as to their unity, that I was orthodox, sound in the faith, evangelical, useful, gifted, unimpeachable in my morals, pious, devoted, and in short, they have said all that ought to be said of a frail and fallible man, as I am. This was my character up to October 1826, forty years ago this fall (1866). I was then about to leave Kentucky for Mississippi, which I did in company with Albert Gallatin Creath, my cousin, a young lawyer, and the son of my uncle Jacob Creath of Woodford Co. Ky. at that time. We stopped in Nashville or near there and staid with General Andrew Jackson several days before he was President, and carried letters of Introduction to him from Col. Richard M. Johnson of Ky. and other distinguished Gentlemen of Ky. We also staid sometime with Col. Robert Foster, Lieutenant Governor of Tennessee, and with Judge Felix
Grundy, Moses Norvil, old brother Ewing the Clerk, and others. I preached while there to the Baptist church in that place. We proceeded from Nashville to Franklin, from thence to Columbia, from thence to Florence, from thence to Tuscaloosa in Alabama, and down through the Indian Nation and along General Jackson’s old Military Road to the Tombigbee, and thence to Natchez in Miss. while in that state, I lived with old Doctor David Cooper near Natchez, a baptist preacher, and with Major Joseph Johnson, six miles below Woodville in Wilkerson Co. Miss. While in the state of Miss. preaching the old Gospel, I was so violently assailed from the pulpits and in private circles that I was compelled to have the above letters of Recommendation printed and circulated in pamphlet form, Entitled A shield to Jacob Creath, jr. A Teacher of Christianity, in the Congregations at Bethel and Shiloh; Against the assaults made upon his Reputation. Woodville, Wilkerson County, Mississippi, August, 1827. There was very nearly a civil insurrection in the country. I was burnt in effigy at a campmeeting with my head downwards like Peter was crucified. I was met one day by a physician on the road, Dr. Line, he asked me, if I was not afraid to ride alone, I said no. He said I ought to be afraid, that my life was in danger, and that were it not for the constitution and laws of the country, that I would have been hung twenty times.” He said my enemies would take my life if they found an opportunity. It was principally the Methodists and Presbyterians and some Episcopalians who were so enraged against me.

I immersed a large number of persons in that state some of whom afterwards moved to Biv-Buff in the state of La. I was sick with Billious or Yellow fever in the fall of 1827 at Major Johnsons and was nearly dying. I closed my eyes once never to open them again till the resurrection as I thought. I then had chills and fever and was compelled to leave there early in 1828, for New Orleans, and thence on the new Steamer Lexington, Capt. Craig, Commander, for Louisville Ky. and thence for Bethany, Virginia, where I arrived in April 1828. If such was my character as proved above, for what was I religiously, figuratively martyred by the baptists in 1833—It remains for them to tell what they martyred me for. Out of my visit to Miss. grew a number of churches, and an Institution of learning called Newtonia, and several preachers, named Andrews, Richland, Randolph, Irete.
many of the so-called preachers of our own times and country who have been guilty of shedding innocent blood with their own hands in various portions of the country, during the recent war. But hear the great English patriot on such ministers as seek the blood of their fellow-men:

"And now we hear, that not only the decreed people, but some of the ministers are also fallen in this battle, this is the great hand of the Lord and worthy of the consideration of all those who take into their hands the instruments of a foolish shepherd, to wit meddling with worldly politics, and mixtures of earthly power, to set up that which they call the Kingdom of Christ, which is neither it, nor if it were, would such means be found effectual to that end, and neglect or trust not to the word of God, the sword of the spirit which is alone powerful and able for the setting up of that kingdom, where trusted to, will be found effectually able to that end, and will also do it, this is humbly offered for their sakes who have lately turned to much a side to preach the shedding of blood instead of Jesus Christ according to the simplicity of the gospel." Oliver Cromwell had it seems a way of his own, and a mighty way it was of saying things and it is well to read such a passage as I have copied above, for it has a great lesson for our times, as well as the men to whom the English Patriot was writing, the old Puritans of that day heard these words of the great Cromwell. But some of the descendents of the puritans who bear their name, and profess their principles, will laugh them to scorn. No bloodier page is written in history than that which records the deeds of religious fanatasm. No bloodier and more cruel set of men were ever let loose on their fellows...
DANGEROUS REEFS.

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party is the triumph of the church over her enemies. I have seen this fanaticism become so rampant and fierce as to claim divine inspiration for its leaders, to regard the holy spirit as its author, and to insist that the spread of the party spirit is the spread of pure religion. Nothing is more common than for good men to be carried away with the idea that good men cannot be on the other side of politics. Being sure that they are right, they know that all who oppose them must be wrong. From this conviction there is but one step to take, and they are ready to denounce as enemies to Christ and his cause, all who do not train in their political ranks, then they are ready to fight them, and thus the bitter waters of strife are stirred, the passions of the human heart are aroused, and the church is distracted, and brethren are alienated, dissensions are sown that years of labor cannot heal up, the work of the Lord is hindered, and men are ruined in morals! All this comes from the grand mistake of supposing that the arm of the Lord is among the arms of wicked men. But pardon my long letter as I have written much more than I intended when I took my seat, after a hard day's work &c.

Yours truly,

SAMUEL M. DUNCAN.

DANGEROUS REEFS.

TO THE BRETHREN GREETING: Dear Brethren: We are in the midst of eventful scenes. We live at the time that knowledge is increased in the Earth and men are running to and from, and are unstable, religion is a farce with many, and others are weded to a party and can see nothing out side of their narrow
neck worthy of their energies. Let us
dear brethren launch out into the broad
ocean of eternal truth, observing those
reefs on which so many have made ship-
reck of their faith.

First, dear preaching brethren, no-
tice that one just yonder. It is called
the tickling of the ear by giving very
learned discourses that will carry your
audience to any other point but that of
heaven, this is a dangerous reef, it dis-
qualifies the hear for the reception of
the simple truth.

2nd. There is the one called the love
of the praises of men. It is not very
high at times, it only projects enough to
be seen that the preacher keeps back
from the people a portion of the truth
for fear of wounding some sectarian's
good feelings, while he is sleeping on the
brink of eternity, dreaming of entering
heaven without obeying God and honor-
ing his son in his holy requirements.
Be careful here, dear brother, life and
death are at stake, cry aloud and spare
not, better hurt a little now than to have
them to say to you in eternity, had you
warned me as you should, I would have
heededit, but you told me it was not
essential to life eternal and I believed
it, now I am lost, says the poor man,
(and you may not be saved.)

3rd. Look yonder in the distance,
see that third reef, what is it; O yes, it
is of ease, the preacher sees it and he is
landed on it, safe as he supposes. He
is a good preacher, he acknowledges
that sinners are perishing around him
for the want of the preached word, and
when he ventures off the reef and takes
a voyage on the ocean of truth, he feels
refreshed and refreshes others. But
he goes home again, has not received
much of that called filthy lucre, and
want is at his door, and instead of going
to work with his hands like a Paul, he
goes to his neighbors on the reef and
complains to them of the stinginess of
the people, and that he will not preach
any more for them, and the brethren
are, too many of them, on this reef too.
It requires labor to get funds to pay
the preachers, and pay for the papers,
and before they will leave this retreat
of ease, the preacher and the Editor,
may turn their talents and energies to
other callings. Be careful, dear brethren,
the billows of God's eternal Truth
will roll over this reef and it may land
preachers and people in the ocean of
everlasting despair. God requires us
to work while it is called to-day. Let us be
up and doing. We cannot go to heaven
on flowery beds of ease. But I bid
you adieu for this time, awaiting the
effect of this, and if I think it good, I
will try and show some more of the
same character. M. Peterson.

INTERMEDIATE STATE.

By The intermediate state we mean,
that state of man, between death and
the resurrection. If we close the vol-
ume of inspiration, and try to penetrate
the darkness and gloom that envelopes
this and many other subjects, our efforts
are fruitless and dark, cheerless theories
meet us at every step.

But with the Bible before us how dif-
ferent the case. The curtain between
death and the resurrection is taken
away and we, though fallen and weak,
can see beyond the grave, a light that
points with God-like certainty to high-
er joys and more resplendent prospects.
To understand the state of the dead, we
should understand the state of the living:
for death is the opposite of life. Life is
generally defined to be, that state of
man, in which the soul and body are
united. If union of soul and body con-
man; separated from God, the source of all spiritual life, and separation is death.

As the body can live in absence of spiritual union with God, so can the spirit live in absence of bodily union with God. This is true, with every disciple of Jesus. He is a new creature, old things have passed away, behold all things are new. His spirit is united with God, & is separated from sin; in spite of the world, the flesh, and the Devil, he seeks for glory, honor and immortality. The body is dead because of sin, the spirit is life because righteousness. He is dead and his life is hid with Christ in God. The body is an enemy to this spiritual life, and labors hard to gain the mastery, and even in the immediate prospect of death, keeps up an active warfare, the conflict ends, the body dies, and the spirit freed from its last and greatest enemy, mounts up untrammelled to higher joys and more perfect union with God.

Hence Jesus said “He that believeth on the Son hath everlasting life;” “He has passed from death to life:” And of Abraham, Isaac and Jacob, he says, God is their God. “For he is not the God of the dead, but of the living, for all live unto him.” Now if God is the God of Abraham, Isaac and Jacob, and not the God of the dead, but of the living, they live in some sense, and as their bodies have for ages been sleeping in the grave, the life they now enjoy is spiritual and enjoyed in the absence of the body. Therefore we conclude that union with God is life and that separation from God is death; that physical union with God's laws constitutes animal life, that spiritual union with God constitutes spiritual life. Now there is a difference between physical life and spiritual life, as much as there is between body and spirit; one is a union of spirit with God; while the other is a union of matter with God's physical laws. Now it follows from the above principles, there may be animal life in the absence of spiritual life. Jesus said to one of his disciples “Let the dead bury their dead.” Now here are persons enjoying life spoken of by the Savior as being dead, not in a physical sense; for the act to be performed is a physical act; then, it must be in spirit; for we know of no other deaths than temporal and spiritual. Paul said to the brethren at Ephesus, “And you hath he quickened who were dead in trespasses and in sins.” There was a time when the brethren at Ephesus were not spiritually united with God; had no spiritual life; were in fellowship and union with the Prince of darkness, were dead, in trespasses and in sins, yet in the full enjoyment of animal life. From these and other scriptures we learn that in a natural state the spirit is dead, while the body lives dead to God and alive to sin; for it is united with the enemy of

J. H. COFFEY.

PILOT GROVE, Ills.
The gospel, as defined, is the power of God for the salvation of men. The atonement is the great means by which God can save men and preserve his own character unsullied. God could not have devised an arbitrary plan, because the question of sin involved the character of government. This was the great difficulty in saving men: How can he be merciful and just at the same time? The atonement exhibits the harmonious action of these two attributes, the atonement becomes, not only the power of God for the salvation of men, but the only means. A system of morals however pure and holy, however elevating, enabling, and conserving, could never have done what the atonement does. The truth though divine, and fully capable of convincing the mind and arousing the heart, could never have reconciled Mercy and Justice in the salvation of men as is done by the atonement. The power, therefore, that saves men, can be no other than the atonement. The atonement, therefore, is the power of God for salvation.

This is the divine aspect of the power that saves. Let us now examine its human aspect, to see whether the atonement meets the demands of the case here.

In the divine aspect of the atonement, it is the life and character of the sacrificial victims that accomplishes the desired result, that enabled God "to be just while pardoning the guilty." In its human aspect, it is the sufferings of Christ that becomes the power of God for salvation. Thus the display of God's love in the crucifixion of Jesus that arouses the love of man and excites in his heart the love which leads him into all obedience. The sinner seeing in the death and sufferings of Jesus, the love of God and of Jesus for him, feels his heart excited and moved by gratitude and love, God displays his great love that he may excite love in the human heart. If this means fails, man is hopelessly lost. If this display of God's love fails to excite love in his heart, God has no other means by which the heart of man can be moved. Hence, the atonement, is emphatically the power of God for salvation. He saves the honor of his government by the life and character of Jesus, and he saves man by the same means, by exciting an interest in his heart through the sufferings of Jesus. Then we see the whole gospel is found in him.

The Salvation which men enjoy through the atonement, is the remission of sins. This is really eternal life, for sin being removed, man returns to his original relation of favor and communion of God, and this relation is eternal. But as men can, and do sin, after the first remission, permission is made for continual remission. This provision is still the atonement; so that, from first to last, Jesus, is every thing to the sinner. No man can find acceptance with God except through him. This he positively affirms.

But the atonement is available to man only on the condition of faith. This power can save none but those who believe. Believe what? Here our English word is ambiguous, and hence the object of our faith has been misunderstood. What we believe is necessary, because this may lead us to or away from Christ. But there is no doubt as to the person in whom we are to put our trust, or whom to believe. This person is Jesus, because he is our atonement,
A DEBATE.

and the "only came given under heaven by which men can be saved."

This principle on which men are pardoned, namely faith, contrasts Christianity with the law, hence, the Gospel is that system of pardon in which the righteousness by faith appears, not the righteousness which is of the law. No two things can be in greater contrast than these two systems of justification. Law is essentially destructive or conservative, while Faith is wholly remedial. It allows of imputed righteousness. The law knows none but personal or individual righteousness. This was the righteousness of Christ, the former, the righteousness of his disciples. Hence his was actual; theirs is only imputed. Still it is just as effectual in securing heaven, and far more certain of attainment.

The justification by law is almost an impossibility, because there is none that keeps the law. On the other hand, the justification by faith is attainable by all men, since faith is indigenous to the human soul. All men can put their confidence in Jesus, and love and obey him, in his positive instruction. These secure the sinner remission. Then the disciple has but to continue his love and faithfulness, and when he comes short in morals, he can enjoy remission through the mediation and intercession of Jesus.

The gospel is one of the simplest things in the world, and the way of salvation is as plain as our neighborhood roads which we are accustomed to travel every day. Hence, when Paul went preaching, he did not labor on the eternal decrees of God, on Foreord nation or Predestination, or on any of the dogmas which men have set up, or standards of faith and fellowship. He says, he was determined to preach nothing but Christ and him crucified. He understood the gospel. Not being anxious to preach himself, by displaying his knowledge of the law, or his acquaintance with human knowledge, he was content to preach his master. It is said by the world that the called and sent, as well as the uncalled and unsent, have not followed his example.

H. C.

A DEBATE.

A debate came off at Clear Creek in Daviess co., Mo., on the 3rd and 4th inst. between Jesse E. Huston of this city, a Universalist preacher, and Joseph F. Davis, a Christian preacher in the Clear Creek church.

Proposition: "The scriptures of the Old and New Testament teach the final holiness and happiness of all mankind." Huston affirmed, and Davis denied.

C. H. Mansur, Esq., of this city, was the sole Moderator, by mutual choice of parties. The speakers occupied 30 minutes alternately for two hours both in the forenoon and after-noon of the first day, and also on the forenoon of the second day, when the debate was suddenly brought to a close, leaving each of them minus two half-hour speeches to conclude the discussion as per agreement.

During recess while the people were preparing to eat a bite, a man was killed on the ground by another from an ill-feeling existing between the two over some matters that took place during the war. He was shot with a pistol and expired instantly.

It was thought best to dismiss the assembly after this sad occurrence. Neither of the men lived in that immediate neighborhood, and the fatal affair took place from nothing whatever that occurred during that meeting. Better order I have never seen at any meeting than was observed throughout till this sad occurrence; and even then, the people retired sadly and silently.
The disputants merited the gratitude and esteem of the large concourse of people who attended the discussion, for the courteous and christian like manner with which they demeaned themselves towards each other and the audience.

The people in like manner behaved equally well. Very little expression of approbation or disapprobation was manifested during the debate. All were friendly and social as at a revival meeting. Just the way religious discussions should be conducted.

The speakers are both young men, only a few days difference in their ages, and both inexperienced in debating, this being the first either of them ever had. It was however highly creditable to them both for the gentlemanly manner in which they conducted it.

As to the merits of the discussion, the unanimous voice of all I have heard express themselves is, that the truth lost nothing on that occasion at the hands of bro. Davis. All were satisfied and much pleased with his defence. Of course, when I say all, I do not include the friends of Mr. Huston, as I have never yet heard an expression from one of them, either directly or indirectly. I speak of all others from whom I have heard. The way the debate was received, and what the mind of the people who listened to it was after it was over, are what our readers wish to know. I have not the room now to enter into the details, if I were disposed to do so, and then it is unnecessary.

Bro. Davis has had but little experience in public speaking, but will, I think, make a useful preacher. He is an estimable brother and worthy the encouragement of the brethren. I suggested to him that he ought to go to Ky. University. He told me that he was not able. I think if brethren who are able would assist him through only a session or two it would be a good investment. He is about 28 years of age, has a wife and one child only. I have given him a special Agency for the Pioneer, and at this writing, he is out somewhere among the brethren preaching, and soliciting subscribers for me. Any kindness shown him will be much appreciated not only by himself but by our humble self also.

We have a fine congregation for the country, at Clear Creek. They are all live, active and working members, abounding in peace, harmony and good will. I shall long and pleasantly remember their kindness to me while at the debate, and the good list of subscribers they furnished me for the Pioneer. Would all our congregations do as these brethren did, I would try to visit more of them than I have done. The Pioneer should have a wider circulation in Mo. than it has. Brethren, think of this.

D. T. W.

HOW CAN THESE THINGS BE?

Such was the language of Nicodemus after the Savior had been conversing with him concerning the new birth; and such is my exclamation after reading bro. B. K. Smith's article in the July No. of the Pioneer. Bro. S.'s name has been a familiar one for many years, but it has never been my good fortune to see him in his own proper person. I have, however, seen the bro., in miniature, in a book which sounds out his praise; and having seen that phiz I am persuaded that bro. Smith is not the man to take offence at what I shall say.

The subject of the new birth has taken up some space on the Pioneer's pages of late. Dr. Jourdan has labored it considerably; but one objection, raised by the Editor, has, to my mind, invali-
 Hoe can these things be.

Now, bro. Smith brings in a theory, which is not altogether new, and by it endeavors to throw light upon the long controverted 3rd of John. It is not my purpose, in this paper, to follow bro. Smith in all his reasonings, for that would occupy more space than I have any right to claim; neither is it my purpose to analyze the controverted Scripture, this I may do some other time; but my object now is to raise a few objections to bro. Smith's theory; which (objections) seem to me hard to reconcile with his exegesis of John 3. The first to the 13 verses inclusive of this chap. is bro. Smith's text; the last of these verses is the one which throws a flood of light on the whole subject; and by this light bro. Smith sees the true meaning of this Scripture.

Now, my first business is, to see if this light is good, if its rays come direct from "the Sun of Righteousness," or are they refracted by the futile imagination of bro. Smith. This 13 verse our bro. regards as John's language, and thinks that, it is no part of the Savior's address to Nicodemus. I ask, By what authority bro. Smith arrives at this conclusion; and shall let him answer in his own words: "It cannot be the Lord's language—as part of his conversation with Nicodemus; for at that time, even he had not ascended up to heaven, neither was he then in heaven." It cannot be the Lord's language, says bro. Smith. I ask, Why not? and have the answer in the emphasized words he and then. But, why are these words emphasized thus? this question is answered by reading the 13 verse as follows; "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven." It will be observed that, the verb, in its past and present tenses, is used here; this bro. Smith cannot reconcile with the fact that the Son of man was then on earth; hence he makes it the language of John uttered after the ascension of the Savior. Our brother's logic will cut us off from many passages which have always been regarded as the word of God. The 53 chap. of Isa. is all swept from us by this logic; for it is there said, "He was buried" and "we are healed" etc. etc. Again, in Luke 17, 21. the Savior said, "the kingdom of God is within you." Will our bro. say, that this "cannot" be the Lord's language, because the verb is in the present tense? It is a well established article of our faith, that, the kingdom was not set up till after Christ's death; but here before his death, he says the kingdom is within you. I need not labor this point further now, let it suffice to say that, the Spirit of God in his Son, his apostles and prophets, spoke of things that should take place, as though they really had taken place already. In this way does the Savior talk to Nicodemus; and gives him to understand that he, and only he, is competent to teach concerning the birth of water and spirit. Then he goes on to show his own lifting up, by an allusion to the lifting up of the serpent. From the foregoing considerations, I conclude that, bro. Smith's flood of light is made up of refracted rays, and are somewhat distorted by the medium through which they come; hence, the light is imperfect, and the conclusions developed by this light are untenable.

One other objection, and only one now, I have to urge against bro. Smith's conclusion. When the Savior says, "Except a man be born of water and spirit," bro. Smith thinks there are two births spoken of. The first birth here spoken of, that of water, our bro. re-
gards as the birth into the Kingdom we are now in; the second, that of spirit, a birth into the everlasting kingdom. Jesus is declared to be "the first born among many brethren," that this refers to his resurrection cannot be disputed; he is the first born into the everlasting kingdom. Now, What was born when Christ rose from the dead? his body, or his spirit? In his death, he said, "Father into thy hands I commend my spirit." His body went to the grave, and out of the grave it was born. When the saints of God shall enter the everlasting kingdom, What part of them will be born? their bodies, or thier spirits? Their bodies certainly, for this mortal must put on immortality; and when this mortal shall come forth to be immortalized, then there will be a birth. Of what? Of the body from the grave; but Jesus says, "That which is born of the Spirit is spirit," therefore, he cannot here mean the birth from the tomb, for this will be a birth not of spirit but of body. Bro. Smith must show that, it is our spirits that are born into the everlasting Kingdom, before he asks us to believe that Jesus alludes to this Kingdom when he says, "that which is born (or begotten as I believe it should be) of the Spirit is Spirit."

I have no desire, even if I had the ability, to interfere with the suggestions of H. T. A. The foregoing objections are only a specimen of others that might be urged with equal force. These are submitted without being bolstered up by an array of great names; and are not for the purpose of "hootings" out of existence bro. Smith’s views. They come in the spirit of love, from the humble and unpretending

R. PATTERSON.

CONCERNING INFORMATION OF THE BRETHREN.

In early times, before printing was known, and the idea of newspapers and periodicals had ever entered the mind of man as vehicles of intelligence, and before mails and post-roads were established; messengers were sent from one section of country to another, to inquire after and see how friends did, and to bring word again. The apostles and early churches frequently did this to learn of each other’s welfare in the divine life. They thus comforted and mutually strengthened each other in their works of faith and labors of love.

Shall we in this the nineteenth century, when knowledge is increased, and the mail is carried almost daily into every section of our country, when newspapers and periodicals are continually canvassing the country as messengers of intelligence, discard these means of information and fall back into the customs of early times, live in total ignorance of what is passing in the next neighborhood, till we can send a messenger over there to spy out the country? Is it criminal to let our labors for Christ, and the success of his cause be known abroad? If so we should enjoin secrecy "see thou tell no man of this meeting.

Is it not indeed singular that brethren do not want to be heard from? It is one of the means of encouragement so essential to success, that we hear of the prosperity of the cause in other places. Good old Elisha had no earthly means of hearing from his brethren the prophets, and he supposed they were all dead, and became much discouraged about it. These prophets could not communicate with this venerable man of God, and the Lord himself reported to him that there were more than seven thousand who had not bowed...
the knee to Baal. Now I am persuaded there are more than seven thousand of our brethren who are not heard of outside of their immediate locality.

A power for good is here wholly suppressed. Politicians understand this power, and it is noticeable that, preceding an important election, quite a number of papers are started. Read one of them, and it would have you believe that nearly everyone is of its politics. There is a power in these reports of success, that we cannot too highly estimate.

Because some brethren make too long reports, and take up more space in the paper than they should, and in addition to that, make it stand out pretty conspicuous, is no good reason why others should make no reports at all. Every preacher should see that the success of his labors are properly reported. If they do not choose to write a report themselves, let them send me a statement of the success and I will make the report, in brief, myself. To this surely there can be no objection.

I would like to know the numerical strength of our brethren in Mo. Will some brother in each church give me the information. I should like to know the name of the church and where it is located, who are the preachers in it, and what their post office address is, and how many members belong to it, together with such other information as I can gather. If I knew the Post office address of all our preachers, and of the churches, I could often correspond with them to advantage. If they will furnish me these statistics, I will publish them in the Pioneer for the mutual benefit of the entire brotherhood of the State. But as the Pioneer does not reach every congregation in the State, will our preachers, therefore, do me and the brotherhood the kindness to enquire of churches where they hold meetings, whether a report has been sent me, and if not, see that it is done. All the brethren are mutually interested in this statistical information. Shall we have it?

D. T. W.

CONVERSION.

St. Louis, Mo., July 13, 1866.

DEAR BRO. WRIGHT: Jeremiah, once said, "The law is no more," and I can say the same, in reference to the Pioneer, it is no more, so far as I am concerned, as I cannot get a single No. of it. I wanted to pay some attention, to your remarks upon my last piece, but failing to get the Pioneer, with some other circumstances, have prevented me as yet. Having, however, a few minutes leisure, I will trouble you with some thoughts upon the subject of Conversion, because it seems to me its important influence is being lost, amid the din of confusion, fashion and customs of both the world and the Church. These things have so changed the requirement of God, as to make the conversion of the human heart rather a small matter—not one of deep concern—not one of trouble—not one of broken spirit—not one of bitter contrition, but an easy, pleasant, and fashionable concern. And hence we have additions to the church which endure but for a while and become offended and go back. The heart never having been truly, and deeply, and effectually converted to God. At times of excitement, we have seen many added, and in a few years, how many have we seen standing firm to their post—but very few, indeed. What is the cause, why we are in the habit of saying, because they do not continue to obey—but why do they not continue to obey? I say because they do
not feel like it, and why do they not feel like it is because the organ of feeling, the heart, had never been deeply and wholly concerned in the matter. If all were truly and effectually changed and reconciled to God, but few would fail to enter into the rest prepared for the children of God. Should the remark be wrong, pardon me, for saying. I have but little faith in the reported conversions of the present day, having noticed such things for some forty years—the sayings of the Savior are in place here, "few there are that be saved." And why, because of an error in conversion, a surface work, instead of a deep work, a partial work instead of a thorough work. A surface conversion is worse than no conversion, as very few persons ever make a second effort for eternal life, except in sight of death, and every person is his own judge in death bed conversion. What a fearful subject, to the honest believer, is the parable of the sower—fortunate it would be for poor sinners, if they would read, study and commit that parable to memory, so that it could be their nightly and daily companion, what great good might result to them. How many unfortunate preachers will be sadly disappointed, when they stand by and see their wood, their hay, and their stubble, burning up. The preachers are greatly at fault, I fear, upon the most important. It appears like they are afraid to expose the corrupt heart of man,—why, this is the very thing to be done,—sinners should be shown their corruption, their danger, and their interest—they should be cut to the heart, and under the wound, made to cry out, in the honesty of their bitter contrition, for means of deliverance. There is no period of a man's life, so notable, as the time of his change of heart from the world to God, a period when God takes the control of the spirit, in order to conduct, and instruct it for heaven, immortality and eternal life. I have fears, not easily expressed, for the professed members of the church, when I remember, they have to be spiritual, and hence are they to be such, without a thorough conversion—the church of the living God is the pillow and ground of the truth, and is the only place of safety, for accountable beings, on this earth. I hope this subject will engage the attention and consideration of those whose duty it is, to cry aloud and spare not. In hope as ever.

I am your brother in Christ,

W. D. JOURDAN.

REMARKS: I have mailed the Pioneer to Bro. Jourdan regularly, and on learning that he failed to receive it, I mailed him another copy, and possibly, still another. The fault is not with me.

D. T. W.

WILL WE DIVIDE?

The word divide is often used of late among some of our brethren, and some go so far as to talk about a division of the Church of Christ. I regret exceedingly that the signs of the times should seem to favor such unwelcome language. Men must think of good before they can do good, so they must think of evil before they do evil. Often when a thought first enters our mind it gives pain, but after encouraging it awhile we become use to it, and after awhile it may afford us pleasure; but I pray that this may never be the case with the word divide when applied to us as a Church; yet many of our brethren are talking about a division, and I will not allow myself for a moment to think, that there is a brother who loves the Lord in truth, who would love for a moment to see this thing come to pass. But if we unsuspectingly allow the devil to introduce into our hearts the spirit
of division, who can say what may be the result, and as painful as it is, I am forced to admit, that it has already manifested itself in certain quarters. Bro. Lard in his Quarterly of April last, speaks of this matter under the caption of "Can We Divide?" He treats the subject with a strong hand and a clear mind, and breathes forth a spirit of strong confidence in the purity of heart and general intelligence of the brotherhood, and I am glad that he speaks of the future in a light so hopeful.

Now it often happens that divisions take their rise in small sections of country, and once the devil gets the spirit started, it is hard, very hard for the Christian to bring it under subjection to the Spirit of Christ. Our old adversary has wonderfully exercised his crafty powers for the last five years to get up a party feeling in the church, in different sections of our country, and he has made some giant efforts worthy of a better cause. I know of no part of our country where he has accomplished so much in this respect as in Mo.

Permit me here to speak of one of those efforts that at present hangs like a dark cloud over the future of our state, and like an evil spirit, troubles the heart of every good man in the state. He has clothed this evil spirit in the world of civil authority. His name is the Test Oath, and preachers of all other men feel mosi heavily this shameful infringement on the glorious liberty of preaching the gospel unconditionally, which many have enjoyed for more than a quarter of a century, and I think I am safe in saying, that preachers deserve much credit for the firm and patient spirit it they have shown to the world in the last five years; and while I think that I can see it marked strongly on the face of many of our sectarian churches in this state, that they will split on this devise of the Devil, as some have already done; yet I see no reason why the Church of Christ should fall into the same snare. The Church is indebted to brothers, Wright, and Proctor, and Longan for that calm, noble, high minded, Christian spirit in which they have treated this Oath matter.

Now I hold it as a duty that preachers owe to the church wherever they see evil, to speak of it in plain language, that all may understand it. But permit me here to name one thing in regard to this miserable Oath, if persisted in by our brethren, no good can possibly come of it, many of our congregations have gone so far that if a preacher comes along and wishes to preach, the first question asked, is, has he taken the oath? no question asked about his character or ability as a preacher, these are treated as minor matters, and I regret that I have seen some of this spirit manifested among preachers! By all means let us ever keep this truth before our minds whenever we are encouraging a party feeling, we are simply serving the devil instead of the Lord. Now would it not be well in this oath matter to remember the council of a certain Jewish doctor, Acts v. 38, who said on a certain occasion, if this council or work be of men it will come to naught, and I pray that our preaching brethren of Mo. will extend to each other the same Christian courtesy and brotherly kindness that they did years ago. Let us be proud of our high calling of God in Christ Jesus, and show to the world that men who love God and take his word, and it alone, cannot divide. Let us prove to a wicked world that the only safety this side of eternity, is in the bosom of the church of God, and if we do differ about this matter for the present, let us be kind, patient and forebearing towards each other. Believing that it will be laid aside shortly, I am working earnestly and patiently, hoping to see the Churches of Mo. pass through all the devises of the devil and come out undivided and pure, like gold purified in the fire.

Some of our sectarian neighbors have fallen into this snare, and are dividing and becoming bitter enemies of each other. Some of them are working for our division! Brethren, I ask you not to forget, that we are surrounded by enemies who are learned, wise, crafty, cunning, proud, bigoted and ambitious, we can be none the looser by keeping ourselves posted up in the movements of the so-called and sent clergy of our land. By what spirit were those rev. divines called and sent to slander and persecute
one another? No safety, brethren, but in the word and Spirit of our God.

Cortes Jackson.

New London, Mo.

The Answer of Elder Jacob Creath, to Sister Lucy W. Preston’s Letter of May 8, 1866.

No. II.


In your letter of May 8, 1866, you asked me one question which if fully answered will cover the whole ground between the disunited Baptists and the Disciples, which is this, How much do the United Baptists and Disciples differ? First, we differ in our Rule of faith. We say positively that the Bible alone is the only infallible rule of faith and practice. So say all the protestant creeds theoretically. The Baptists have three creeds besides the Bible, the Philadelphia confession of Opinions; the Terms of General union in Ky., of nine opinions, and I have one in manuscript of eleven opinions, and I do not know how many more the different sects of Baptists have. The Bible is the Catholic faith, those that I mentioned are chaff, not one grain of wheat in all of them. The wickliffites of the fourteenth century, with whom the modern Baptists claim kin, said the New Testament was a perfect rule of faith and manners and ought to be read by the people! Neal’s History of the Puritans, Vol. 1. page 51, 52. This was Wickliffism, and this is Campbellism. The Catholics were as much troubled then, to know what to do to stop Wickliffism as our opponents are now to know how to stop Campbellism. The argument then used against Wickliffism, was to cry Wickliffism, the arguments used against us now is, “A. Campbell and his followers.” “baptismal regeneration, denying the Holy Spirit and experimental religion,” etc. Nearly one half of the English nation became Wickliffites before they were done persecuting them, and so it will be in our case. Get some of your writers? to define what Campbellism is. Leave it to you to say, if we are not much nearer akin to these Wickliffites, than are the modern Baptists? Have you not observed that the old issues between the Baptists and sprinklers are dead, of the subjects and mode of baptism, and all parties are now butting at this thing called Campbellism? Do you hear any thing now from the Baptists about grace and works, which was the old bone of contention between them and the Methodists. They are all engaged now in trying to manage Campbellism. Did not the Baptists tell the sprinklers formerly, that the reason why they could not “Unite with them” was, they had not been immersed? Have we been immersed? Is this the reason they do not unite with the Christians? Is the reason offered to the Poodles true or not? I appeal to you and all candid Baptists to say if this is the reason why they do not unite with us and the Poodles? The Baptists say, if we would come back to them, they would receive us! yes, they would receive us as Baptists with all our sins, errors, and heresies,—but will not receive us as christians. Is this strange? The Baptists assume that they are infallibly right, and that to differ from them is heresy. The papists say the same to the Baptists, we will not receive you as Baptists nor heretics,—but become papists, confess your errors and the Church will receive you with open arms into her bosom. Ask you as a candid woman, if you do not believe that the Baptists as a body of people, would to-day prefer uniting with any other sect than the Disciples? Are not their tendencies that way? In this place they worship with Presbyterian and Methodist sects sooner than with the Disciples? Are not their tendencies that way? In this place they worship with Presbyterians and Methodists, and not with us! Why is this? That it is so, no man can deny. Is it because when a people are left on account of their sins and errors, they always hate the people that left them worse than any other people. The papists hate the Episcopalians worse than any other people, and the Episcopalians hate the Methodists worse than any other people, and on that principle the Baptists hate us worse than they do the sprinklers. Let me ask you what has become of all the points of difference between the Baptists and Disciples forty years ago? we were then so insufferably wicked that in Va. and Ky. you had to amputate us, to save yourselves, as the doctors have cut off a rotten member of the body to save the body—now we have come near enough to stand and talk together about union, like the Pickets of the two armies,—but yet each army keeps on his own side of the line ready for battle, when the word is given. The Baptists say, we have been getting right all the time, surely we must be nearly right now, after moving towards them for forty years. Dr. D. R. Campbell of Georgetown, Ky., admitted that nearly all that divid-
ed us was Remission of Sins in baptism, or words to that effect. I have proved that three leading Baptist preachers in Ky. preached this most hateful feature of Campbellism. Since that stumbling block is removed, surely we are now ready for the Union. Is not the cause of the separation at present this: The Baptists will not leave the creeds to come on the New Testament, and to hold our people back. With the other hand, un-

A FEW THINGS.

Bro. Wright: The June No. of the Pioneer has come to hand, and as usual, has many good things in it. You are highly favored by your correspondents, several of whose letters you have favored us with in the present No. One of these, that of Bro. D. R. D., is very encouraging indeed. I am truly sorry that we cannot furnish him some preachers, but our own broad prairies stand sadly in need of more laborers. I am very glad that Nebraska is fast coming under the influence of the truth, and we only need preachers to bring Kansas into the same condition. Just think, we have only about three preachers outside of Leavenworth, who are devoting themselves to the work. Everywhere the people are calling for preaching, and must they call in vain?

I have seriously reflected on the “Remarks” which accompany my article on “Religion experienced” and I can assure you, my dear bro., that I never was more serious in my life, than when I penned that article. I well remember that I explored my limited field, in quest of something with which to compare those songs, and that singing; but I could find nothing so appropriate as the “corn shucking.” Since reading your strictures, I have tried again, and I declare to you that, I am still unable to find a comparison as good as that which I have made. I can, and hereby do, assure you, that it was not my intention to “wantonly attack,” or insult any one who engages in such things as were partially described in the above article. My object was to tell the truth, and that plainly; and to show the enormity of the topic; I have no voters on that subject; this may be on account of moral obtusity as “Neophyte” would say.

This brings another thought to mind. I do not think that Neophyte’s critics have done him justice. The head and front of his offending, is simply this, he published an article some time since on “Toleration,” in which he took the liberty to criticise the style of bro. A. Campbell; this he had a perfect right to do. But unfortunately, about this time there appeared in the “Christian Messenger,” a squib which savored more of the spirit of this world than that of Christ; and in this same No. of the “Messenger,” was copied from the Review, Neophyte’s article on “Toleration.” The Editor of the Quarterly must have inferred that Neophyte was the author or sanctioned, said squib. The simply truth is that Neophyte had neither part nor lot in the “Messenger,” and can not, in justice be held accountable for anything it contained. Had his article on “Toleration” been confined to the columns of the Review, it might have passed unnoticed. But when it appeared in a paper, which contained a

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J. Creath.

Mo. Baptist Journal say to treating his readers to this rare manual, and the Baptist Recorder.

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very ungenerous and unchristian attack upon Missouri preachers, it excited the ire of the Quarterly, etc., made Neophyte bear his own sins and those of others also. I am acquainted with the Editor of the Quarterly, and I know how uncompromising he is, where truth is concerned; I am also acquainted with Neophyte, and I believe that he is just as uncompromising as the other. I will say in conclusion, that I do not subscribe to all that Neophyte said in his article; but I insist that he had a right to say what he did; and ought not to be despised by any good man just because he said that bro. A. Campbell's style was too severe.

R. PATTESSON.

A Monthly born in Kansas, lived two months, and died of politics on the brain. It was always a sickly little thing, and therefore a nuisance. It died unlamented and unmissed, and so deeply buried, that a resurrection is impossible. It had not a single good quality about it, there was none preached at its funeral; and so, the place of its interments is unknown to this day. May it rest in peace.

R. P.

REPORTS FROM THE BRETHREN.

St. Louis, Mo., Aug. 6th, 1866. Bro. D. T. WRIGHT: Dear Sir: I have just returned from a visit to my old field of labor in Lafayette and Ray counties, where I spent about three weeks. I held a meeting of several days continuance with the brethren at Antioch in Ray Co. and although the weather was intensely hot, the audiences from day to day were large, and attentive. The immediate results of the meeting were twelve immersions, and as many additions by confirmation, etc. Among the immerses were several heads of families who are of the best citizens of the county. This congregation is in a good condition, and promises to be greatly useful. Notwithstanding, they have not regular preaching, like the primitive church; they assemble every first day of the week for worship. They also meet in the evening of the first day in a neighboring school house for social worship. May the Lord continue to bless them in their labors. I also spent several days with the brethren at Lexington, delivered a few discourses to good audiences. This church has not been in good working order for some months past, but the brethren, with a few exceptions, are now anxious to forget the things which are behind, and press forward. They are anxious to procure the services of some good workman who would labor earnestly in word and doctrine, both in the pulpit and from house to house. God grant them a speedy return to prosperity and usefulness.

Fraternally,

H. H. HALEY.

Miller's Landing, Mo., Aug. 17th 1866. DEAR BRO. WRIGHT: Enclosed find $125.00 for the Pioneer to commence now, addressed as follows: * * * I have just closed a meeting near Paris, resulting in 11 additions, 2 Presbyterians, 2 Methodists and remainder from the world. Bro. Charles Drennan came to my relief and rendered valuable assistance. We went thence to the vicinity of Gray's Summit, commenced a meeting, which thus far has resulted in 19 additions. Our brother H. H. Haley of St. Louis, soon joined us with his solemn, soul stirring eloquence echoing around the gory summit of Calvary, where we left him pleading with dying sinners as duty called us to this point to commence a meeting to night. This country is painfully destitute of the primitive Gospel. People would ask us how it was possible to conduct a protracted meeting without a mourner's bench. We told them for the simple reason that the Lord never authorized it, and the Holy Spirit warned us to add nothing to, and subtract nothing from, God's holy law. Here in this region is a grand field for several faithful evangelists. Hundreds of dying men could be saved, whom I greatly fear, will be lost through the ignorance and wiles of sectarianism; Washington, Jefferson, and Franklin counties are mainly destitute of truly Bible Evangelists. A good preacher could do a noble work here, could his time and heart be devoted for a few months to the gathering of dismantled wrecks, and reorganizing at various points.

Fraternally,

D. M. GRANDFIELD.

CARTHAGE, III. Aug. 4, 1866. DEAR BRO. WRIGHT: Bro. J. H. Goffey and I commenced a meeting in Plymouth, in this county on Thursday before the 5th Lord's day in July, continued eight days resulting in 31 additions to the congregation in that place, 21 confessed their faith in Christ and were baptized, some from the Methodist, some from the Baptist, united with us, some were reclaimed. The meeting increased in interest up to the close. To our blessed Lord be all the praise.

Yours in hope,

E. J. LAMPTON.

Mayview, Lafayette Co., Mo., Aug. 10th 1866. Bro. Wright: It may interest you to hear from this part of the Lord's vineyard. I am now living ten miles south of Lexington, Mo. I moved here sometime in the month of May last, and have made some effort to get acquainted with our preaching brethren in this and adjoining counties. I visited Johnson county and found some brethren, but they are in rather a disorganized condition in some parts of this county. In Holden, I found our beloved brother Nation. He is preaching to the congregation at Holden, and also at Warrensburg. I also found our beloved and very talented brother Zeba Brown, late from Iowa.

Some time in July I attended a protracted
REPORTS FROM THE BRETHREN.


Bro. Wright: I am pleased to inform you that during the Fall and Winter through the labors of bro. J. P. Roach, late of Des Moines, John Polley of Clark county, and others, a good meeting was held in Hazel Hill, in Johnson county. This meeting embraced about 20 additions. I attended a protracted meeting at Bone Hill, in Jackson Co. This meeting embraced the fifth Lord's day in July. Here I met with our beloved bro. McHatten, and bro. Fiereral. These brethren are devoting most of their time to the ministry of the word. We had a pleasant time and I think there were about 20 additions.

Bro. McHatten of Green ton, and bro. Randal of Fayetteville. The brethren are devoting most of their time to the ministry of the word. At this point there is a flourishing congregation. We had a pleasant time and I think there were about 20 additions.

John Polley of Clark county, and others, and I attended a protracted meeting at Bone Hill, in Jackson Co. This meeting embraced the fifth Lord's day in July. Here I met with our beloved bro. McHatten, and bro. Peters. There were about 20 additions.

Bro. Wright: We had three additions to the Church in this place yesterday, two by confession and immersion. Ten addition were made to the congregation, 4 by confession and baptism, one from the Methodist, and 2 by confession and immersion. The brethren meet every Lord's day, bro. Polly meets with us once a month. Our meetings are attended with interest and the cause with us is progressing.

Your bro. in Christ.

Ephriam Stewart.

Nemaha, City, Neb., Aug. 1st, '66.

Dear Bro. Wright: A very pleasant meeting was held in a grove near this city on last Lord’s day. Ten addition were made to the congregation, 4 by confession and baptism, one from the Methodist, and 2 who had been members elsewhere united by commendation. Refreshments in abundance for all who came were provided on the ground by the sisters, and the entire day was spent in preaching, singing, praying, feasting and praising the Lord.

Ephriam Stewart.

Carthage, Ill. Aug. 6th, '66.

Bro. Wright: We had three additions to the Church in this place yesterday, two by obedience, and one from the Baptist. Your Bro. in hope.

E. J. Lampton.


Dear Bro. Wright: I closed a meeting yesterday, at Hickory Grove, 4 miles south of Gallatin. The audiences were large, the attention good and the result encouraging. 3 noble young men confessed their faith in Christ and were buried with their Lord in baptism. In the last few days I have obtained 25 names for the Pioneers.

Ephriam Stewart.

London, became satisfied that she had never obeyed the command, “be baptized.” She was carried to the water on a chair, and gently buried and raised again with a conscience fully assured and never again to doubt the validity of her baptism. May God help us to do his will.

Your brother in Christ.

R. C. Barrow.


Bro. Wright: I received your letter yesterday, and now proceed to reply. In regard to my “persistent silence,” I have only to say that writing is a task to me, and I rarely do so except under a sense of strict duty, and then I have nothing of interest to write except it might be the result of my meetings, and I am so tired of seeing accounts of great meetings, and small too, that looked so much like, the writer wanted it understood that he was some great one, that I have ceased to report. Last year from the fourth Lord’s day in June until about the first of Sept, 1 baptized 204 persons. This year so far I have held but few meetings, and of course have baptized but few. I returned a week since from a visit to Nebraska city, and Sidney Iowa, at the former I preached a week and a little more, six were added by commendation, none by baptism. At the latter eleven made the good confession and were baptized.

J. J. Wyatt.

On Saturday last I was sent for to immerse a Methodist lady who was lying very ill, some seven miles from this place. I found her confined to her bed, very weak in body, but strong in her determination to obey her Savior before she died. She had been Sprinkled some twenty years ago, but having attended some of our meetings at London, became satisfied that she had never obeyed the command, “be baptized.” She was carried to the water on a chair, and gently buried and raised again with a conscience fully assured and never again to doubt the validity of her baptism. May God help us to do his will.

Your brother in Christ.

J. L. Davis.

Ephriam Stewart.

On Saturday last I was sent
UNAKA VALLEY, Carter Co. Tenn.
Bro. Wright: At a meeting held at the Buffalo Creek church, by W. G. Barker, Jas. R. Scott, Daniel McInturff, and myself, including the 4th Lord's day in June, eighteen made the good confession. The congregation here is large, and has an excellent eldership. It is working well, with promising prospects for still greater good. This is the place of my religious birth. It is one of the oldest congregations of Disciples in this part of the State. It has produced some six or eight preachers of the word, most of whom, however, have passed away, Eld. Daniel McInturff and myself still remain. You will never forget our lamented Bro. Jas. L. Tipton, who brought hundreds into the Church; also the talented George W. Duncan, and the mild and eloquent David M. Buck. These have all ceased their works of faith and labors of love on earth, and have gone to the land of rest. The Buffalo church has in contemplation the founding of a College, or a respectable literary school in her locality; but owing to the late war, our means are crippled. Bro. Crosswhite is now on a tour to Kentucky, Indiana, Illinois and Mo., soliciting means to erect a college for the education of our young men. Brethren hear him.
Bros. Crosswhite and Scott, held a two days meeting in this Valley not long since, and 19 or 20 were added, and, I think had the meeting continued another day several others would have confessed their faith. To the Lord be all the glory.
T. J. Wright.

LITERARY NOTICES.

KENTUCKY UNIVERSITY.

There is no Institution in the Mississippi Valley which offers so many and so liberal Educational advantages, as does Kentucky University. The Faculty is very full and able in the various Colleges, and the prospects are very bright. The University has indeed the most magnificent basis, in the way of grounds, etc., of any Institution in America. The Bible College has been a decided success, and scores of young men are seeking its advantages. The Agricultural and Mechanical College, under the able Presidency of President Williams, and endowed with 330,000 acres of Land, is a new feature in our American Colleges, and will furnish the highest facilities for a practical, Business, Scientific Education to the masses of the industrial classes; and with the advantages of the large Farm will enable the poor young men who have hitherto been denied an education, by reason of the high expenses, to reap the advantage.

Kentucky University knows no North or South, and serves no political ends: it is the only aim and highest duty of all its officers of government and instruction to make it a blessing to the greatest number of every creed and latitude.”

See new Advertisement in this number, and for further particulars send for a Catalogue.

OSKALOOSA COLLEGE, Oskaloosa, Iowa. This Institution is doing well. It has now a full Faculty of able and competent teachers. A Business College is also being organized as a Department of Oskaloosa College, which will afford ample facilities for a thorough practical course, including Telegraphing and Engineering. The Catalogue before us shows the total attendance during the last session, was 307. The next session begins on Tuesday, Sept. 4. For further information send for a Catalogue.

UNIVERSITY OF MO. The Catalogue of this State Institution, for the year ending June, 1866, is full and quite interesting, giving a complete list of all the Officers and Graduates of the Institution, together with a list of the undergraduates for the year 1866, showing a total attendance of 104 for this year. The total number of Graduates from the beginning is 184, among whom we notice many distinguished persons filling prominent positions in this State as well as others.

Since the close of the last session and the publication of this Catalogue, a vacancy has occurred in the Faculty by the death of its worthy President, John H. Lathrop, L. L. D. This together with
two other vacancies we notice, will, no doubt, be filled before the commencement of the next session, which will be the Third Monday in September.

The Little Sower. This is an attractive little Sunday school paper, consisting of eight large octavo pages, beautifully embellished with wood cuts and fancy letters, and filled with such reading as please the "little ones." It is published twice a month at Indianapolis, by W.W. Dowling, at 75 cts. a year for single copy; quite a discount to clubs. Send for specimen. It is also now being published in Quarterly parts of 48 pages each, neatly stitched, trimmed and covered. Price, 75 cents per year, or 25 cents per quarter. We take pleasure in commending the Little Sower as worthy of the patronage of the brethren. Address W. W. Dowling, Indianapolis, Ind.

Christian Female College, Columbia, Mo. On the first page of our advertising department, we published in the July No. of the Pioneer, the New Advertisement of this excellent school for young ladies. By some means we have failed to receive the late Catalogue, but from notices we see in other papers, in addition to the assurance the advertisement gives us as to its success, we take pleasure in calling attention to this Female College. It is in its sixteenth year, and under the presidency of J. K. Rogers, A. M., with a strong corps of assistants, is in a highly prosperous condition. Bro. Rogers has a high reputation both as a Christian gentleman and as an Educator. The next Session begins September 10th. For further particulars, see advertisement, or send for Catalogue.

"CATALOGUE OF EUREKA COLLEGE, Illinois, 1866. This year's catalogue reports 250 students in attendance. Counting by turns, the total attendance was 483. Average attendance, 161.

The Institution, under the Presidency of H. W. Verest, A. M., we are glad to learn is prosperous. It has a healthy location, a full Faculty, and an energetic Board. The Fall Session begins Monday, September 24th."

CATALOGUE OF ABBINGDON COLLEGE, Illinois, for 1865-6. This Institution has been in successful operation at Abbingdon, Illinois for thirteen years. The present catalogue reports an attendance during the year of 528.

Albert Linn, A. B., Professor of Mathematics and Astronomy, was in our city a few days since in the interest of the college, from whom we learned, as well as from the catalogue, that it is in a highly prosperous condition, and that active arrangements are making for the erection of additional buildings. Mr. Linn gave us in detail the entire plan upon which the schools of the college are conducted, which impressed us much in its favor. We take pleasure in commending this institution to such as are seeking an education. Board, including room rent and fuel, can be had from $3.00 to $3.50 per week. The session commences on the Second Monday in September. Send for a Catalogue.

Several Books and Tracts are on our table. We have not had the time to give them that careful reading we should like to.

The Christian System, by A. Campbell, in reference to the Union of Christians, and a Restoration of Christianity, as plead in the current reformation. Fourth edition, published by H. S. Bosworth, Cincinnati, Ohio. This deservedly popular work is too generally known and well appreciated for me to attempt a notice of it. Price, by mail, postage paid, $1.40. Address H. S. Bosworth, Cincinnati, Ohio.


This is a handsome volume containing thirty-one sermons. Most of these are excellent and the book should have a wide circulation. It will, in the hands of those differing from us, do much to allay prejudice against the sentiments of our large Christian brotherhood. All wishing good reading should have it. But the book could have been improved much, to our taste, by omitting the 29th sermon. That savors more of politics than of the Christian religion. Politics and religion should be kept separate. But let us not condemn the book of 30 sermons for the sake of this one.

The following are excellent little Tracts published by H. S. Bosworth, Cinc., and at prices so low, that congregations might order a hundred or so of them, and spread them broadcast gratuitously, throughout their respective communities. Much good might be done in this way, and much prejudice against
our sentiments removed. There is not a congregation but could do something in this way to advance the truth in their locality.

True Method of searching the Scriptures. By Talbott Fanning, of Franklin College, Tenn. Cloth, 50 cents.

The Principles and objects of the Religious Reformation, as urged by A. Campbell and others. By Prof. R. Richardson. Eighty-eight pages, 10 cents.


“What Must I Do to be Saved?” In six short sermons. By J. T. Walsh. The topics treated are Faith, Repentance, Confession, Calling on the name of the Lord, Baptism and Salvation. 50 pages, 10 cents.

Christian Experience, or Sincerity Seeking the way to Heaven. A Dialogue of Ninety-six pages, 10 cents.

The Union Movement. A Dialogue, showing the only possible ground for the Union of all the Children of God. 92 pages, 10 cents.

Six Letters to a Skeptic. By A. Campbell. Fifty-seven pages, 5 cents.

Spiritualism Self-Condemned. By Isaac Errett. A very valuable tract, with a neat cover. Price, 6 cents.

True Method of Searching the Scriptures. Price 15 cents.


Heathen Testimonies to the Antiquity and Truthfulness of the Old Testament. By Thomas Munnell. 28 Pages.

Evidences of Pardon. 12 Pages.

The Church and the School. An Address by John Ang, Williams, 16 Pages.


Our Strength and our Weakness. An Address before the American Christian Missionary Society, By Eld. W. T. Moore. 24 large octavo pages.


This is a neat little pamphlet of 48 small pages, designed to refute the error that conscience, unenlightened, is a safe guide. A very good tract to circulate.

Bro. Calvin Reasoner, gave us a call on the evening of the 1st inst, tarried only a night, and left next morning for Leavenworth. He was in good health, and fine spirits.

Bro. J. T. Rice of Kingston, Mo. came to this city on Tuesday evening last, and has preached each evening since. Last evening, (Thursday) a lady came forward and confessed. But this morning, Friday, August 24, when she was to have been immersed, her husband objected, and she is not baptized yet! Bro. Rice will close the meeting to-night, other and prior engagements calling him away. He is a good preacher, and we are glad to learn from him that success has attended his labors since he has been in the State. He promises me a full report of his labors in Mo. for publication in the Pioneer, together with Statistical information of the churches where he preaches. He has also agreed to solicit subscribers for the Pioneer. We hope that he may be abundantly successful both in preaching the gospel and in soliciting subscribers. Would our preachers try as hard to get us subscribers as the Universalist preachers in this state try for their papers, we would soon have a fine circulation. Brethren try it.

D. T. W.

Let me off. Bro. Reasoner tells me that you have considerable matter on hand. In view of this, you had better let me off. What say you.

R. F.

Answer: No, neither I nor my readers, are willing to let you off, Bro. Patterson. We esteem your articles for the Pioneer too highly. We like them, and want you to continue. No, we can't let you off.

D. T. W.

The right way to aid the Pioneer, is to do as a certain brother does, pay your subscription before hand, write able pieces for it, send with them, one dollar. This is one way to aid the Pioneer. Another is to obtain all the subscribers for it you can.

Campbell and Rice Debate.

We will issue an edition of the above named work, provided we can get 500 subscribers by the first day of next January. The book to be ready for delivery, well bound in cloth, at $3.00 per copy, postage pre-paid, as soon as it can be printed and bound.

N. B. No money to be sent until the subscribers are notified that the required number has been got. Address, Franklin & Rice, Cincinnati.

Lard's Quarterly.

I am still publishing the Quarterly. All who want to subscribe will address me at Lexington, Ky. Price $2.50 in advance.

M. E. LARD.
AUTOBIOGRAPHY.

OF ELDER JACOB GREATH, OF PALMYRA, MISSOURI. NO. VII.

(A. D. 1829.)

Remarks on the above letter. I granted the request, appeared before the church and gave them (instead of my views) what the scriptures said on the several topics named in the Bible, as a part of truth. I hope our brethren will never use it. Catholicism and sectarianism are nothing more nor less than the veils of these parties. A man's views are like his shadow—which is longer or shorter according to the position of his body to sun. They have done all the mischief to the Gospel, my views, your views and our views of Divine Truth, these are by truth. As it regards the main item in that letter, and the one for which it was written, and which began to be discussed, and which has been discussed ever since, and which is the last post our opponents are the most unwilling to surrender, to wit, the operation of God's spirit upon the sinner's heart before faith to produce faith, which is the backbone of sectarianism. I took this ground then, that if the word of God was unworthy of belief just as it is, and unable to change the sinner's heart when believed and obeyed, and God had to add something to his word to make it worthy of our belief and to give it power to save us, it was all one as if he had never spoken to us at all in the Bible, that what he had said to us in the Bible, and done for us was of no use to us, so long as he withheld from us that something without which all he had done was useless, that if God gave to one sinner, aid to the amount of the point of a small needle, to enable him to believe, and without which he could not believe, that we had as well go the
whole Calvinistic hog, and say that God operated on none except on his eternally elect, and without which operation they could not believe, and for the want of which the nonelect could not believe, and for which they would be damned. My uncle admitted it was true, but thought it most prudent not to divulge it then as the public mind was not sufficiently enlightened to receive it, and that our enemies would seize upon it and do us immense injury by it. I stated in my defence that I would not answer for my Uncle. That he might answer for himself. When I had finished he arose and answered for himself which I had said as far as he could do so consistently. As brother J. T. Johnson, had not then begun to preach, he did not participate in the proceedings of the day, but he sanctioned our course. I think he began to prepare after our separation. He was personal, political and religious friends. I preached his brother James Johnson's funeral at the Great Crossings in Sept. 1826, before I started for Miss. His father and all his family were the personal friends of my uncle Jacob Creath, sr. I was first introduced to him and his brother, Richard M. Johnson, in Washington city, while they were members of Congress, in 1821. I love the name, the memory, the character and virtues of brother John T. Johnson.

In the summer of 1829, or fall, I left brothers Quawles and went to live with brother Beverly A. Hicks three miles from Lexington, Ky. and lived with him till I was married in Sept. 1831. In the winter, or first part of the year 1829, I was chosen by the congregation in Lexington in preference to Elder Jeremiah Wardeman which gave him great offence, and laid the ground work of his hostility to me, which he manifested towards me at that time, in a conversation we had at Col. Drakes while we slept together, and he manifested his opposition to that year at the Association in Lexington, by moving to have the circular letter which I wrote that year laid on the table till the Resurrection, and at the Association in 1830, by ordering me most dictatorially and repeatedly to stop reading the letters from the churches, and by raising a large stick over my head in a threatening attitude, and by having an order entered on the church book in this place (Palmyra, Mo.) that I should never preach in the Baptist church again in this place, after having me shut out of it, he said if I ever entered that pulpit again, he would not enter it again, he put it on that issue. If the church book is not destroyed I presume that Record stands there to this day against me. This record was made in 1840. In December 1829, I started with brother A. Campbell from Lexington, Ky. to Nashville, Tenessee. We held a meeting in Danville, Ky. and preached and immersed some nine or ten persons, and proceeded from that place on to Columbia, Adair County, and so on to Nashville, Ten. and arrived there in the latter part of that month. General Jennings was among the number of persons immersed by me in or near Danville.
in Dec., 1829. The morning we left Franklin in Simpson County, Ky., there came up a terrible thunder storm, and we were in the woods on the road. The trees broke and fell in different directions. We stopped and sang the following hymn,

“How are thy servants blessed, O Lord,
How sure is their defence
Eternal wisdom is their guide
Their help Omnipotency.”

and prayed in the woods.

The first night that brother Campbell preached in Nashville, Tenn. on the apostacy, Doctor Jennings was one of his auditors, the Presbyterian clergyman of that city, with whom brother Campbell had a debate or discussion before he left that city, an account of which is published in the Harbinger for 1830. We preached in Nashville, Franklin, and Columbia several weeks and had a number of confessions and immersions in Nashville. From Nashville we proceeded through the Southern part of Ky. and preached in Bowlinggreen, Russellville, Greensburg, and other places in the upper part of Kentucky, and I stopped in Lexington and he proceeded towards home. In March 1830, I immersed Dr. Theodore Bell now of Louisville Ky. and Joseph G. Norwood in a pond of water in the south part of the city of Lexington, Ky. on a profession of their faith in Jesus Christ as the Son of the Living God. Dr. Bell is an eminent physician and Mr. Norwood is an eminent Geologist, both of whom are talented men. I continued preaching through the upper part of Kentucky that year and immersing persons.

In June or July in 1830, my uncle and myself visited Eld. Vardeman of Fayette county, Ky. to see what course he intended to pursue at the approaching Elkhorn Association, which was held in August of 1830 at Silas Meeting House either in Harrison or Bourbon County. My uncle and he spent the afternoon and evening in recounting their former history and its events from the period of their first acquaintance with the part each one took, with comments on the same which was truly interesting and amusing to me, who was the only auditor on that occasion. We found as he expressed it, that he intended to die like our Savior, (between the Particular Baptists and the Christians) as he did between the two thieves. My uncle reminded him that if his old enemies the Particular Baptists caught him, they would serve him as Adoni-zebek was served

in the book of Judges, they would cut off his thumbs and great toes, and make him eat bread under their table all the days of his life, and if he fell into our hands, with whom he formerly acted he knew what we ought to do to him. He allowed that the preachers did not get much money before the Reformation commenced and that they would get still less now. He said he intended to pursue his old course of text-taking and text-preaching, that he was too old to begin this chapter-preaching, that he had heard my uncle try it, but that neither of them could do it like the younger preachers, Mortons, Gotts and others. And here we shall let the narrative stop until August 1830.
Mortality will be rewarded with eternal life.

But soul sleeping, which is one of the essential elements of modern materialism in all its forms, receives no support from God's word, in any shape or form; if we shall find it condemned by the Savior in plain and emphatic terms in one instance; and then we undertake to prove it by other passages, and inferences from these, we are guilty of wresting the scriptures, and trying to make the unerring Spirit contradict itself, a thing which it never does. But, is soul sleeping plainly and clearly condemned by the Savior of mankind? I answer unhesitatingly, yes; and proceed to the proof.

The case of the "rich man and Lazarus," as recorded in the 16th chapter of Luke, must forever settle this question in all honest and intelligent minds. It is not affirmed here, that there really did exist such a person as Lazarus, and such a person as Dives. But, it is affirmed here, that the Savior, by means of these two persons, either real or supposed, did teach a great lesson, for man's contemplation and benefit. All acknowledge that a lesson is taught, but just what that lesson is, is the question in debate.

The advocates of soul sleeping say that there is nothing real in the language of Jesus, that his language here is to be understood as a figure only. To this we assent for the sake of argument; but then, we ask, of what is this lesson a figure? Of something or nothing? Not of nothing surely, for it is simply impossible to have a figure of nothing. Then it must have a figure of something. Now, what is that something of which it is a figure? "Well," says the soul sleeper, "it is a figure of the respective condition of Jews and Gentiles. The rich man is a figure of the condition occupied by the Jews, while in the favor of God; and the poor man is a figure of the condition of the Gentiles, while they were not in the favor of God. The change which took place in the two men represents the change that has actually taken place in the condition of Jews and Gentiles. Those being no longer in the favor of God; while these occupy the favorable position, in this respect." This is the opinion of Dr. Thomas, who may be said to be the Father of modern Saducees. Let us test this hypothesis.

A figure that would truly set forth the respective condition of Jews and Gentiles; in which one man represented the condition of the Jews, and another man represented the condition of the Gentiles; must, in order to teach what has actually taken place, so change the position of the two men, as to give the position of the rich man to the poor one, and the reverse. This is not done in the figure, for both die. and in this they are both alike; which is strong testimony against the new fangled theory of interpretation, adopted by modern Saducees.

But, again; the rich man refers to five brethren, which he still had on the earth. What can the soul sleeper do with this? No place is found for it in his theory. If the rich man had said twelve brethren, then each brother might have represented a tribe, and no violence would have been done in applying it to the Jews; but, as it now stands, it is altogether arbitrary and whimsical to make such an application. Once more. Abraham informs the rich man that a great gulf is fixed between them; so that, they cannot pass one from one side to the other. Here is truly a hard nut for the soul sleeper to crack. It is not,
and has not been true that the Jew can not pass over to the state of favor in which the Gentile stands. On the contrary, the Jew can, and some have, come over to this state of favor; and the Gentile can leave this state of favor, and pass over to where the Jew now is. From these considerations, it is clear, that this scripture cannot be tortured to speak in favor of soul sleeping; and he that would make it so speak, must first bid farewell to common sense, and then violate every law of interpretation, that has any bearing at all on figurative language.

Still a lesson is taught in this scripture, and a fine lesson it is too. Two men are selected, from two classes of society, the poor and the rich. Dives represents the rich, and Lazarus the poor. So far as their earthly history is concerned, all might envy Dives, but surely no one would envy Lazarus. But for the consolation of the poor, the Savior lifts the vail, and by the eye of faith lets us look beyond the narrow confines of the tomb, and permits us to see, in hades, the departed spirits of both Dives and Lazarus. In this, the Savior addresses himself to a well known tradition concerning hades. That the condition of these two persons, is here represented, between the period of their death, and that of their resurrection is susceptible of clear proof to an honest mind. The rich man had five brethren on the earth still, and these had Moses and the prophets, as their instructors. Now, this state of things will not exist after the resurrection, but it does exist now, and did exist in the days of the Savior. It is clear then that the condition of Dives and Lazarus in hades, as represented by the Savior, is before the resurrection. It is equally clear that it is after death; and hence, is between death and the resurrection. This is the period when the world is asleep, according to modern Saduceism. How strange it is then, that Dives could look over the gulf and see Lazarus in Abrahams' bosom. Men do not see when they are asleep. But Dives did see when he was asleep!!!

From the foregoing it is clear that the Savior never taught the doctrine of mortality of the soul; and this conclusion is greatly strengthened by other Scriptures. When Jesus taught his disciples not to fear them who kill the body, he certainly never thought of the mortality of the soul; for if it is mortal, he that can kill the body can kill the soul also; but Jesus taught that man cannot kill the soul, and therefore the soul is not mortal.

R. Patterson.

THE WESTERN RECORDER.

EDITOR OF THE CHRISTIAN PIONEER:

Dear Sir: I have been absent from home sometime, and have recently returned unwell. During my absence some friend has informed me by letter that the Western Baptist Recorder of Louisville, Ky. has made some strictures upon my essay in the July No. of the Pioneer. I do not take the Recorder. The Editor never sends me a No. containing his answers to my pieces, he never publishes my answers that I make to his strictures in the Recorder as far as I know, all these things I consider unjust. He gives to his readers his own version of what I write, and leaves me without any guide in answering him, as I have no copy of the Recorder of August 11, nor have I seen one. He knows my Post office and therefore can have no excuse for striking me in the dark, and without any means of replying except as I hear...
from others what he has said about me. Under these circumstances if I should unintentionally misrepresent him he has no one to blame for it, but himself. It is unjust to expose me to his readers and not let me know it, nor let his readers see my replies, and until he changes his course I shall leave it to honorable men to say whether he deserves any notice from honorable men.

I am informed in the issue of August 11, when replying to my charge of his publishing these gross and unfounded falsehoods upon me, he says, "we know not what he refers to as he has not pointed out the No. containing the false-". Well, we do know that you shall not plead ignorance on that subject any longer.

On the nights of the fourth and fifth of October, 1865, at the request of several gentlemen, I preached in the Baptist church in Trenton, Todd Co., Ky., and was charged with saying on those nights in said Church, by an Agent of the Baptist Sunday School, named W. S. Sedwick, and said charges were published in the Baptist Recorder, of Louisville, Ky. on October 21, 1865. The said W. S. Sedwick and Baptist Recorder charged me with "fairly swearing" that I did not say that there was any such thing as a change of heart, thirdly that I did not know that there was any Holy Spirit, and fourthly that I was a wonderful Campbellite preacher." After this piece appears, the Recorder cannot plead ignorance any longer as to time, place, season, and falsehoods." We will here let five respectable witnesses testify that these are falsehoods published by the Baptist Recorder upon me, and for which he is yet responsible to a court of justice.

TRENTON, Ky., Nov. 18, 1865.

ELDER JACOB CREATH—Dear Sir: My attention has been called to a communication published in the Western Recorder, Louisville, Ky., signed W. S. S., and as I was present and heard your discourses on the nights of the 4th and 5th, (one of which is alluded to in said communication) I felt disposed in justice to yourself and the cause of truth, to say that the statements in regard to you or your preaching, are false in every particular, as you did not "fairly swear" nor any thing like it. You did not say or intimate that there was "no such thing as a "change of heart." You said nothing that would induce any sensible or truthful man to believe or ever think that you "did not know that there was a Holy Spirit."

Now, sir, what could induce any one to make such statements I cannot imagine as there was certainly nothing said or done to give the least excuse.

You can, Sir, make whatever disposition of this you may think proper, and I am responsible for what I have written. Very Respectfully,

JNO. P. BILLINGSLEY.

TRENTON, Todd Co. Ky. Nov. 6, 1865.

We whose names are hereunto subscribed do certify, that we requested Elder Jacob Creath to preach in the Baptist church in this place on the night of the fourth of October, and that we procured the use of the Meeting house for him, and that we were present and heard him preach in said house on the fourth and fifth of October at night, and that he did not "swear fairly" nor do any thing like it; nor did he deny a change of heart, or say any thing like it; nor did he say that he did not know there was any Holy Spirit. These are all unfounded charges. Mr. Creath did not say or do anything ungentlemanly on those two occasions, which could give rise to these charges, as published in the Western Recorder on the 21 of October in Louisville, Ky.

C. W. BAILEY.
J. M. GRAVES.
J. P. BILLINGSLEY.
S. H. SULLIVAN.

TRENTON, Ky. Nov. 8th 1865.

In regard to an article in the Western Recorder of Oct. 21st dated Trenton Oct. 5th and signed W. S. S. I would say that on the night in question, Oct. 4, I, in company with the Dep. Post Master, went to the Baptist Church to hear Mr. Creath preach, but before preaching had commenced we heard the stage coming, (this was about 7½ o'clock) the Post
Master asked me to walk back up town with him until he opened the mail, thinking that we could get back before preaching would commence, I agreed to do so. Just as we got to the door the stage halted in front of the church and some one on it (the stage) asked if Jo Dupin was in the house, being answered in the affirmative, the speaker, (who I afterwards found to be a man by the name of Sedwick and a Baptist preacher,) went in the house, and we went to the Post office; in a very short time afterwards, not exceeding ten minutes, Mr. Sedwick was at the Post office before the P. M. had finished opening the mail, making arrangements to stop over the next day, I did not go back to the Church when the P. M. went, but I went back with Mr. Sedwick. In speaking of Mr. Creath's sermon the next morning, the Post Master told me he got back to the church in time to hear the text and know he had not left the Post office when Sedwick got there, so of course Mr. Creath was not preaching when he (Sedwick) left the church. When we got back to the church Mr. Sedwick, the stage driver, (the same driver that he speaks of in the article alluded to) and myself all went to the church together, Mr. Creath was preaching but used no such language as is spoken of in that article. So as Mr. Creath had not commenced preaching the first time he was in the church and he (Sedwick) and myself went in together the second time, I have no hesitancy in saying the charges contained in that article in regard to Mr. Creath are false in every particular.

W. D. SHUMATE.

Remarks upon the above testimony. First last Fall I made two or three efforts to obtain from the Recorder some explanation, apology, or retraction of these falsehoods, but failed to obtain one word. I then gave notice through the A. C. Review of Cincinnati, Ohio, that they were falsehoods; hoping thereby to get the Recorder to explain, deny, retract or prove them. Not one word did I ever see on the subject—till this August No. of 11, 1866, says, that somebody—told falsehoods. That somebody is W. S. Sedwick and published by the Recorder. I yet stand charged before the public with these gross and unfounded falsehoods.

The Baptists believe I am guilty of them, as they do not as a general thing read our papers. I leave it to all good men to say whether I am under any obligation to notice any thing the Recorder may say of me until he proves these charges or else retracts them as publicly as he made them. He say I have not sent him any No. containing these falsehoods. I ask the Editor of the Pioneer to send him this No. and I suppose that he keeps a file of his own issues, and the one of October 21, 1865, will inform him. As if conscious that he would be detected he makes one tremendous bull, and says “we do know that two wrongs do not make one right.” We will return his logic to him, we hurl it back in his teeth, and say that we do know that four falsehoods cannot make one truth. “If there were forty Slanderers and aspersion” in the July No. of the Pioneer they could not justify him in passing by unnoticed these gross falsehoods. I will affirm in a court of justice that S. M. Noel said before a large assembly of people in Franklin Co. Ky. what I said he did, and I referred to another witness who would testify that he said as much or more than I charged him with, so that it is true and no slander, nor aspersion of the dead. The Recorder says that he is anxious for a union with the Baptist notwithstanding they are “dishonest.” Yes, we are anxious for a union with them that we may purge their dishonesty out of them. All Baptists are not dishonest. there are many very honest, pious and straightforward Baptists. What I mean by dishonesty is this, they tell pedobaptists that they are christians without immersion; and then will and do refuse to admit christians to break bread with them, and they exclude these christian paido-Baptist from their churches. We will
of ignorant perversion of history. If willful he is guilty of slander: if ignorant he had better quit writing. In the above he represents Benedict as giving a history of the Baptists on page 304. Such is not the case." That is this *slimy Recorder* says the 304 page of a history is no part of a history of 970 pages. This is Baptist logic and Louisville divinity. Divinity has its fashions as well as clothes. He says this is a history not of the Baptists, but of the Baptists of England. The Baptists of England then are not Baptists, ought not this Recorder to have cold water poured upon him until his reason returns to him if indeed he ever had any? If the school-boys should read this, they will say, he had better quit writing, or go to school again. He quotes Brandt as saying that in 1539, 31 Baptists fled from England to Delft in Holland, and that this was nearly 100 years before 1604—and that the church referred to was the first of which we possess any account. There were others, but there was no account recorded that they could give its history. Now Elder Creath try your hand again on Baptist History." The mountain has labored and here is the mouse: Look at him. "There were other churches, but no record of them." There were 31 persons but does that prove that they were a church? Did they call themselves modern Baptists in 1539? Brandt, Jones, Benedict, Orchard, Duncan, and all the Baptist historians assume the thing to be proved; and that is, that all those large bodies of christians who dissolved from the grand apostacy and who were nicknamed by the Catholics, heretics, just as our enemies call us Campbellites, were forsooth modern, fashionable Baptists, when they called themselves Christians, and not Baptists. These historians calling these people Baptists
MORE PREACHERS.

From the Review, Pioneer, Gospel Advocate, and most of our religious publications the cry comes up, Preachers, more Preachers. Various are the plans suggested by good and pious brethren, and after much weary of mind and trouble of soul, they very piously submit the whole matter to a kind and protecting providence, falling back with much dignity upon God's word where it says, "all things work together for good to them that love the Lord." Such persons are often wallowing in the lap of luxury, whose income is from one to ten thousand dollars, they seem not to suspect for a moment that they may be one of those characters that God says shall never enter into the joys of his kingdom; can it be supposed for a moment that those persons could be convinced that they were guilty of covetousness which is idolatry, and if they happen to give $5 a year to the widow, orphan, or to the support of a poor preacher's family they have done God great service and expect to shine as the stars of heaven. Well, they shall have their reward.

I have known many persons to be dealt with and sometimes excluded from churches for various offences but not one for the crime of covetousness. Some may suppose from this fact that such a sin does not exist in the church, but the secret is here—it is to be found only among the rich, and who is it that does not wish to be on the side of the rich man?

But still the cry comes up, Preachers. The old Papal idea still finds a home in the bosom of Protestant churches, namely, the preachers alone have authority in the church, and must do all the hard-plodding work of building up and keeping the churches in order, converting and saving a sinful and miserable world. They want all the glory of turning wicked men to righteousness to serve the living God and keeping the churches in order, to belong to the Preachers, and the voice that comes up from all over the land seems to point back to Rome the mother of the one-man system. They do not seem to think for a moment of the weighty importance of Paul's positive instruction when he says to Titus, For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and ordain elders in every city." I draw the conclusion from this that Paul con-
It is a matter of great importance to have elders ordained in every city; and that is what we are in need of today as the church of Christ. We want elders, ordained elders, in every congregation. Why is it that so many of our congregations are idle, sleepy, indifferent, and have so little life in them? Some of their members idle, lazy, profane, drinking whisky, making whisky, and others selling it for filthy lucre, some reveling, playing cards for amusement, that is to please the Devil, some dancing, and others with perfect impunity absenting themselves from the house of God from one to five months at a time, simply because they do not wish to be curtailed in their liberty to serve the Devil. They seem not to care for what Paul says, Rom. vi. 16, "know ye not that to whom ye yield yourselves servants to obey his servants ye are," and that the wages of sin is death," and for months and years not contributing one dime to the cause of our blessed Redeemer; and yet their names are kept on the church books!

Now, in the name of every thing that we hold sacred as a Christian people, why all this anarchy and confusion among God's people? There will but one answer come up from the heart of every honest and intelligent Christian: it is because we want more elders, ordained elders, who are neither afraid nor ashamed to take the oversight of God's people, but do it with a willing mind as those who will have to give a faithful account to God for their stewardship. Why this great want of elders? Because preachers are not doing their duty, they are making great efforts all over the country to convert and bring people into the church of God, and they then go off and leave them with out an elder to take the oversight of them, thus leaving them exposed to all the wiles of the Devil. Many in this way return to the weak and beggarly elements of the world seven fold worse than when they left it.

There would be just as much reason and sense in a man's collecting a large flock of sheep and going off leaving them without a shepherd, as a pious preacher's holding a glorious meeting, converting many souls to righteousness, building up quite a congregation, and fortunately for the credit of the preacher, and unfortunately for sinners, (according to all published reports,) the devoted preacher has to leave right in the very height of a glorious meeting when everybody is on tip toe (interest still increasing) to hear his burning words of eloquence, reluctantly he has to leave right square off to fill another appointment! What an unfortunate appointment but how wisely appointed! Thus leaving his work as an evangelist not half finished. Brethren, this is not in accordance with the examples left us by the Apostles.

I have known Preachers who were pleased when they were called Pastors to labor for years with a congregation and not ordain an elder in it, a congregation is not in a living or orderly condition until it has one or more elders to feed and take the oversight of its members. Here preachers are greatly to blame, they do not impress enough on the congregation the great importance of having elders to labor for them. Every preaching brother who has labored much, knows how pleasant he feels when he visits a congregation where all is peace and quiet, members all in their places, good order in the house, fine singing to enliven and warm up the hearts of sinners for the reception of God's word and spirit. The preacher
is encouraged, his heart is warmed by the spirit of God, he looks happy, feels better, and is encouraged to put forth his best efforts in behalf of human redemption. Then let him visit another congregation, no elders, no order, singing as cold as a winter blast, no cheerful Christians there, when he rises to preach he casts his eye hesitatingly over the congregation, his practiced eye soon detects written in language not to be mistaken, by the finger of the Devil. on the countenance of brothers and sisters, the name envy, jealousy, hatred, bigotry, contentation, revenge and the like. He feels discouraged, a spiritual-coldness runs through his veins. He says if I offer the infidel the glorious gospel of Christ and tell him of its power to change the hearts of men, he will point the cold finger of contempt to the followers of Christ and say tauntingly, there is the effects of your religion, we infidels are doing better than that, for we are not hypocrites: therefore, sir, I cannot see that I can better my state by becoming a member of your church.

I honestly believe to-day, the church of God needs twenty elders to one preacher (such as we have), men ordained of God by the authority of his word not by the authority of men's word or council in anyway. Let men when they wish to handle the sacred things which belong God, get their authority from the courts of heaven.

Let it be preached and impressed upon the minds and hearts of the brethren in every city and congregation, the importance of having elders who are willing to take the oversight and with a firm hand, set in order the things that are wanting in the house of God.

No position in the church is more honorable than that of an elder, not a great many are qualified to fill it. An elder may so conduct himself as to be worthy of double honor. 1 Tim. v. 17, something that is not spoken of as belonging to any other position in the church. When God has so blessed a man as to qualify him for the position he should remember that God will call him to an account for the use of the talents that he has given. We should never flinch from our duty as Christians, for if we do, we must remember that we are encouraging the Devil, and we will suffer by so doing in the great day of Judgment.

I know some cavilers say that the word simply means an old man. Be it so. I know to-day the church is lamentably deficient, not in old men, but old men who are ordained of God, given to hospitality, ruling well their own houses, under good report of them who are without. Give the church money and elders enough, and soon the name of Christ, will be familiar among every kindred, tongue, tribe, and nation, on the earth. Let us then think, talk, preach, and pray, for elders, ordained elders, in every city and congregation.

CORTES JACKSON.

New London, Mo.

REMARKS. As to those lazy, drinking, card-playing and dancing members, they do not belong to the church of Christ, they are not of us, and we ought not to be held responsible for them, no more than the Savior for having a Judas in the small number of the twelve apostles. I think our beloved brother Jackson wrote some of these ugly names in haste. Discipline has not been administered in some localities as it should, during the past few years, and the names of many, no doubt, stand yet unerascd on the church book. But in no instance,
are such persons, I presume, considered members of the church. That they have been members, all know, and all know full as well, that they are not really members now, having forfeited by bad behavior, the right to christian fellowship. There may be, here and there, an exception to this, but the church, as composed of our brethren, is not justly responsible for these exceptions.

D. T. W.

"WHAT IS MAN?"

Such is the title of a pamphlet, that is being circulated by the fraternity of "Soul Sleepers." It was written by Gen. Grant, not the hero of Vicksburg, and Richmond, but a champion in the ranks of the modern Saducees. It emanates from the "hub of creation," alias the city of Boston, and pretends to give us "a Bible view of man's creation; with the meaning of Soul, Spirit, Death and Hell." The writer would have us believe that he is a philanthropist, by informing us that his book was published for the benefit of blind E. Hanes.

This announcement is strongly suggestive of a certain scripture, which say, "If the blind lead the blind &o;"

My purpose is not to follow the writer in his wanderings, neither is this written in the hope that by it some "soul sleeper" may be converted, for I am well aware of the truth, that a certain class are permitted to have "a strong delusion etc.;" but I write hoping that brethren who have neither time nor opportunity for much reading, may see the perversions of this little thing, and thereby be prevented from falling into errors of the most damnable character. The logic and lexicography of this Boston scribe is sui generis. In proof of this I have only to transcribe his explanation of the phrase "everlasting punishment."

"Is death a punishment? Is there any higher penalty? Please settle this point before we advance. Is it possible for a rational, commonsense man, to claim for one moment that death is not a punishment? This point being settled, we would ask another question. As death is a punishment, would not eternal death be eternal punishment? Let sober reason answer, and all will say, yes. But the objection may arise in some mind, 'How can the wicked be punished when they are dead?' Why for the reason that death is the punishment. 'But how can they suffer when they are dead?'-The wages of sin is death, not suffering, and the punishment does not begin till they are dead. Suppose the punishment was whipping when would it begin? When they began to whip? How long would it continue? 'As long as the whipping continued.' If the penalty was imprisonment, when would it begin?—'As soon as they were put in prison.' How long would it continue? 'As long as they are kept in prison.' We now come to the point. If the punishment is death, when does it commence?—'Why, when they are dead.' Certainly. How long will it continue? 'As long as they remain dead.'"

Now courteous reader, pardon me for wearying you with such a lengthy quotation, from the immaculate scribe of Boston. Did ever mortal man see such a conglomerate mass of gramma, logic, and rhetoric? Grant's relatives are like his everlasting punishment; they have no antecedents. Let us have a specimen of his logic and rhetoric combined. "Suppose the punishment was whipping, when would it begin? When they began to whip." (Italics mine.) By this illustration he wishes to enforce his idea of everlasting punishment. Now,
note the sophism. "If the punishment is death, when does it commence? Why when they are dead." Whipping is an imperfect participle, and is derived from the active transitive verb to whip. While the whipping is going on, the person whipped is being punished; when the whipping is completed, the punishment is completed also; and the author of the punishment can not, now say, I am punishing the boy, but the punisher can say, I have punished the boy. As this luminary of Boston, first reduces the wicked to a state of insensibility, and then punishes them; let us take his own illustration, and apply it here. Suppose that a man is whipping a boy, he whips him till he (the boy) expires; and still continues to whip. How long did the boy's punishment continue? "Everlasting," says the lexicographer of Boston. But how long did it continue? Right reason, and common sense answer, while the boy was conscious, and not a moment longer. The error of Mr. Grant consists in making the condition of a conscious being identical with that of a being who is unconscious; of predicting punishment of nonentity!!! Surely that man's soul and brain must both be asleep, who can predict everlasting (?) punishment of something that has no existence!!!

After our author's attempt at a learned effort to explain the Hebrew and Greek representatives of Soul, Spirit, Death and Hell; he still fears, that common sense may set aside his learning; unless he shows what the Savior really did mean, in the case of the rich man and Lazarus. To this task he addresses himself rigorously, and we shall again devote a little time to his speculative nonsense.

A few months since, I wrote a short article on this case, in which I gave the modern Saducee "a nut to crack." Below you shall see how this Boston nutcracker finds the kernel. I shall let him speak for himself; hear him:

"The gulf. If the gulf is to have a correspondence in the history of the Jews and Gentiles, it must represent something that prevents a Jew, while he continues in his Jewish faith and customs, under the old covenant, from joining the Gentile christian; and at the same time will not allow a christian, as such, to unite with the Jew. From this consideration, we think the gulf may represent the new covenant, 'established upon the better promises,' of which Jesus was the mediator."

I have quoted above, enough to lay before the reader, the nut cracked in Boston. What a reliable (?) commentator this Gen. Grant is! The Savior, says of the gulf: "between us and you there is a great gulf fixed:"—was the new covenant fixed then?—"so that they who would pass from thence to you cannot; neither can they pass to us, that would come from thence." Simply this, the gulf is impassable to either party. It is simply impassable, without a qualifying epithet simple or compound. But our commentator says, that the gulf was impassable to a Jew, as a Jew; and to a Gentile, as a christian. Again, our Boston sleeper tells us, that the gulf is the new covenant. If his soul and brain had been awake, he would never have fallen into this error. Paul speaks of a "middle wall of partition" as having had an existence once; but the new covenant broke it down and took it out of the way. But in order to see, the force of the Bostonian's reasoning, let us substitute gulf for wall; in doing this, no violence will be done to the apostle's thought; for wall is a barrier, and so is gulf. Then, according to Paul, there
was a gulf between Jews and Gentiles, prior to the new covenant. This is simply a historic fact; for it is well known, that under the law of Moses, this gulf existed, and consisted of carnal ordinances and divers washings, imposed till the time of reformation. The new covenant then, instead of being itself the gulf, is the bridge over the gulf; for Paul says, He (Christ) "abolished the law of commandments, contained in ordinances; and made of the two (Jews and Gentiles) one new man, so making peace." In view of what is here so clear, what shall we say of Miles Grant? One thing we may say in all truth, viz: he is many miles from the truth in this case at least. You will have to try the gulf again, Mr. Grant; and I tell you now, that neither yourself, Dr. Thomas, nor all the "soul sleepers" on the continent, can ever harmonize the gulf with your unconsciousness after death; though it may already be harmonized with your unconsciousness here.

I could furnish you, gentle reader, a whole quire of M. S., in reply to the vagaries of this little pamphlet, now lying (in two ways) before me; but I have given you enough to enable you to see the kind of argument (?) on which men rely, when they are determined to resist the truth, and make shipreck of their faith. I have paid some little attention to the views and arguments of "soul sleepers;" and I pronounce the system, as a whole, a sugar coated pill, compounded by his Satanic majesty; and given by his agents elsewhere, as a preventative for repentance. Hoping and praying, that the Father above may preserve his saints from such "damnable heresies" as Miles Grant, and other emissaries of the wicked one, are promulgating; I now close this brief review of the unhallowed subject of annihilation and soul sleeping as taught by modern Saducees.

R. Patterson.

For the Pioneer

WHAT SHALL BE PREACHED.

Matthew testifies that Jesus said to his disciples when leaving them, "Go ye therefore and teach all nation, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." Here are two items of teaching clearly enjoined: first teach all nations that Jesus is the Messenger of Jehovah, the Shilo that the Prophets have so fully described, "And now commandeth all men everywhere to repent: because God hath appointed a day in the which he will judge the world in righteousness by his Son." All who believe this truth, should be baptized in the name of Jesus Christ into the name of the Father and of the Son and of the Holy Spirit. Then follows the second, teaching The all things. The Lord does not say go ye into all the churches and preach the gospel to every disciple or christian, but into all the world. If the world refuses to submit to him as Lord of all, we have no right from the commission to teach the nations that refuse or neglect to obey,—"The all things. Neither is it to their interest to be so taught; for if we teach them the joy, the comfort, and happiness, that the "all things" promises to the obedient, the world or disobedient are led to desire and pray for the comforts of the Holy spirit, and tokens of God's acceptance, before they feel worthy to make confession; and in the absence of love from the Lord or some signal, that their sins are pardoned, they choose to remain
in disobedience and die without hope. When the Lord was present in the midst of the Jews preforming miracles, they would not believe though he had raised the dead to life, but asked him to shew a sign; so, in like manner, this mode of teaching inclines many to hesitate unless they have a token of acceptance; though the Lord invites all without any condition,(only confidence) to come unto him and be saved.—Saved from what? from their sins—For in coming they enter into a new state, to learn and practice the all things that the Lord commands the obedient.

JOHN WRIGHT.

SPIRITUAL WICKEDNESS IN HIGH PLACES.

The following is most painful indeed, coming from those of whom we should expect better things, from religious teachers, teachers who should labor with us to advance the truth. What a sad commentary on the frailty of human nature, and still more so, on that which claims to be spiritual! Read and ponder well this extract. Remember, too, that it is being copied-rig outfield and all this—I forbear to name it—by the hand of Baptists! We copy from a work entitled “Maplehurst, by Mrs. Jenny Beauchamp,” now being published in parts, numbers, or chapters, in “the Mo. Baptist Journal,” Palmyra, Mo. The issue of the Journal from which we copy, is dated Sept. 3, 1866.

While we disclaim the name Campbellism, and plead for Christianity alone, it is patent to all, that this piece is intended by its author and publishers to apply to us as a people. What confidence can we have in such teachers? Why is the wrath of these Baptists so stirred up against us that they should do this thing? But to the extract. We give it as a specimen of “Spiritual wickedness in high places. Read and reflect!

D. T. W.

“It seems your first estimate of Campbellism was a true one. Campbellism is not Christianity. The fact that Christianity is a system of justification by faith, without the deeds of the law, substantiates this proposition. Campbellism is a system of justification by works, for it teaches that baptism is a condition of justification.

Campbellism is a sort of scholastic divinity. It would determine questions of theology by reason and argument. Its advocates have imbibed much of the spirit of schoolmen of the middle centuries. They exercise themselves in abstract questions and more logomachies. They would perplex the orthodoxy by various subtleties. They delight more in tearing down than building up. Their ministers are mere religious polemics. They busy themselves tithing mint, anise and cummin, while they neglect the weightier matters of the law. The very spirit of these wranglers is opposed to the spirit of Christ. They are boastful, arrogant, self-confident. They are not among the meek whom God will guide in judgment. They are sectarian indeed, though they deny it. They labor for the glory of their system. They labor to build up their views rather than to save souls, consequently they glory more over a prosyote than a new convert. They rely on the strength of their arguments, not in the help of God, and of course believe more in disputation than prayer.

Campbellism is a religion of the head, but Christianity is a religion of the heart. Love is the very essence of it. Campbellism will neither change the heart nor save the soul. It ignores the vitalizing principal of Christianity—the influence of the Spirit. It subverts the gospel, giving to baptism the saving efficacy of the blood of Christ. It abounds in falsehoods. To establish the falsehood, that the church of Christ had become extinct was one of the first efforts of Mr. Campbell, when he began the so-called reformation. But the church was then in existence. Said Christ, “On this rock I will build my church, and the gates of hell shall not prevail against it.” It was the stone cut out of the mountain, that was to “fill the whole earth.” But hear Mr. Campbell on this point: “The worshipping establishments now in operation throughout Christendom are not churches of Jesus Christ.” Mill. Harv., vol. 3, p. 302.

Jesus Christ is the head of His church. That the head existed above eighteen hundred years without the body is absurd. For Mr. C. to attempt to make a body for the great Head was also absurd. The church was never to apostatize. Said Christ to his disciples, “Lo, I am with you always.” He also promised that the Spirit of truth should abide with them. But according to Mr. C., the Spirit of truth was gone, and all was profound darkness within the church of Bethany now. So said he. “It (meaning the gospel!) was lost in the dark ages, and never until recently disenterted.” Chris. Sys., p. 180.

Does not this look like the assumption of the Man of Sin? In his opposition to good, he produced another resemblance to Antichrist of a more serious nature. Let us glance back at his early career as a reformer.

We have shown that the church, of necessity, existed somewhere, and, as he opposed every ecclesiastical body, he opposed this...
Of his opposition to Mission, Tract, and Bible, and Educational Societies, we have undisputed evidence. See Chris. Bapt., pp. 4, 15, 135, 80.

That he, at present, advocates those, is a well known fact. The word says, "If I build again the things which I destroyed, I make myself a transgressor." Among his first efforts at reformation was an attempt to destroy the influence of ministers of the Gospel. To determine the character of the ministers of that day, we refer you to Robert Seale, John Carr, John Sand, Andrew Broadheads and Dr. Staughton. These men stood as high, to say the least, as Mr. C. They exhibited, in their lives, the peaceful fruits of the Spirit, - love longsuffering, gentleness. Did Mr. C. exhibit it in his life these fruits? Did not his influence greatly promote the works of the flesh, such as hatred, strife, debate, emulation, horsey? Ministers, however godly their lives, he styles "priests," "goat milkers," "Popular," "lirelions?" In the passage to the Christian Baptist it is said Alexander Campbell and his con- duitors, like Luther attempted a reformation of the church. But we cannot see that he presents a parallel to the great reformer of the sixteenth century.

There was certainly a great disparity in their lives and labors. Luther grappled with the ignorance of the dark ages - Campbell with the light of the nineteenth century. Luther contended with the debased clergy of Rome - Campbell with the godly ministers of Christ.

Luther opposed the corruptions of an apostate church - Campbell the benevolent institutions of Christianity.

Luther opposed the works of the Devil - Campbell the work of the Spirit.

Luther disenfranchised the laity from the mass of human tradition and superstition - Campbell wove around it a web of sophistry, from which he struggled in vain to free himself.

When he began the so-called reformation, the Baptist churches excited his bitterest hostility. In these prevailed the doctrine of the spirituality of the church. They taught that the church should comprise only such as had been "born again," This is the doctrine of the New Testament. We read, in Luke's account of Pentecost, that the Lord added daily to the church "the saved," as the phrase is correctly translated. In order to secure a spiritual membership, they inquired of the spiritual condition of the applicant. The convert is conscious of peculiar exercises of mind. He hates the things he once loved, and loves the things he once hated. He has a new set of feelings, new hopes, new aims, new desires. He light by ascertaining these exercises that we can judge of his spiritual condition. The applicant was often young and timid females, sometimes the ignorant, and generally those unaccustomed to public speaking - consequently it was with a faltering tone, they related their evidences. They told how they had sorrowed for sin, and how they had been brought to the end of their own strength, and led to trust in Christ. We do not deny some betrayed ignorance, and some attempted imposition. But this was the abuse of a wholesome practice that could show Bible precedent. This abuse did not justify Mr. Campbell's sarcasm. His railing aimed at this point, resembled the effusion of an infidel pen. Against the practice he never brought one scriptural proof to bear.

We will suppose a case for the purpose of illustrating our view of Mr. C's influence. An angel comes to earth. He is permitted to exercise himself as he pleases. Of course it is his pleasure to destroy souls. He knows the surest way to accomplish this is to pervert the religious sentiments of mankind. He is wise and artful. He looks around and attentively considers the religious condition of the world. He sees the power of Rome declining; It was the masterpiece of Satan for the production of evil. It was wisely adapted to the exigencies of the times. Man was just emerging from the state of barbarism its gorgeous externals, and imposings rituals led captive his imagination, and fostered a blind devotion. But he reflected he was not in Rome, but in America, where the masses read the Bible. They know the essentials of religion consist not in externals. With these reflections, he soliloquized, "I must introduce a system suited to the present state of religious knowledge which will nevertheless, be subservive of true piety. The human mind can have no clear conception of spiritual influence, and so it is easy to mislead it here. A mistake here is fatal, for this is a vital point. Men have been taught the necessity of spiritual influence. I will induce them to believe in possessing the Scriptures, dictated by the Spirit, they have all the spiritual influence necessary. God has promised his Spirit to teach, not that baptism washes away sin, but that sin is washed away in baptism. I will also revive the old corrupt doctrine of baptismal regeneration. Its enormity has been exposed a thousand times: so I must white the sepulchre, or they will suspect it to be the abode of the dead. I will teach not that baptism washes away sin, but that sin is washed away in baptism. Then my mission will be half accomplished: after getting the sinner into the water he will become invulnerable to all the shafts of conviction. But for all these pains I must reap some glory. I must see myself at the head of a great religious faction. That the superstructure may be large, I will make a broad basis, which shall be the belief of all, viz: Jesus Christ is the Son of God. This will be broad enough to embrace Arians, Trinitarians, Unitarians, Universalists, &c. On this broad basis, all the anti-christians elements may unite. This shall be called Christian Union - a misnomer, I grant, but the masses are superficial thinkers. Now, in order to build up my system, I must tear down every other, no matter how much good
lying under condemnation. He could have charmed their ears with the sweet notes of eloquence, the beautiful figures of rhetoric, or swayed their mind by his impassioned logic, bearing down all before him, and leaving his auditors amazed at his power of mind. But he did not do any one of these things. All these were utterly ignored. Nothing of human power or greatness was used by him, lest the effect should be merely human. He came with the language the Holy Spirit dictated, and with the power that he excited. It was the Holy Spirit that preached in the person of Paul, and hence what Paul did, the Holy Spirit did. Paul’s whole course was dictated and controlled by the Spirit. Hence his manner of preaching is the divine model.

How sadly this contrasts with modern preaching! The contrast shows how much men love to preach themselves. Paul sunk himself in his Jesus. Jesus was ever made prominent. The plain story of the cross which exhibited the love of God so thoroughly, was all that engaged his mind. He told the world how Jesus had lived while he was in the world; that he went about continually doing good, making the desert heart blossom as the garden of Eden, and the soul burned down with sin, rejoice in the love and favor of God. He preached Jesus, all that he did and said. He preached the love of God as displayed in the gift of Jesus: inviolate all to him as the Lamb of God ordained to take away the sins of the world. Jesus was his theme and burden of his song, because in him was embraced all that God had done or could do for fallen, ruined men. There was no incentive to urge the soul to lay hold on Jesus with him like the love of God, and the love of

THE GOSPEL.

"For I determined to make known nothing among you but Jesus Christ and him crucified."
Jesus. He saw no motive equal to or to be compared with this. He saw none other worthy of use. He knew nothing and determined to know nothing but Jesus Christ crucified. This is the glorious gospel which Paul preached, and the same gospel ought to be preached by all who pretend to preach the gospel, and nothing else.

But how sadly this contrasts with modern preaching. Now we have doctrines preached. The people are fed on the husks of men's cogitations, of what men have decreed as the gospel, or as necessary to salvation. The decrees of Councils, Assemblies of Ecclesiastical Bodies of every kind, are now proclaimed instead of the Atonement of Jesus, and as of equal value with the atonement. For some will allow of denial of the atonement, but not of the Truth of what Councils have decreed.

Bad as this kind of preaching is, there is another still worse. Some think and preach political doctrine as vital in the extreme. They drag Jesus down, and enthrone themselves. But the end of this class is not distant. The same has been tried by nearly all the parties of Protestantism, and frequently by the Catholic church in the days of her power. They failed, and so will these. The judgment of God rests on all such desecrators of his name.

But these things are contrasted with the things that are proclaimed. There is another kind of preaching, which is characterized by the motives employed in inducing men to except Jesus as their Savior. It is probable that this class does as much harm as any other. But the injury is of a different character. When doctrines decreed by men are preached they rarely effect the heart. They reach only the head, and change men's intellectual views. They are all heartless. There is no fire in them to arouse the heart to the love and obedience of God: but only to inflame it against one another, and kindle the fires of persecution. But this other class uses motives which soften the heart, melt the eyes to tears, and fix the soul on objects not recognized as legitimate by the apostles of Jesus Christ.

Of the motives thus used by too many preachers, I may mention those which take hold of the human affections of the soul of man, and not his spiritual. These motives relate to man's condition in this life, and lead the mind to expect that the same feelings and sentiments will be potent powers in the heavens. Belonging to this class of motives is the death of children, parents, kindred and friends. These persons are well nigh canonized, and almost made objects of worshiped adoration. Heaven is pictured to their imagination as a place where family reunions take place; where the feelings and joys of earth or to be again enjoyed. They are urged to come to Jesus, because in coming to him, they will be coming to these family reunions. Some preachers have converted (?) more persons by dead relatives than they have by a crucified Jesus! With shame and mortification be it said, The death of our dear children is made the great motive to listen to the claims of Jesus, and scarcely a child dies that it is not said that God took it to win the parent from the world. This is entering the council of the most High.

All such preaching as this is not only foolish and without warrant from the scriptures, but it borders on the blasphemous. Preachers should remember that only the revealed belongs to man.
as the apostles are the great preachers through whom the revealed has become our own, we ought to follow after their manner of preaching. Any motive that is used to induce persons to be baptized, (I will not say to become Christians, for the hearers and obeyers of such preaching rarely know what they are doing,) that is not taught in the scriptures, should be used, if used at all, with the greatest caution. We have a model before us, and we should never depart from that model. If men become church members from any other motive than those recognized by the gospel, they may be partisans, but they are not Christians. They are but wood, hay, and stubble, which will not stand either the fire of earth or the judgment day.

Preachers should be extremely careful what and how they preach. They are not authorized by either the Head of the church, or the church itself, to preach any thing but what Paul preached. If they preach otherwise they trespass their commission, and ought to be admonished, and on persistence, discharged.

The world is suffering enough from sectarians already. Let us not add to the number. Every man brought into the church in the wrong way or by doubtful means, may live and die deceived. He may imagine that his zeal for his church is zeal for Christ. He may think himself gold or precious stones, when, alas! he is but wood, hay, or stubble. Be admonished by the admonition of Paul "Let every man take heed how he builds thereon." There are Christians among the sects, and there are sectarians among Christians.

H. C.

I wish in the first place to transcribe a famous maxim of the ancient Christians, respecting the kingdom of Jesus Christ, which I hope every Christian will memorize, for it is worthy of being copied in letters of gold and hung up in the house of every Christian in the land, viz: "That the kingdom of Christ or the visible church he has established on earth is an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to convert and reform transgressors." This maxim was held by the ancient Christians and by all those bodies of Christians who dissented from the Man of Sin, the Romish sect, such as the Donatists, Paulicians, Henricians, Waldenses, Valdenses, Picards, Petrobrusians, Berengarians, Pomerines, Vondies in France, Novatians, Hussites, Wiclkifites, Lollards, and all who down to the time of the Lutheran Reformation, called the Romish sect Antichrist. They called themselves Christians, their enemies called them by all the above ugly names, after the leading men who advocated their cause. Just as we call ourselves Christians, but our enemies, like their forefathers, the Catholics, call us by the pretty names of New Lights, Arians, Unitarians, Heretics, Campbelites, Blue Lights, Immoralities and infidels, etc. For the above maxims see Mosheim, Vol. 3. p. 322. See Jones' History of the Waldenses, Vol. 1, 2. Benedict's History of the Baptists in America and other parts of the world, 1850, the first edition of which work I distributed to my fathers, subscribers in 1810, when brother stood at my father's house some eight or ten days. It is usual for the Baptists to claim all the above named people as their ancestors simply because both immerse believers only. We dispute their claims to those people for the following reasons: Thee people hold that the Bible was a suffi-
cient rule of faith and practice, just as we do, and as the modern Baptists do not hold nor teach, for they have three confessions of opinions which I have seen. This is the great fundamental and distinguishing peculiarity or platform of the kingdom of Jesus Christ. Any people who have any other rule of faith and practice than the Bible is a sect, and not the kingdom of Jesus Christ. We therefore claim the Christians of the New Testament, and the above named heretics for our ancient brethren. The modern Baptists occupy the same relation toward us—that the Catholic party did towards these heretics, they call us Campbellites, and the old Catholics called these people heretics, Waldenses, etc. The modern Baptists answer our arguments by saying all we offer Campbellism, as the old Catholic party answered all the arguments of these ancient witnesses of the truth by calling it Manicheism, Waldensianism, Wickliffism, etc. Our opponents think they have answered us, when they say Campbellism to us. That is enough, all our canons are spiked then. Our next reason for claiming these people for our ancient brethren is that the name Baptist as a sectarian name does not occur in church history before the Lutheran Reformation, nor before the beginning of the seventeenth century nor before the time when the Common Version of the Bible was made which was in 1611. Before 1700, the people who held to the sentiments of the modern Baptists were called analapists and anti-pai-do-baptists, see first vol. of Wall’s history of baptism. In 1614, near the middle of the 17th century there were some congregations in and about London who called themselves Baptists, this was sometime after the Common Version was made. The first time that we meet with the name Baptist as a denominational or sectarian name is in the beginning of the seventeenth century. The first time we meet with the name Christian is in the first century of Christianity, and three times in the New Testament, and in all church history since. The name Christian and Baptist are not the same name. Two names cannot be one thing. Two names are not one name. John and William are not the same name, nor John and William are not the same boys. If names are nothing we need not have one name for every thing, we need not distinguish one thing from another by different names. From the fact that King James’ “Pact Jury” translated it John the Baptist, to hide from the English and ignorant readers of the Bible that it was John the Immerser, they thereby furnished the Baptist sect with a sectarian name, and they now claim that they have descended from him in the same unbroken succession as the the Catholics do that they have descended from Peter, but neither of them have descended from Christ. The Baptists prefer the name Baptist to the name Christian. Just as the Catholics do the name Catholics rather the name Christian, and with no more reason. There is no more reason or Scripture for preferring the name Baptist to Christ than for preferring the name Peter, Luther, Calvin, or Wesley to Christ. The ancient christians said that infant baptism was the invention of the devil, we say so too. They said it was the key of the bottomless pit, we say so too. They said it was the work of the priest, we say so too. They held the priesthood in abhorrence, so do we the clergy. They allowed females to teach as well as men, so do we. They laughed at the different orders of the clergy, so do we. We claim succession to the Truth, and not from man, we never make any efforts to prove any other succession. The ancient christians opposed bearing arms and war in all its operations, so do we. They would not go to the camp or field, neither should we. They opposed the union of church and state, so do we. This is Pandora’s box, a three headed monster. The whole system of war, offensive and aggressive, is uncomfortable with the gospel of love and peace. They would not affirm before tribunals, like Quakers. Their whole theological creed, was they called themselves christians, believers and disciples, and claimed to be the followers of Christ and the apostles; this was their crime and heresy and this is our unpardable
sin. I defy the impudence of the devil himself to find any heresy in all these things. The doctrine of uninterrupted succession is only necessary to such sects as regulate their faith and practice by tradition, and for their use it was first invented. The Lutheran succession runs in the papal channel till the Reformation, and then in a small stream it changes its course. The Presbyterian succession is a Tsigay and is made up of all parties.

JACOB CREATH.

WITNESS OF THE SPIRIT.

Bro. Wright: Much has been spoken and written upon this important subject, and many when done, have left it veiled in more mystery than when they began. In the analysts of this scripture, there are three parts. 1st. The witness of the spirit of God. 2. The witness of our spirits. 3. The fact testified to, or to which they bear testimony.

The case to be decided before this tribunal, is, am I a child of God. Our limits will not admit of a discussion of the law of adoption, hence we pass to the application of the text at once. Certain it is, if we are children, we have this witness of the spirit.

The legitimate question is, how do we know that we are the children of God? Ans: the spirit bears witness with ours, to the fact. Yes, to the fact, not to us, or our spirits, and here is where a great part of the so-called christian world, have made their blunder, there is a vast difference between bearing witness to, and with, another; and those who teach that the spirit bears witness to us, that we are God's children, make a great mistake in applying this text, in proof. But how does it bear witness with ours that we are children? The spirit through Christ and his Apostles has testified, that certain conditions of pardon and adoption must be taught and enforced, in order to constitute us the children of God. These are Faith, Repentance, Confession and Baptism.

This is the law of adoption. The spirit itself testifies that he or she, who obeys this law of Heaven, is adopted into the great family of God, is saved. Every one can know, and does know, whether he believes that Jesus is the Christ, the Son of God or not. Every one does know whether he has repented of his sins or not. All know whether they have confessed their faith in Christ or not, and all know whether they have been buried with the Lord in baptism or not. All who answer affirmatively, have the spirit bearing witness with theirs and theirs in turn, with the spirit of God, that they are the children of God; and all who answer negatively, know they are not. The line of separation is easy, and no need of guessing at these things, hence if I should ask a disciple how he knows that he is in the family of God, the answer would be, I have done what God by his spirit has taught and commanded, and consequently upon my obedience to the law of the spirit, I am an heir of God and joint heir with Jesus Christ.

May the Lord bless and save us.

W. H. GAUNT.

A REVELATION UNREVEALED, OR THE HIDDEN MEANING OF THE WORD OF GOD.—BY THE BAPTIST MO. JOURNAL.

Total hereditary depravity is the cornerstone of the calvinistic gospel or the five points of the council of Dort, declared orthodox in 1618: and which gospel is now preached by all sectarians, and not the gospel preached by the son of God, as revealed in the four Memoirs of Matth, Mark, Luke and John. I now challenge the preachers of this mock gospel to find one of the five points of Calvinism in the four gospels, or else to lie under the malediction of Paul in Galatians, that if an angel from heaven preach another gospel, let him be anathema, or a cursed. Gal. i. 6—12. Total depravity is the backbone and spareribs of the Baptist and other sectarian gospels. It is a hydra-headed monster—has one hundred heads. Cut off one, and others will spring up
in its place. The five points of the sectarian gospels are, a certain and definite number of elect persons from all eternity before there were any persons to be elected. 2. Total depravity of these elect. 3. Special operation, special grace, secret operations of the Holy Spirit on these elect persons before faith to produce faith. 4. Christ died to save these elect persons and for none others. 5. The perseverance of these elect saints, and none others. I challenge you preachers of these dogmas to find them in the four gospels, or one gospel, or else he under the malediction at the close of the sacred volume that he that adds to the words of that book or takes from it, God will take his part out of that book, or add the plagues of it to him. The old issues between the Baptists and Methodists about grace and works are gone.—the old issues of the “subject and mode of baptism” between the Baptists and Paimoses is gone, and they, one and all, have pitched into a phantasm called Campbellism,—which means New Testament. You men who preach that there is a literal and a hidden meaning to the word of God, which none but those who are regenerated by the spirit can find out, let me ask you, if there is more than one, literal, primary meaning to the words of the Bible, may there not be three, four, five, or five hundred, or a million, and if you have only found one literal and one spiritual, or hidden meaning, have you not missed or lost all the other numberless meanings, as well as the natural men, or none-elect? If there is a literal and hidden meaning to the Bible as the Journal teaches, had we Americans not as well have the Bible in Hebrew or Greek as in English until we get this hidden meaning given to the regenerated elect, and withheld from the nonelect, and for which the nonelect are to be damned?—Are not all legislators and all persons in authority expected and required to speak plainly, that they may be understood and obeyed? Would not any legislator who would use words in a literal and hidden sense be cursed and damned by all the subjects of said law? Did not God charge Moses to write all the words of this law, very plainly? Deur. 27. Why very plainly? That men, women and children might hear them, learn them, and do them, Deur. 84.

Did not our Savior and Paul speak plainly, or did they use words literally and hiddingly—or secretly? Did Noah preach to Calvinistically regenerated men, or natural men? Did Moses and the prophets preach to regenerated or unregenerated men? Did the Jews understand Moses and the prophets? Did John the Immerse preach to Jews in a literal and hidden sense of words? Did Christ and the apostles tanalize men with such detestable hypocrisy as to use words in any other sense, than their ordinary meaning, as you teach? Did any man from Adam to the close of Revelation ever tell his Maker that he misunderstood him, that he did the literal command, but the hidden meaning he could not guess at, therefore he did not do it? Did any man ever tell his Maker in the Bible that he could not do what he told him to do,—as all you sectarian do? The true pillars of Baptist divinity are, that natural or unregenerated men, cannot understand God for he has literal and hidden senses to his word, and secondly they cannot do what God commands natural men to do. The two pillars of the Pope's temple are, that men cannot understand the mysterious Bible, and secondly, The Priests must tell the ignorant masses or apes, its meaning both literal and hidden meanings. The Papists have taken the Bible from the people's hands by keeping it in an unknown tongue, the Latin language, and the Calvinists have taken it out of the peoples heads,—by a literal and hidden sense to its words.

I was very nearly made a Deist by this abominable cast and hypocrisy. I thought it was all time lost for me to read the Bible. I thought I knew what it said literally, but that was nothing, without all these other ten thousand hidden senses, which I could never guess at. I came very near never reading the Bible again under the influence of this unhallowed and diabolical delusion—The characters and dooms of all mysteries, both Catholic and protestants are written in burning letters by the pen of infallibility. "And the wo-
man was arrayed in purple and scarlet, and adorned with gold, and precious stones, and pearls, bearing in her hand a golden cup, full of abominations and filthiness of her idolatry. And on her forehead, a name written Mystery, Babylon the great, the mother of harlots (sects) and abominations of earth. And I saw the women drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw I wondered exceedingly.” Rev. 17. 4.7. Look at the persecution of the christains by the Baptists in Va. and Ky.—what caused John to wonder? Compare this mertricious old lady, (the Catholic sect) and her daughters and their tinsel trappings, with that beautiful, heaven-born virgin in Acts 2, and who can avoid wondering? God’s revelation of himself is the drawing back of the veil or curtain which concealed him from man, not man finding out God, but God declaring or discovering himself to man, all of which plainly lies in the word revelation. A hidden revelation or meaning is an old women’s fable, a dream with her night cap on, like Leander Hall’s dream or romance. Will the Journal let his readers see this?

J. CREATH.

AN INCIDENT.

"Hast thou a thought upon thy brain, catch it while thou canst”.

Reader, I have a thought, I’ll chain it to this page, lest it flee away forever. During my travels, in this state, where all states are represented, I met an aged man, whose native state is Ohio; he is a member of the church of his father’s, viz: the Presbyterian church. In conversing with the old man, we talked of many things. The venerable B. W. Stone, and his colaborers, came in for their share of attention; and amongst other things, my venerable friend related the following:

Away back, in the dusky days of the past, when sturdy and self sacrificing men carried the gospel into new countries, and recieved their pay in spare-ribs, sausage meat, pumpkins &c. &c. John Dunlavy—of Cane Ridge notariety—left Kentucky to become the pastor of a country church in Ohio. He made his pastoral visits regularly, as all pastors should. In the discharge of duty, he found his way, one evening, just as the grey twilight was giving way to darkness, to the house of my aged friend’s father. My old friend and informant, was then a small boy, and with a brother a little older than himself, was finishing up the day’s sport, preparatory to a sound and healthy sleep when lo! they are summoned into the presence of the venerable pastor. Preparations were made for family worship; the preacher drew near the stand, on which the family Bible always lay; this he reverently opened, and read the 37 chap. of Ezekiel and commented thereupon, while all paid marked attention to his words. After disposing of Ezekiel, and the “dry bones” he then said that, he was himself a witness to a similar scene that evening. On his way to the house, he was in a narrow path, which led through a hazeldell; and here he heard the most unearthly sounds, and in the midst of the sound, the earth itself shook beneath his feet. He was sure that it was a monition from God; a precusor of some event, that must soon take place. He thought it more than probable that God intended to pour out his Spirit on that people, and do a mighty work in their midst. For weeks after, when in the pulpit he would not fail to refer to his sights and sounds, which he saw and heard in the hazeldell. His congregation believed it all of course, for those were not the times for disputing aught the preacher said; and were looking anxiously, and praying earnestly, for the outpouring, that was anticipated by Bro. Dunlavy; but it never came, and time, that great obliterator, with unweared wing, gradually swept the thought of an outpouring from their too credulous minds.

Reader, would you know what was that monition from God? What those sights and sounds? Read, and you shall know. It occurred in the killing time, my informant, and his brother, were then little boys; they had blown up,
REPLY TO BRO. PATTERSON.

NEAR INDIANAPOLIS, Sept. 7, 1866.

Bro. Wright: In the August No. of the Pioneer, Brother R. Patterson files some objections to my expose of John iii. 1—13, which appeared in the July No. I am truly pleased that bro. P. has formed so favorable an opinion of my good nature, as to conclude that I would not take offence at his strictures. It is, I am happy to say, a just conclusion; whether founded on a sight of my picture, the reading of those scribblings which seem to have rendered my name so familiar to him, or, as I would prefer to have it, from the teaching of that Charity that "thinketh no evil,"—intending nothing wrong himself, he anticipated no offence on my part—it matters not: he judged rightly, and I am rather pleased than otherwise that occasion is thus afforded me to obviate objections.

1. He objects, in the first place, to my remarks touching the authorship of the language of the 13th verse. Does he offer any testimony, facts, or even arguments, to disprove my position? Of the two former, not a syllable, and of the latter, certainly but a weak specimen, for all that he has adduced as argument might be admitted, and still it would not disprove my position. Suppose Isaiah does use the present and even the past tense of the verb, in his highly figurative and even poetic description of facts and scenes which the whole gist of the prophecy shows to be future; how does that prove that this plain prose statement must be interpreted in a similar way? Or could it be proven, (which I cannot) that the Savior meant shall be instead of is, Luke 17: 21, does it follow that I have not given the true date and authorship of this 13th verse of John iii?—!

Now it is either true or not true, that Jesus, as a man, had "ascended up to heaven" when his conversation took place. If he had not, and said he had, did he speak truly? If this is his language, spoken at that time, bro. P. can certainly find some more satisfactory solution of the enigma; and I insist upon his doing it or giving up the point. As to the phrases, "The kingdom of heaven is within [among] you." &c., &c., I never heard of any one construing them to refer to the future, formal setting up of the kingdom of grace. Bro. P. is entitled to the honor of a new discovery, if that is the meaning of those expressions. I have always been so simple minded as to believe that the kingdom of heaven, in its embryo state, was really among the Jews, in His person, at the time of the utterance. And I want better authority than bro. P. has yet given, before I change my mind on that point.

2. To his second objection I will now make a brief reply. He objects to my considering the birth of the spir-
it as a distinct fact, as distinct from that of water by the word, as that is from natural birth; but still he admits that our Lord's resurrection was a birth from the dead, and that it introduced Him, and will introduce his saints into the kingdom of glory. He will not deny, I presume, that every man must accomplish that birth—call it by whatever name you may—before he can enter that kingdom. Then where is the heresy of my exposition? I preach no heresy, my opponent himself being judge. Furthermore, he will not deny, that when we are immortalized, whether it be by the resurrection from the dead or that instantaneous change from mortality to immortality which the living saints will undergo at the coming of the Lord,—which I call, and think the Lord calls, the birth of the Spirit,—"we will be like him," and capable of literally filling the description He gives of "every one that is born of the Spirit." Then again, I ask, where is the heresy of my exposition, or the danger of accepting it?

But our brother quotes, "That which is born of the Spirit is spirit," and insists that the body cannot be born of the spirit. My dear brother, let me say in all kindness, that unless your "mortal body" is "quickened," made alive, born, or begotten, (if you prefer the term) "by His Spirit," which must "dwell in you" in this life, you never can enter into that glorious kingdom, of which I think our Lord was speaking in this connection.

But I must say a few words touching the import of the above saying of the Lord. Our brother evidently understands that saying—at least he gives it that turn here—to teach the idea that nothing but spirit can be born of the spirit. But the Lord's language when intelligibly construed involves no such absurdity. Is not the whole man, soul, body, and spirit, born of the flesh into the world? And is not the same whole man soul, body and spirit, (if he even becomes a christian) born again, of water by the word into the kingdom of grace? And will not the whole man, soul, body and spirit, be reunited, by "His spirit that dwelleth in us," and thus "born" into the kingdom of Glory?

The first, being a birth of flesh, makes us simply fleshly, or carnal men; the second being a birth of water by the word, makes us children of God; and the third being a birth of the Spirit makes us spiritual men. Thus, the whole man is born in each of these births, and is, by each of them, introduced into a new state of being. Each birth is preceded by a generation or begetting. God being our Father in the highest sense of the word in all these births, he begets us first by an earthly father according to the laws of physical generation, and we are born of the flesh by a human mother; He begets us in the second plane, by the word of truth, according to the laws of grace, or regeneration, and we are "born again" of the "word of God which by the gospel is preached" unto us; and we are begotten the third and last time, by the Spirit of adoption which as children of grace, we imbibe, and are born, or quickened, by this spirit into immortality.

Thus, it seems to me, I have fairly met and obviated every vestige of our brother's objections, so far as presented. I hope he will not fail to give us his second installment at his earliest convenience. I admire the kind, frank spirit in which he writes and hereby assure him that his good wishes are fully reciprocated, and that it will afford me great pleasure to respond to all the objections.
he may present, either to this or any other exposition of scripture which I have, or may give to the public.

The Lord bless, guide, and save us all.

B. K. SMITH.

P. S. Brother Hand's discourse on the New Birth in this No. of the Pioneer has some excellent thoughts in it, but is at fault, as I honestly think, in his exegesis of the passage—especially of the 8th verse.

R. K. S.

WHO WILL DO LIKEWISE?

Our beloved brother, Joseph F. Davis, has within the last month obtained 118 subscribers for the Pioneer. He is going to continue his labors for its circulation. He is much encouraged by the success he has had, and thinks he will be able to add many more to our list during the next month. We appreciate his kindness to us, very much, and ask, who will do likewise? There are many brethren who could make it pay themselves and us too by devoting a month at least in canvassing for the Pioneer. Our terms to agents are liberal and generous. We would like to have several in the field. The Pioneer is giving satisfaction as far as it has circulated. Its prospects are now decidedly better than they have ever been. We have labored long and patiently, and at great sacrifice to obtain a circulation, and we are happy to say to the friends who have stood by us so long, that at no time since we began its publication, have our prospects been so favorable as at present.

I long to be able to issue sixteen pages of its present size and form, stitched and covered, every week. But it will require a large circulation to do this, Our experience in the past, admonishes us not to venture upon uncertainties. Give us a dozen agents like Bro. Davis, to canvass Mo., and the next volume can be issued Weekly. Now is the time for agents to work. Let them attend the Fall meeting of the brethren, and success will attend every effort they make. Subscribers are obtained not so much by long speeches from the pulpit in favor of the paper, as by going directly to the brethren, and presenting the matter personally to them. Do as Bro. Davis did at St. Joseph, go to their dwelling houses, and work shops, and wherever you can find them, even to the high ways and the hedges, and compel them to come to the support of the Pioneer, that it may be published Weekly.

D. T. W.

LETTER FROM C. S. REEVES.

MONTGOMERY, Ala., Aug., 17th, 1866.

Bro. D. T. Wright—Dear Sir:—Your kind Epistle has been received, thank you—also, the July No. of the Pioneer, which contains more matters of general, and particular, interest than I have seen in the same amount of printed matter, in years. The Lord reward you, my Bro., and grant that your "Pioneer" may yet become "the power of God to Salvation" to many thousands who have never yielded obedience to the Gospel of our salvation.

The article under the heading, "Misunderstandings," from the pen of Bro. C. R., of Leavenworth, Kansas, is just exactly the thing we need in this country. Who is Bro. C. R.? Wonder if he could not be induced to continue the same subject through the columns of the Pioneer?—I would respectfully suggest, as the next item for his consideration, The difference between what the people call "getting Religion" and what the New Testament calls, "gladly receiving the word." Next Item,—Tell us the difference between "The body of Christ" and the branches of his body, or whether all congregations of christians all over the earth, make up the one body, or is each congregation of Disciples meeting at different places for worship "the church of Christ."—These two items discussed at length—let Bro. C. R. then be so good as to give us his view or rather the Scripture Teaching on the subject of Co-operation of
Christians. Judging from the clear light in which he views our misunderstandings; I doubt not but what he will give us something better and less contracted on this, just now, hackneyed subject, than we have yet seen; the fears of such men as good bro. Cash of Jackson, Miss. to the contrary notwithstanding, (see "Gospel Advocate" Aug. 9th.) Ah! dear brethren, If I read right, "Ye are the body of Christ, and members in particular?" "One body, one Spirit, even as ye, are called in one hope of your calling." All christians are members of that one body. Whether they reside in Missouri, New York, Virginia, Alabama, Jerusalem or Jericho. As in the natural body there can be no health, without a free communication and co-operation, so, also, with the body of Christ, which "is the pillar and ground of the truth." Oh! that I could see the brethren lay aside these little ideas, and adopt bigger ones; then might we hope for a speedy conversion of the world to the Gospel of God's dear Son.

The idea that State lines or the mere mean-derings of a river, should cause a christian to give an extra twist to his purse, or knot to the string of his pocket book, when called upon to contribute his mite for the spread of the gospel, is simply absurd, and not taught in God's book.—If the noble little band of self-sacrificing brethren in this State could be helped a little just now, never was there a time when more good could have been accomplished.

Yesterday, two of the other side dined with us, and in answer to a question put to them by mother, whether they would receive any members of the Christian church without "immersion, said they "would not, though they believed" there were thousands among them who are as good and pious as any are."

Good enough to geto Heaven, but not enough to enjoy the immunities and privileges of the Baptist congregation of which these two brethren are members! at least, I can draw no other deduction from the remarks made. Can you, Brother Wright?

I heard several relate "their experience." The question was asked by a good old brother, "what led them first to see themselves sinners?" The answer was, "the preaching of the Gospel." The question was also put, "do you believe in Christ with your whole heart?" with many similar ones. It was then asked, "what say you, brethren, shall we receive these persons as proper subjects for baptism, and when baptized entitled to all the privileges of the church?" They, of course, were re-

THE LEAVEN IS WORKING.

We make the following extract from a private letter. Though the letter was written for our eye and not for publication. Still knowing that sister Eastin never writes nonsense or anything she would be ashamed of, we take the liberty to publish a part of this letter, as the items are of general interest:

SIBNEY, IowA, Sept. 15, 1866.

Dear Bro. Wright: The Association of the Baptist church met in this village last week. There seems to be two parties with then, one of which was designated, by one of their own members to me, as a clique, designing to, "Lord over God's heritage," and prescribe every one, charging them with heresy, who dare to say they should take the Bible alone as their only rule of faith and practice. Two of their preachers were not invited to speak in their stand, for no other offence that I am aware of, and that they think all immersed believers should be united. The two to whom I have alluded and several others, sojourned with us a short time during their stay, and on the subject of a union between Baptists and Disciples of Christ, one of them remarked, "the leaven is working," the day has arrived when people are too intelligent to be bound by sectarianism. All expressed a desire that we should be united. During one of their sessions, a report was read from a "sister church," stating that a number of their members refused to meet with them. The question was asked, "what shall be done with them, brethren?" The reply was, "have they no rules of decorum?" whereupon one of the heretical brethren said, "try them by the 18th chapter of Matthew, that is sufficient." So you will perceive that war is brewing in Israel's camp. I hope it may be waged until all who are in opposition to "the union" will lay down their arms and say it is enough.— Let us rally around the Word of God.
S. F. E.

S. F. E.

We had a very pleasant meeting. Brother Sappington, whom I have long known and dearly loved in the Lord, co-operated earnestly in prayers and exhortations, and the people came in crowds. I think much good was done beyond the immediate results, in the way of sowing seed for future harvest.

We have lately had a visit in this section from our veteran and venerable brother, T. M. Allen, whose praise is in all the churches, whose suavity, earnestness, ability, soundness in the faith, and long and faithful service are appreciated. He was with us at Sedalia ten or twelve days, commencing Saturday evening before the fourth Lord's day in July. He preached ably and zealously. The additions by confession and baptism were only four, but much good seed was sown. The good accomplished in a meeting is not measured by the number of immersions. Brother Allen also visited Dresden and remained about the same length of time as at Sedalia, though the meeting was interrupted by his having an attack of intermittent fever. There were seven immersions at Dresden.

Yo brother in Christ,
GEO. W. LONGAN.

REPORTS FROM THE BRETHREN.

DRESDEN, Mo., August 30, '66.

Dear Bro. Wright: It has been a long time since I have given any report of my labors in the gospel field. I have not, however, been idle. Besides my regular engagements with churches, I have aided in a number of protracted meetings, and though there has been no remarkable success, yet enough was accomplished to encourage me to toil on in the great work.

I spent five days, including the first Lord's day in June, with the church at Laramie, Cooper county, and had five additions—four by immersion and one from the Baptists. We have some noble brethren and sisters there—men and women who love the Lord, and care little about the politics and policies of the world. They have engaged Brother Donan to preach for them.

The second Lord's day in July I was with Brother Randall at Fayetteville, Johnson county. Here besides Brother Randall who resides in the village, we had the co-operation of Brother Stewart, formerly of Harrison county, and our tried and faithful Brother McHatton of Lafayette county. The number of additions, I think, was nineteen.

The first Lord's day in this month (August) I was at Brownsville in Saline county. Brother Randall, now the stated preacher for the congregation, and Brother Laughlin, long a resident of the place, were both present, and contributed to the interest of the meeting. I was compelled, however, by considerations of a business character to leave on Monday, and the meeting closed with two additions only.

The third and fourth Lord's days in this month I was with Bro. Sappington at Gist school house in Moniteau county. With the exception of two days, I preached twice every day for nine days. The additions were twenty-two—two of them from the Baptists. We had a very pleasant meeting. Brother Sappington, whom I have long known and dearly loved in the Lord, co-operated earnestly in prayers and exhortations, and the people came in crowds. I think much good was done beyond the immediate results, in the way of sowing seed for future harvest.

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Your brother in Christ,
GEO. W. LONGAN.

FORT PLAIN, Warren Co., Iowa, Aug. 22nd, 1866.

D. T. Wright—My Dear Brother: We had a very interesting meeting last Lord's day, Bro. Roach preached, one immersed. The church is in a prospering condition. Arrangements are being made to have a protracted meeting here, at which we expect to have Bro. Roach, Bro. Polly and perhaps others. Our State meeting commences in Des Moines City to day.

Your Brother, THORNTON MYERS


Bro. Wright—Dear Sir: Brethren Bush and Kieth began a meeting at Middle grove in this (Monroe) county on Saturday before the fifth Lord's day in last month, and continued over the first Lord's day in this month, which resulted in forty two accessions to the army of the faithful in Christ mostly from the world. Falling in with these brethren on Thursday following its commencement, we continued with them to its close. A more interesting meeting, perhaps we never attended. We have a warm hearted set of brethren at this point. They are kind courteous and hos-
REV. W. M. FEATHERSTON.

Near BOONSBORO, Mo. Sept. 10th, 1866.

D. T. WRIGHT—Dear Bro: I have been so much engaged in building a house to live in, and preaching on Saturdays and Sundays, that I have not had time to scribble you a line. I commenced last March preaching every Saturday and Sunday, by the authority of Christ alone. I have every reason to be thankful. Some thirty-four have confessed the Lord since I wrote you last.

WM. M. BURTON.

LINCOLN Co., Mo., Sept. 6, 1866.

DEAR BRO. WRIGHT: I have just closed a meeting of eighteen days at Miller's Landing, in Franklin county, Missouri, resulting in one hundred and eleven additions to the church of Christ. Ninety by conversion and baptism, and the remainder from the sects. To the Lord be all the glory!

Brother Charles Drennan, of Leesburg, helped me in giving the meeting a start, and our young Brother J. W. Mountjoy, of Kentucky, came during the last week, and rendered valuable assistance with his commendable talent and zeal.

Fraternally,

D. M. GRANDFIEld.
REPORTS FROM THE BRETHREN.

MOORESVILLE, Mo. Sept. 12, 1866.

Bro. Wright: I commenced a meeting at Mooreville, on Saturday evening before the 4th Lord's day in Aug., which continued until Wednesday the 5th inst., resulting in calling together quite a number of brethren who had been scattered from the fold, 37 were made to confess their faith in Christ, 36 of them were obedient to that faith in Christian immersion, immersion deferred because of illness, 4 reclaimed, and 1 from the Baptists. May the Lord bless you, Bro. Wright, in your labors of love.

LEVI HALL.

CHURCH AT MOORESVILLE.

According to previous notice, there was a meeting (on Saturday, Sept. the 18th.) for the purpose of organizing a Church. A few appropriate remarks were delivered by Bro. Gaunt, after which Bro. R. Glazier was called to the chair.

The meeting being called to order, we proceeded at once to the selection of Officers, which resulted in the election of Bro. R. Glazier only for Elder, and Brothers N. Matson and J. Gregg for Deacons.

The other officers will not be chosen until those desiring a connection with the Mooreville Organization are at liberty to take part in their selection.

R. A. SPEARS, Sec.

MONTEREY, Nebraska. Aug. 21, 1866.

Brother Wright: I have just closed a meeting of eight days at this place, resulting in twelve additions, five by confession and immersion and seven restored. To God be all the praise, Your brother in Christ,

R. C. BARROW.

GLEEN CASTLE, Mo. Aug. 23, 1866.

Bro. Wright: Bro. John A. Smith recently closed a three days meeting with the Liberty congregation, resulting in 8 additions, five of which were by confession and baptism. Brother Smith is preaching for this congregation this year. The brethren are much encouraged and all are striving to do their duty.

We thank the Lord for his visitation of love to us, and hope and pray the good work may continue to go on. At a recent meeting here Bro. Smith took the confession of an elderly lady, the wife of a Universalist preacher, but her husband opposed her immersion, and challenged brother Smith for a debate on the "final holiness and happiness of all mankind."

It is expected the debate will come off near the 18th of October. May truth and right prevail. The Lord bless you, Bro. Wright, in your labors of love.

LEVI HALL.

LINCOLN Co., Mo., Sept. 6, 1866.

Dear Bro. Wright: Enclosed please find $10 for the Pioneer, as follows:

If the enclosed report is too long, throw it aside. I have seen so much in the Review, (not the Pioneer,) about condensed reports, that I almost fear to say a word about a good meeting. I am almost worn out, having been out five weeks preaching incessantly day and night, resulting in one hundred and forty additions. Others may say what they please about my humble efforts; I simply state the facts and sign my name. I will raise more money and subscribers for you soon at Miller's Landing. I was too nearly worn out to do much in that way. Twelve additions the last day we spent at the meeting, and one at the water. Catholics, Presbyterians, Methodists and Baptists, united at this meeting. The South side of the Missouri river seems to be destitute of preachers. I hope some good brother will not bounce me for this remark! Of course, the most of these sects came in as all other sinners—by confession and baptism.

Love to your dear family, and accept your share.

In the good hope,

D. M. GRANDFIELD.
bro. Munnell to act as Cor. Sec., for the current year, and no doubt a great work will be done. Among the preachers attending, I notice the following formerly of Missouri: M. E. Lard, John W. McGarvey, E. R. Childers, and A. Knight. Wishing you health and happiness, I am as ever Your brother in Christ,

THOS. P. HALEY.


BRO. WRIGHT:—Dear Sir: Bro. John Callerman commenced a meeting at Gillean, Mo., on Saturday before the 2nd Lord's day in this month. I joined him on Monday after, and we continued the meeting until Wednesday P. M., 5 persons were obedient to the Gospel. We have a fine congregation at Gillean. They furnished me a good list for the Pioneer.

Yours in hope—J. F. DAVIS.

COLUMBIA, Maury county, Tenn., Sept. 16, 1866.

BRO. WRIGHT: I have intended to write a brief of my sojourn in Texas during the war. Suffice it to say that while there I witnessed about two hundred confessions, among them was a son of William Geer, formerly of Trenton, Missouri. He often spoke of you. I do not know his post-office, unless it is Clarksville, Red River county, Texas.

In this county during August we had over one hundred and fifty additions. People seem anxious to hear and obey. I expect to visit my old home, Chillicothe, soon. The Pioneer is a welcome visitor to us, fraught with excellent reading matter. Brother Smith's view is singular, though old, and we thought never would have been revived. Brother Hand's discourse is a sufficient answer to it.

Can you not be at our meeting in Franklin, October 9th? Yours Fraternally,

JOHN A. SIDENER.

NEAR BOONESBORO, Mo., Aug. 25, 1866.

D. T. WRIGHT:—Dear Bro: I visited the Big Spring Church last Monday where brethren, John McCune and John O. White were conducting a protracted meeting. Up to Wednesday evening there had been twelve additions. The meeting was still going on when I left.

THOMAS CAMPBELL.

STURGEON, Mo., Sept. 17th, 1866.

BRO. D. T. WRIGHT:—Dear Sir: On the 8th inst. I closed a meeting of eight days, at a point in Audrain County, 7 miles north of Sturgeon, which resulted in 28 additions to the good cause. I also organized a congregation at that place of 36 members, called the Church of Christ meeting at Macedonia. Our views were unknown in that community, some of the people having never heard one of our brethren preach. I hope by the help of the Lord to build up a prosperous congregation there. Enclosed you will find $8. Please forward the Pioneer to the following...

May the Lord bless you and family and crown your labors with great success is the sincere prayer of your humble brother in Christ,

Truly yours STEPHEN J. BUSH.

MEXICO, Mo., Sept. 5th, 1866.

DEAR BRO. WRIGHT: I was present most of the time during an eight days meeting at Union in Monroe co., which ended on the 12th of last month, with 22 confessions. Bros. A. Wilson, William Featherston and a young bro. Keith of Ky. University all participated in preaching. On Saturday 18th ult. accompanied by bro. Featherston, I went to Liberty in Callaway county, one of my regular preaching points, where we remained till Wednesday following. Bro. Featherston did nearly all the preaching. There were 16 confessions.

On the following Saturday, bro. Wilson, and I commenced a meeting of 4 days in Pike Co. As I preach there regularly I acted as a mere "striker" for bro. W. There were 4 immersions and much good done otherwise.

Affectionately your Brother.

W. J. MASON.

Bro. Jas. R. Scott, of Carter's Station, Ten. under date of Sept. 14, 1866, reports 3 additions by confession and baptism at Cherokee on the 3rd. Lord's day in June, under the labors of G. W. Barker and himself. Also three additions at the Crab Orchard on the 4th Lord's day in July, preaching brethren present, T. J. Wright, J. W. Hartsell and himself. Bro. Scott says:

"I have been laboring in the word for some four or five months, and have witnessed over one hundred accessions to the number of the faithful. During this month, I have witnessed 23 additions, 19 at Turkey town, and 4 at Limestone Cove, all in this county, and the prospect is brightening every day."

Personal. Bro. Clayton Keith, a student of Kentucky University, made us a visit about the first of this month, and preached for us nearly a week. Bro. Keith was born and grew up in this city, obeyed the gospel here
under the preaching of Bro. B. H. Smith, and
from here started to Ky. University in the
Spring of 1864. He is now about 20 years
old, and a young man of as much promise as
any we remember to have met with. May the
Lord spare him long and make him a blessing
to thousands in turning them to Christ. We
make the following extract from a private
letter written since he left here:

"Sturgeon, Mo., Sept. 17, 1866.
Bro. Wright: I have been preaching
ever since I left Chillicothe. We commenced
our meeting in Sturgeon yesterday. I was
called upon to deliver the Dedicatory sermon,
Brothers Berry and Bush were present. Bro.
Featherston is expected this evening. There
were four confessions yesterday. All anticipate
a glorious meeting. I wish you could be
with us here. Your bro.

J. CLAYTON KEITH."

Bro, Alford Wilson of Paris, Mo, recently
spent a few days in this city, including the
second Lord's day in this month.

He delivered a series of interesting discourses. Bro. Wilson is one of the Pioneers
preachers of Mo. and is deservedly held
in high esteem among the brethren where he
is known for his work's sake. We enjoyed his
company and preaching very much.

Christian University, Canton. Mo.

The next annual session of this Institution
will commence on the 17th of September and
continue nine months.

This Institution claims the fostering care
and support of the Christian Brotherhood,
and is declared by resolution of the State
Meeting of Missouri.

In consequence of our civil commotion,
nothing has been done for the past four years,
but all obstacles being removed, it is now pro-
gressed to put it on the basis designed by its
benevolent founders. It is the purpose to make
this Institution rank with the best our coun-
try affords, and it only needs active and united
efforts to secure this end.

The University building is undergoing thor-
ough repair, and every facility will be afforded
students in the prosecution of their studies.

Our present efforts, however humble, are
intended for the future, and we solicit aid and
patronage. A good school in our own State
is a desideratum, and by the help of the Lord
we will prosecute this enterprise until it shall
stand forth as a bright light in the literary fir-
ament.

Experienced teachers will be employed du-
dring the coming session.

Canton, Mo., September 5, 1866.

Bethany College.

The 26th session of Bethany College will
commence on the last Monday (25th) of Sep-
tember, 1866. We are gratified to announce
that the chair of Physical Science will be occu-
pied by Dr. J. T. Barclay, so long our Mis-
ionary to Jerusalem. He has been long de-
voted to these studies, and will bring a rare
aptness and knowledge to the labors of the chair.

Dr. Richardson will labor with us as
Lecturer in the Biblical Institute; Prof. C.
Loos continues at the head of the school of
Languages; and all the other schools will be
ably and efficiently conducted. We give the
public full assurance of the most satisfactory
arrangements and provisions for a thorough
course of instruction. For particulars, send
for a catalogue.

W. K. PENDLETON, Pres't.

Obituary Notices.

After preaching at Boonsboro, on the 3d
Lord's day in July, I called that evening to see
Miss Eglivette Hendrick, a young lady of my
acquaintance, who was about to die with
cancer near her breast. She was a girl of in-
telligence. The good old mother conducted me
to her room. The daughter reached the cold,
pale hand with a smile, and said "I am glad to
see you." After a few words her eyes be-
came suffused in tears; she laid her handker-
cloth over her face; I asked her what was the
matter, and she answered "I am not pre-
pared to die." She confessed the Lord and
was immersed the next evening. There was
a vast crowd to witness the solemn scene.

Mr. Bryant Rice, living in the vicinity of
Boonsboro, had been sick for some months,
extended for me to preach at his house, which
I did. He confessed the Lord; preparation
was made and I immersed him in his own
yard, in the presence of many persons. He
died in a few days, in hope of eternal life. He
left several children and many friends to
mourn his loss. Died Aug. 23, aged 63 years.

W. M. B.

CALLING THINGS BY THEIR RIGHT NAME.

We have received an article under the above
heading. It is a universal rule with editors,
both religious and secular, to publish no com-
munication unless the editor knows who the
author of the piece is. We will publish the
above article provided the author will give us
his name.
ACTS OF APOSTLES.

LECTURE VII.

The law of pardon has been declared by Peter, as the Holy Spirit gave him utterance. The promise of the Holy Spirit, said he, is to you, and your children, and to all that are afar off, as many as the Lord our God shall call. The world cannot receive the Holy Spirit, but those who become sons of God by adoption, in the manner taught on Pentecost by Peter, receive it, whereby they cry, Abba, Father. The Holy Spirit is given to men after they hear the word of truth, the gospel of salvation. In Christ they are sealed with the Holy Spirit of promise after they believe. Circumcision was the seal of sonship in the old covenant. The Holy spirit, and not baptism is the antitype in the new covenant. Peter declared the promise to be “to you, and to your children, and to all that are afar off.” All infants are children, but all children are not infants. The promise of the Holy Spirit is made on condition of repentance and immersion, children can comply with the terms, infants cannot. Therefore the promise of the Holy Spirit is not to infants.

With many other words did he testify and exhort, saying, save yourselves from this untoward generation. After telling them what the Lord had done, he tells them what they are to do. Jesus having died for them and risen again, laid them under obligations to obey him from which there is no release. “He died for all, that they who live, should not hence live unto themselves, but unto him who died for them and rose again.” If after all that God has done for the sinner, he cannot obey until something more is done, how then can he be guilty of disobedience? When Peter’s hearers asked him what they should do, he did not say to them, “you can do nothing.” On the contrary he told them what to do, and exhorted them to obey, that they might save themselves. Men are saved by the gospel, saved by one another, save themselves, and the Lord saves. All these agencies and instrumentalities are employed in the salvation of every one that is saved. God loved the world, the Savior died for it, the Holy Spirit has communicated the love of salvation, God has confirmed it by miracles, the church preaches the truth as it is in Jesus to the sinner, and notwithstanding all these things, if he does not obey the gospel he will be lost forever.

Then they that gladly received his word, were immersed: and the same day there were added to them about three thousand souls. In the heading of this chapter in some copies of the Bible, it
is said that, “Peter baptizeth a great number that were converted.” How any one can intimate that Peter alone did the immersing of the three thousand is more than can be easily accounted for. The other apostles had the same authority for immersing that Peter had. There being twelve apostles, and three thousand persons to be immersed, there would be only two hundred and fifty for each of them to immerse. This could be done in the same number of minutes, or four hours and ten minutes. Peter’s sermon began about 9 o’clock in the morning; allowing it to have concluded at noon, the work of immersing would have been finished by a little after four o’clock in the afternoon. None but those who gladly received his word were immersed. Doubtless none others are qualified, but those who gladly receive the word. There is not an intimation that any were immersed who did not receive the word. If the converts understood Peter to mean infants, when he said, the promise is to your children, how natural would it have been for them to bring them to the apostles for baptism. None were baptized but those who gladly received his word.

“And they continued steadfastly in the apostles, doctrine and fellowship, and in breaking of bread and in prayers.” Such is a brief summary of the conduct of the converts to Christ. They continued steadfastly in the apostles doctrine. From this we may learn that their conversion was not a mere impulse. They were attentive to the teaching which related to the induction of men into the kingdom of Christ. There is no intimation of their growing weary of hearing about him on whom they now depended for a knowledge of all their duties and privileges. They understood the gospel to be God’s power to save them, now that they were believers. They delighted to have their memories refreshed by its repetition. The apostles no doubt obeyed the command of the Lord in teaching these disciples to do all things that he had commanded them. Among these lessons was one to make disciples, to their converts was entrusted by the apostles, the preaching of the gospel to the world. The perpetuation of the authority of Christ in the world is thus provided for until he shall come again. The disciples become partners with the apostles in this most important and honorable work. When the persecution that arose after the death of Stephen, scattered the disciples, except the apostles, we are informed that those who were scattered, went every where, preaching the word. They were qualified for preaching the word, having given heed to the doctrine of the apostles. It would never have been approvingly recorded of them that they went preaching, if they had preached any thing else than the word, the apostles doctrine. It is the doctrine of the apostles, communicated by them as the Holy Spirit gave them utterance, that the Lord has ordained as the means of converting men to himself. His law is perfect converting the soul. It is declared by Paul, to be according to God’s eternal purpose that his manifold wisdom should be made known through the church. Eph. 3. 10, 11. The Thessalonians are commended for sounding forth the word of the Lord, in Macedonia and Achaia. In this labor and its reward all the members share. They all speak the same things, and all walk by the same rule. The means of this blessed unanimity is the doctrine of the apostles, as communicated to them by the Holy Spirit. They gave attention to the fellowship.
This doubtless embraced the impartation of their goods, monies, and effects to the support of those who needed assistance. They had all things common. None of them claimed that aught of the things he possessed was his own. The appropriation of his means for the support of the brethren, does not seem to have been regarded as almsgiving. No one regards it as a beneficent act when one member of a business firm divides the profits of trade and gives his partners their respective shares. All that Christians have and all that they are as Christians, belong to the body. They belong to one another, and to Christ, and Christ belongs to them. Receiving from the apostles such instruction as they did, they sold their possessions and goods, and parted them among all, as anyone had need. This illustrates the liberality that should characterize Christians. The amount to be given is limited only by the amount needed, or by the amount the giver possess. In the case of the church at Jerusalem, all that they possessed was insufficient to meet the necessities of the circumstances. Hence, Paul is found years afterwards, collecting money for the relief of the poor saints at Jerusalem.

Neglect to imitate the mother and model church in Jerusalem, has filled the world with rival and contending sects and parties. Those who claim to be restoring primitive, original, Christianity are almost as remote from it on the subject of the fellowship, as are the Tunkers and Friends. Thousands of them are able singly to support a preacher of the gospel out of his profits, that give grudgingly one dollar for the cause when he should give a hundred. Hundreds are able alone to build a college, that never gave a thousand dollars in their lives for the cause of Christ, and humanity. Many such men regard an appeal made to them for money for the cause, as an attempt to make them a party to their own robbery. They take several political and literary papers, and ask if the Millennial Harbinger is still published, if the Review has gone down, and if the brotherhood have any notion of starting any other college besides Bethany. They are in fear, so they say, that the cause is about ruined by Missionary Societies and politics!

In Germany there is a little band of people that are called Moravians or Hennhutters, that is God fearers, who number 20,000, and contribute annually about $300,000 for the support of foreign missions. We who live in a much more highly favored country, and number 500,000, did we give at the same rate only, would pay annually the sum of $7,500,000. Where is our fellowship with the Father, who gave His dearly beloved Son to die for us; and with the Son, who became so poor that he had no not where to lay his head, that we through his poverty might be rich? Alas! our covetousness hides from us the blessedness of giving. We practically deny the Lord's ownership in our houses and lands, and our government bonds are in danger of becoming bonds of iniquity. Covetousness is the anti-type of idolatry. The Jews were carried away captive 70 years for it.

Breaking bread. This was observed on the first day of the week by the apostolic churches. Such is the united testimony of ecclesiastical historians. It was done with thanksgiving, hence called the eucharist. The Lord had said, "Do this." He commanded it, and made obedience to all his commandments a test of love to him. The man or church that neglects this precept lacks love for Christ. The object for
which it is to be observed is clearly stated by the Saviour to be, "In remembrance of me." In its observance let all other objects of affection be forgotten for the time. One more worthy of our love than father, mother, husband, wife, brother and sister, or child is to be remembered and worshipped.

The converts of Pentecost were instant in prayer. As they heard more of the history of Jesus they would learn that he often prayed. Sometimes he was engaged all night in prayer alone. At Lazarus' grave he prayed. In dark and sad Gethsemane he prayed; on the cross he prayed. His mighty deeds and gracious words were blended with prayer. Oh if he who was holy, harmless undefiled, and separate from sinners prayed, then should we pray, who were unholy, guilty, defiled, and sinners before God. "Lord may we ever keep in view, the patterns thou hast given, and never forsake the blessed road, which leads us safe to heaven." J. M. HENRY.

"Neither let us tempt Christ as some of them also tempted and were destroyed by serpents."—I Cor. x. 9. Num. xxi. 4—6.

In looking back at this reference, we find the Jews becoming weary in their journeying from Egypt through the wilderness to the land of Canaan, and that they complained against God and against Moses for having brought them from the land of Egypt into a wilderness where there was no bread, and where there was no water. They were thirsty and their soul loathed the light bread—the manna which God had given them.

This conduct of theirs is called by the apostle tempting God, and the Corinthians are admonished not to thus tempt Christ. Evidently there was danger of them doing so, if some of them had not already done so, else the apostle would not have thus admonished them.

We learn from this how we also may tempt Christ, for what was true of them may also be true of us, if they could tempt Christ by complaining so may we, and the warning may be as applicable to us as to them. It is at a risk indeed that any Christian complains of his lot. It is dangerous to do so. There is no more demanded of us than we are able to perform. And as to difficulties that may and do arise in the way, we should remember whom we serve, and go on without complaining, for he has said, "my grace is sufficient for thee," and "I will never leave thee nor forsake thee."

I believe that no good man ever complained of what the Lord required him to do, he never attempted a contrast with his former and present condition, to show in any way, even in the least, that he was looser by working in the Spiritual rather than the secular interest. Their toils and labors, heavy indeed, were often referred to, but never with reference to their former condition. They never intimated that they could live thus and so, and serve God equally as well, and avoid all or any of their toils and sufferings whether from lack of pecuniary means, or from opposition in the church or out of it. Neither do I remember of any one ever complaining that he either had to do more, or did do more than some body else. These complainers belong to modern times, their names are not enrolled among the heroes of faith, nor the examples of righteous and faithful men and women.

When the labors, afflictions, and sufferings of the righteous are referred to, it is always to stimulate and encourage and not to discourage; it is with refer-
ence to the glory it wrought in them. We have, it is to be feared, in many congregations, brethren and sisters, who are weary in their journey under Christ, to the heavenly Canaan. They are tired of going to meeting, and think they can stay at home on Lord’s day and read their Bible and serve God just as well as to meet with the brethren. Now this is a serious mistake. No one can with such an excuse absent himself from the assembly of the saints with impunity. God has not commanded us to stay at home and read the Bible when the brethren assemble for worship, but on the contrary, he has positively commanded that we shall meet with them. “Forsake not the assembling of yourselves together as the manner of same is.” God commands us to go meeting, to assemble ourselves together, and exhort one another, and we can substitute no other duty in its place without, like ancient Israel, in our hearts, finding fault with the divine arrangement, and thus tempt Christ.

Others are tired and too sleepy to attend the prayer meetings, and no doubt had they lived in Jerusalem when the apostle Peter was imprisoned, they would have been absent from that memorable prayer meeting in answer to the prayers of which the Lord delivered the apostle out of prison, and permitted him to gladden their hearts by joining them in their meeting before it closed. The same Lord, who heard their prayers, is also ready to hear our prayers in this the nineteenth century, and he is just as near the faithful now, who pray to him, as he was to the members of that prayer meeting. These weary ones, it is observed, frequently attend meetings of a secular and amusing nature, such as belong to their former or Egyptian state, evincing a wishful remembrance of the fat things there! Too much like weary Israel!

Others are tired of so much trouble and expense in keeping up the meetings, and they stay at home and argue there is no necessity of meeting so often, that is on every Lord’s day. The first day of the week was the time the early Christians met together to break bread, and to find fault with this, is to complain against God, for the arrangement was made under the instruction and personal superintendence of the apostles, who taught and instituted nothing but what the spirit directed, and the arrangement is not man’s but God’s. If there be any day of the week, when the Lord’s presence and favor is more specially with his people, than another, it is the first day of the week, commonly called the Lord’s day. On this day the exiled apostle, the beloved John, was in the spirit, and saw and heard the wonderful things related in the Apocalypse. It is the day of the week on which our blessed Redeemer arose from the grave and brought life and immortality to light, on this day he appeared to his disconsolate disciples and revived their hope. On this day, he instituted his church, of which we should all be faithful members. It is a day that should be sacred and hallowed in the hearts of all Christians. What else dare we think of doing on this day, but worshipping God. The desire for something else, is too much like ancient Israel’s loathing the manna God had given them, and longing for the good things of Egypt again!

And as to the expense, what have we property for, but to advance the cause of Christ? All we have, belongs to the Lord, and he allows us the use of it only for a limited time. He will then transfer it into the hands of others! It is the last complaint that we should ever
AUTOBIOGRAPHY OF ELD. JACOB CREATH.

The meeting. Christ who was rich, did not think it cost too much, to become poor that we might be rich. God did not think it cost too much, when he so loved us to give his only begotten son to die for us. There was nothing in all the possessions of the Almighty, even to the life of his only begotten son, that cost too much to give for us. Look at the son of God bathed in sweat, and tears, and blood, for man, and say then, does it cost too much to keep up the meetings? No, let it never be said among the saints that it costs too much.

Some complain of the coldness of brethren, the want of friendship, zeal and animation, and that they cannot enjoy themselves, and, therefore, don't feel like going to meeting; and many similar complaints are made, all showing a weakness in the work, and a disposition to complain as ancient Israel did.

Preachers, too, occasionally become weary, and think they are not appreciated, and complain that they are not sufficiently renumerated: Now and then you may hear one say, how much he can make at something else! Like ancient Israel thought and said, how they could have labored and lived in a land flowing with milk and honey, instead of suffering and perishing in a barren land for want of bread and water. Now if we are to receive the full reward here, what can we look for when the Lord comes to reward us according to our works? Do we expect double pay? if not why complain then, that we are not paid now? If the brethren forget us, the Lord will not forget us, for we are expressly told, that he is not unmindful to forget our works of faith and labors of love. Why then complain, and thus tempt Christ? "I speak as to wise men, judge you what I say." D. T. W.

It is believed by many persons that Elder Jeremiah Vardeman did not die as exactly between the Calvanistic Baptists and the Christians as he promised or expected to die. It is thought that he died much nearer the former than the latter, as his conduct at the Elkhorn Association in August, 1830, and his sermons prove. The resolutions that he had passed at the Elkhorn Association in 1827, at David's Fork church, and the part he acted. I published in a narrative in 1830, and as this narrative was not controverted at the time it was published, I am bold to affirm that it cannot be successfully controverted now after a lapse of thirty-five years. This narrative I have recently re-published in the memoirs of my uncle, Jacob Creath, Sr., who was the defender of the Bible alone on that memorable occasion, and Elder Vardeman was one of the defenders of the creed party at Silas' meeting house, Harrison Co., Kentucky, 1830.

To this narrative I refer the reader for the part that Elder Vardeman acted in that drama. I have that narrative bound in the first volume of the first series of the Harbinger. I shall say something of the principle involved in that celebrated battle between the Bible, alone, and the creeds; between the rights of individual churches and the kingdoms of Baptist clergymen. The principle involved in that contest is the same principle that is now involved between missionary societies and individual churches. Principles never die—they are immortal. Missionary societies are to churches what creeds are to the Bible: the former supersede the churches, practically, as the latter doe the Bible, practically, not professedly in either case. All the sophisms that are now used for the missionary societies were then used for associations and creeds. The principles are the same, only the actors have changed sides on the stage. I have dis-
cussed this matter more extensively in
the Christian Pioneer for 1863-4-5, to
which work I refer the reader. The
creeds had nearly rendered the Bible
useless previously to the commencement
of the Calvinistic Baptists in 1823, as
the traditions of the Jews had done the
old Testament, and many persons know
who can recollect previously to 1823.
The Baptist Associations which are the
most democratic sect in Christendom,
destroyed or swallowed up the rights
of churches, as was proved most unmistak-
ably in 1830; although professing all
the time not to interfere with the rights
of churches, just as the missionary soci-
eties now profess not to assail or meddle
with churches. Oh, no, no such thing.
Just as Catholics say, send your children
to our schools, we will not interfere
with their religion, we will not teach
them our religion, oh, no. If they do
not teach them Popery, they hamstring,
or hamper, or hobble them so that y011
can seldom teach them Christianity.

The good or the evil that missionary so-
cieties do is not the question. The
question is their 
Scriptural right to ex,
it. The principle upon which they ex-
ist is a Jesuitic principle that God
has not told us how to spread the gospel.
God never told a man to do a thing
since he made him that he did not tell
him how to do it. I instance Adam,
the Ark, the Tabernacle, the Christian
church. The law of missions is in Mat-
thew 10th chap., Mark 6, and Luke 9,
and 10. This law governed the twelve
and seventy in spreading the kingdom
till the death of Christ. After the re-
urrection of Christ it is as clearly reveal-
ed that individual churches spread
the gospel under this same law, as that
the gospel was spread. If individual church-
es did not do it how was it done? Mis-
sionary societies did not exist to do it.
The principle that we do not know how
to do it, is a sectarian principle. The
churches of the New Testament were
bound together by the gospel, faith,
hope and love, and no other tie bound
them together. These missionary soci-
eties are antagonistic to the rights of
churches,—if the churches go into them,
then they may be severed from them, if
they do not obey their orders or laws.

If they do not go into them, then there
are two parties opposite to each other.
If you do not first form a sectarian
chain, and make the churches links in
this chain, then there can be no schism
in the churches or among the churches.
The schisms between the Eastern and
Western churches, or the Greek and
Roman schism, and the schisms of Cath-
olics and Episcopalians and other sects,
are sectarian schisms, and could never
have existed if the churches had been
left separate and distinct as the Great
Head left them in the close of the New
Testament, Rev. three first chapters.
Sectarian or denominational schism is
one thing and Scriptural schism is anoth-
er thing. Scriptural schism is confined
to one church; the Corinthian schism was
confined to that one church. If the an-
cient churches had been tied together
by associations or missionary societies,
there would have been a schism of
churches or sects. A house that stands
alone, if it takes fire, it will burn down,
and not set fire to other houses, but a
house in town, if it takes fire, may
burn the whole town. If our churches
stand unconnected with the links in this
missionary society, there can be no
schism in our churches generally on this
subject; but as many churches as com-
pose links in any sectarian chain are li-
able to be severed from that chain, and
there can be no general schism among
those churches which are not links in
the sectarian chain. The same reason-
ing applies to creeds. If a church re-
ceives the creed, she must be governed
by it, or be severed from the chain. I
am sure, brethren, you must see and
know this to be as true of missionary so-
cieties as of creeds. Thp. history of
Christendom is against these societies,
no matter what you call them. My fa-
ther's experience among the Baptists,
and my uncle's of Kentucky, and my
own are all against them. The Christ-
ian Baptist says that one church is the
highest authority known to the New
Testament for any religious act—that
we had as well look for Mahomet's coffin
as for any higher power than one church.
Why not then, brethren, listen to all
these witnesses? Had it not been for
Baptist associations there could have
been no schisms in or among them; we should not have suffered what we did in our reputations. These societies are meat-axes which the clergy use or may use to chop off the heads of heretics. Don't have meat-axes, brethren, then you will never use them.

I believe that I am the only surviving preacher of our people who belonged to the Baptist Elkhorn Association in 1830, and who was then present. There are other preachers living now, who were there, but I do not think they belonged to that body. They are gone to their final resting place, and I shall not be long behind them. I hope I write under a full and clear responsibility of my final account.

I say let the churches of Jesus Christ stand as he left them, separate, distinct and independent commonwealths, or communities, bound together by truth, faith, hope and love, and let every Christian and church exert themselves to spread the gospel as I have tried to do for nearly forty-nine years. These societies have already done a great deal of evil as well as good, and if the evil they have done was subtracted from the good, there would not be much good left. We got on prosperously and harmoniously twenty-five years without them. History and observation prove that the power is always slipping out of the hands of the many into the hands of the few, just as naturally as the small streams run into the large ones. It is sometimes said these societies "may be" used to good purpose, but it may be said that May bees are not worth much these days, especially the last five years. Better not trust men with power which God never gave them. I have always regarded these societies as a breach of the contract we entered into when we agreed to abide by the Lord, or apostolic precept or example, for all our acts in religion. The understanding of all parties then was that we were to abide by the letter and spirit of the New Testament. We left the Baptists with the perfect and full understanding that we were to be free from all associations, creeds and everything human and not divine, in religion. I wrote an essay on this subject in the Christian Baptist in February, 1825, from Mason county, Ky., forty-one years ago, which I did at that time to prevent suspicion, as it was dangerous then for a man to be suspected of Campbellism. I have opposed them ever since. About the year 1847, when the subject was under discussion, I wrote against them in the Harbinger at that time, and have thus been consistent in my opposition to them. There is a natural tendency in bodies political and religious to consolidation, as our own history has lately proved. I am not ashamed to own that I believe the best way to preserve our civil liberties, is by preserving the rights and liberties of churches separately and independently of each other; and surely no man who has lived the last five years can blame me for such a belief. We have had the song of no danger of interfering with the rights of States and the liberties of the people sung to us for the last forty years, but the issue or the history of the last five years does not justify the song. As far as my name and experience will influence any man, I say in the sincerity of my heart, stand aloof from these combinations of men by whatever name called, and preserve the separate existence of churches as the best means of preserving your civil and religious liberties. For the last few years we have not been permitted to write or to speak. I speak to the masses of the people. I do not expect argument to reach men in power, or office, or under pay. Reason is lost on all such men. Reason is lost on prejudiced men. When we attempted to reason with the men who composed the Franklin Association in Frankfort, Ky., in July, 1830, when we were arraigned under false charges and denied the liberty of speech, these men were as deaf to reason, law, custom and the Bible, as adders; they would not be charmed with anything. When the grey-headed Thomas Campbell, Jacob Creath, Sr., Thomas Bullock and Racoon John Smith, stood before the prejudiced Baptist association in August, 1830, and attempted to reason, to plead former precedents, usage, constitution or the Bible, they had just as well have spat at a storm or whistled jigs to a mile-stone,
as to men drunk with passion and fanaticism. Nations and bodies of men become drunk, stagger, reel, fall and vomit, as well as individuals. While under the influence of religious fanaticism it is useless to say anything. Men are men, and they will forever be men, and you cannot make anything else of them but men. When a nation is drunk with religious fanaticism, which is the worst of all drunkenness, a man who stands in his own house, and sees his property destroying and his wife and daughters outraged, and his own life threatened and endangered, and would beg in the name of reason, of justice, of the constitution of his country, in the name of God to tell what it was done, would be cursed for a damned rebel or something worse. Some of our own people were drunk as well as other people. Whenever you give men power they will use it, in no matter what sort of power it may be. All men love power. I ask for what was my uncle and myself expelled from the Baptist association in 1830-3 Not a charge of one immoral act alleged against us? Simply because we carried out practically the protestant saying that the Bible and Bible alone is the religion of protestants. We preferred the Bible practically to human traditions; this was the front and head of our offense. Who martyred us? Religious people; the same sect of people who crucified the Son of God, the apostles, original Christian confessors and martyrs, such as Wickliffe, Huss, Jerome, Tyndale, and others. The principle and spirit was the same, and the cause for which we suffered was the same—the word of God in opposition to human traditions. I stand where I stood forty years ago, when I first entered this great work in which we are engaged, on the Bible alone, and the rights of individual churches, and where I expect and intend to stand till death. I never intend to turn a summerset because other men do. I have not introduced any novelty or heresy—I have not attempted to lead of a faction; I stand where we all stood for the first and best twenty-five years of our existence. The crime of schism lies at the door of those who have formed the chain of sectarianism, and now wish us to attach ourselves to it. I do not expect to be a link in that chain—I stand alone with one church.

ON THE REMISSION OF SINS IN BAPTISM.

[At the request of brother Creath, we insert the following essay on the Remission of Sins in Baptism, from the Christian Examiner. It is from the April number, 1830, and is in "Review of Elder D.'s Letter—No. 2."

Bro. Creath was the writer of this essay, though it is signed "Archippus," and he wishes it to appear here as No. 2, in his reply to "Sister Preston's letter of May the 8th 1866." He authorized me to say who "Elder D." was, but his letter is mislaid, and I am fearful my memory may be at fault, but I think it was Elder David Cooper, of Mississippi. If I am mistaken, brother Creath will correct me in a subsequent number of the Pioneer.

D. T. W.]

MY DEAR ELDER: The subsequent quotation, from the February No. of the Christian Baptist, expresses the writer's views so fully, upon the passages quoted in your letter, to prove that forgiveness is by faith alone, without baptism, that I have concluded to head my essay with it.

"I know you will concur with me in saying that salvation must be received before it can be enjoyed. What then is the action by which it is received? Whatever it may be, it cannot destroy the salvation of the attribute grace. It is faith, say you, by which we receive the salvation. Then faith ceases to be a principle of action, if it be the action itself. But "faith works" and is not itself the work. Faith can receive a promise or a truth, and then the promise or the truth becomes the principle of action. Now if there was a promise that "I should be pardoned the moment I perform the salvation of the worthy cause: but if the promise of pardon is connected with any other action than believing, then it is only when I perform that action that I can be assured of pardon. Pardon is ascribed to the blood of Christ as the worthy cause: but it is connected with, because promised through, certain actions. Suppose a Christian, one who has put on Christ, should commit some sin. How is he to be pardoned? By faith simply? No—he must confess it, and ask for pardon. Pardon, then, follows confession and prayer. So the Apostle John teaches. Now, when a disciple who sins, confesses his fault and obtains forgiveness, does the fact of his confession or his prayer destroy the nature of grace, or render faith of no value? If, then, God has promised pardon to Christians for particular sins
through confession and prayer, why should it be thought incompatible that he would require "confession unto salvation," or baptism as a means of bestowing remission of all past sins, on coming into the kingdom of the Messiah? If he will not through faith and confession forgive a Christian a known transgression, why suppose that he would forgive all past sins prior to believing, simply through faith?

Our Savior taught his disciples that, when they asked for forgiveness for themselves, if they did not forgive one another, neither would their heavenly Father forgive them. If, then, conditions of forgiveness are appended to faith in one case, why object to baptism as a condition of remission in another? And surely if neither our confession, nor our prayer, nor our forgiving those who trespass against us, precludes the idea of grace, nor impairs the value of faith in obtaining remission, baptism can impair neither the one nor the other, when proclaimed for the remission of sins.

In my last essay, I reviewed that part of your letter which treated of creeds. This essay was devoted to that part of your letter which speaks of the remission of sins in baptism. You say "you do not believe that baptism is necessary to salvation." I did not see one passage quoted to show that it is unnecessary, and if unnecessary, then useless and nugatory—no wisdom, no benevolence, no fitness in the institution to impart to believers the unspeakable blessing of pardon—no suitableness nor adaptation of the means to the end. But it must be received as an abstract precept or an arbitrary rule, founded upon the will of him who commands; and then, it is even thought to be unnecessary to obey that arbitrary and abstract will, unless it be perfectly convenient. Anything which is unnecessary, is superfluous, null and void, and hence I have often wondered why the Baptists would spend so much time, labor and expense, and subject themselves to the odium of all the paidobaptists, for "unnecessary things." They have surely acted very unwisely and unchristianly in this affair, according to the above reasoning. But the term unnecessary is altogether objectionable when applied to this celestial institution. It is a Latinized barbarism, coined by Austin in the 4th century, and applied to religious matters. It is derived from the Latin word necessarius.—This non-necessity involves the dispensing power, from which originated the grand and awful apostasia—apostacy. This doctrine divides the Bible into two grand chapters, of essentials and non-essentials, and gives the clergy the authority of saying what is essential and what is not, who are sure to determine in their own favor, and to God's injury. Faith is not more intimately connected with immersion, than immersion is with salvation; in these worlds, He that believeth and is immersed shall be saved. Christ has joined these links together, who will sever them? He says that he who has faith and immersion shall have salvation—who will say that he shall be saved with either faith or immersion? Will he oppose his "bare word" to Christ's authority and say one-half will do? God has joined these three together, let him that separates them answer for it. It is often said that the thief was saved without baptism. So was Abel, Abraham and Isaac. But they and the thief were saved before Christian baptism was instituted. Where did the Apostles ever tell a man he could be saved without it, that it was unnecessary? Nowhere. The 3d of John is referred to, God so loved the world, &c. But surely Christ did not lay such great stress upon baptism in his discourse with Nicodemus in the 5th verse, and then preach a different doctrine in the same chapter? John Wickliffe, the Baptist reformer of the fourteenth century, founded his belief of the necessity of baptism in order to salvation upon these words: Except a man be born of water and spirit, he cannot enter the kingdom of God. [See Gilpin's Life of Wickliffe, page 60.] Upon this verse, the Greek and Latin fathers, (such as Austin, Jerome, Chrysostom and Cyril,) built the necessity of infant immersion, in order to salvation. The 10th of Romans is quoted. If thou shalt confess with thy mouth, &c., to make Paul contradict himself in the 6th chapter, where he proves that believers are buried with Christ in baptism. Why should it be thought incredible by the modern old Baptists and the sects, that God should remit sins in baptism? They either do not read their creeds, or else they do not believe them. The Baptist London Confession, published first in 1642, then re-published in 1649, then in 1688, has these words: "Baptism is an ordinance of the New Testament ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being ingrafted into him; or remission of sins."—Referring to Acts 26, 18; that the Gentiles should receive remission of sins in baptism. For the modern Baptists to call themselves old fashioned Baptists, either argue for ignorance, or great obstinacy, or both. Not many of them know what the old Baptists did believe. Let the Episcopalians, Presbyterians, and Methodists look at the article "baptism" in their creeds and see if it is not as strong or stronger than any writing, except the inspired writings. And there is this difference between them and us, they apply it to sleeping babes, we to believers. All the most celebrated and earliest fathers preached the remission of sins in baptism.

That the sins of believers are remitted in the act of baptism was never denied, until gross darkness had covered the earth, and until the modern sects sprung up. The following extract from ecclesiastical history, will show what were the views of the Lollards or English Baptists, in the 14th century, which was before the dawn of the reformation. They were so numerous in England at that time, as to threaten the downfall of the Papal throne. "It was said that if you met two men on the road, you might be sure that one was a Wickliffeite or Lollard." The biogra-
ON THE REMISSION OF SINS IN BAPTISM.

pber of John Wickliffe says: "With regard to baptism, he thought it necessary to salvation. This he grounded on the expression, 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God,' which he understood of material water. But he opposed the superstition of three immersions." [Page 60, Gilpin's Life of Wickliffe.]

Baptism was thought necessary to salvation. Thus he grounded on the expression, "to baptism, he thought it necessary to salvation." [Page 60, Gilpin's Life of Wickliffe.] Which he understood of material water. But he opposed the superstition of three immersions which he understood of material water. But he opposed the superstition of three immersions, etc.

See the following extract from Neal's History of the Puritans, (vol. 1, page 51): "To Mr. Neal's account of Wickliffe's sentiments it may be added, that he advanced some tenets which did not only symbolize with, but led directly to, the peculiar opinions of those who, called Baptists, have in subsequent ages formed a large body of dissenters, viz.: That wise men leave that as impertinent, which is not plainly expressed in Scripture; that infants, etc.

Mr. John Wesley, the father of the Methodists, says in his notes on Acts 22, 16, "Arise and be baptised, and wash away thy sins, calling on the name of the Lord." "Baptism," says he, "is administered to REAL penitents, is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this (pardon) on any, unless through this means, (baptism.)" The next verse is Acts 10, 44, "To him all the people that were gathered together believed him to be the Christ, whoever (w.) he were whatever (w.) the three thousand and another to Cornelius and his friends. He did not teach the three thousand that their sins were remitted in baptism, and Cornelius that his were remitted without it, unless like the modern "ambassadors" he contradicted himself, and carried water on both shoulders. His doctrine was one in both places, the remission of sins in baptism. The same doctrine was taught by both Luke and Paul. Luke 24, 47, "And that repentance and remission of sins should be preached in his name among all nations." &c. Paul taught in the Synagogue of Padesa, "That through this man is preached unto you the forgiveness of sins." Acts 13, 38. And before Agrippa he said, "That they, (the Gentiles) may receive the forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me." From the verbatim et literatim of these men, we are compelled to say, that they preached the same doctrine that Peter did at Jerusalem, the remission of sins in the act of immersion, unless, like all the sectarian "ambassadors," they preached different Gospels. The twelve ambassadors worked by one rule, therefore there was no confusion among them. They had one church, one Lord, one faith, one baptism for the remission of sins.

Here we are strong Wesleyites instead of Campbellites, and restorationists, Pharisees, infidels, heretics, et cetera. We wish our Methodist friends to notice these words: 1. Baptism is to real penitents (we baptize no others) both the means or medium, and seal of pardon and remission of sins. 2. That in primitive times God did not ordinarily bestow this pardon on any unless through immersion.

Querries: Is there any other means or medium through which remission of sins is conveyed to "real penitents"? If there be, prove it. The modern sectarians say that the sins of "real penitents" are remitted before baptism. The writer of this essay heard a particular preacher, in the presence of thousands, contradict the whole college of Apostles, by telling the people that "they must be baptized, but not for the remission of their sins." This same dogmatizer, says John the immerser was not a Prophet, "but was called and sent as we are." Jesus said John was more than a Prophet, Math. 11, 9, Luke 7, 26. He delivered two prophecies, Math. 3, 11, John 1, 29, But R. T. D. says he was not. The college of Apostles say we must be baptized for the remission of our sins, but this ambassador without credentials, says we must not be baptized for the remission of our sins. The writer heard another particular preacher ask a candidate for an ambassadorship, if he believed that baptism washed away our sins; or in other words, that our sins are remitted in the act of baptism? He replied, no. Neither of them believed the Apostles told the truth. Querries: If God did not ordinarily (not extra-ordinarily) bestow pardon on any, unless through immersion, in primitive times, does he "ordinarily" bestow pardon on any in modern times, unless through immersion? If so, who are they? Why does he change his means of bestowing pardon? When did he make this change in his medium of communication? To whom did he announce this change? To the modern sects? Let them produce the credentials, and we will believe them. As we are sound Wesleyites in this article of our faith, we hope all clamors against us will be stopped from that quarter.

According to Mr. Wesley's doctrine, how many "real penitents," among the modern Methodists, has God "pardoned and sealed?" In order to show that we are orthodox Calvinists, and not Campbellites, in this article of our faith, and to shield ourselves from the assaults of all Calvinistic Baptists and Presbyterians, we shall make the following quotations verbatim et literatim from the 15th chapter and 4th book of Calvin's Institutes,
"Baptism," says he, "is a principal thing promised in baptism. The modern old Baptists, says it is a duty, a strict rule, or arbitrary precept. Are not time, and means, and persons, all necessary to cancel, efface and obliterate legal records? Would the modern old Baptists consider that all their debtors had paid them, when no time could be recollected or definitely specified, no money shown, no witnesses when no time could be recollected or definitely specified, no tangible nor visible records exhibited to establish the fact? Would men either convey or receive property upon as precarious a tenor as this? Do not American people hold their lives, property and liberty, upon an invisible, intangible, mental understanding? Is there not a medium through which property is held? through which naturalization or citizenship is enjoyed? through which natural life is sustained, such as bread, water, air and clothing? Is there not a medium through which instruction is conveyed to the infant mind, viz: parents and instructors? Is there not a medium through which the human race, the irrational creation or creatures, in heaven, upon the earth and in the seas, are produced, continued and sustained? Is there not a medium through which all revolutions, in the natural, moral, and political world, are affected? Yes, in the natural world, regeneration is produced by the sun, the wind, rain and earth. In the moral, by parents and preceptors. In the political, by civilians. But in religion, the modern sects seem to think there is no medium, no wisdom nor benevolence displayed, or less than there is in other departments of God's empire. No adaptation in the ministry of reconciliation, the Gospel and its institutions, to produce regeneration in the human heart. Strange neglect. There is a law in all other departments, but in Christianity there is none; there is a channel of communication in all his other works, but in Christianity, when they are choked and frozen over with physical, mechanical, or mechanical operations, abstracted from all media, all rule, common sense, all experience and everything else. The moderns differ from the poet who sang, "Nature with open volume stands To spread her Maker's praise abroad; And every labor of his hands [Christianity.]"
the pardon comes formally announced to him with the Governor's signature, and with all the authority and pledge of the government that he is pardoned. Then is the time and here is the medium through which he is pardoned. He can see and feel it, and always recollect it as long as he retains his reason; the same of baptism. Although some may call it lamp-black and paper, the "bare words" of the governor in black and white, will make him leap like a roe or young hart. The medium is simple, but it is sufficient to convey the blessing to him.

To whom did God promise the land of Canaan for an everlasting possession? To Abraham and his descendants through Isaac and Jacob, and to none else. To whom did he promise pardon, under the Jewish dispensation? To the Jews who brought their offerings according to the strict letter of the law, and to none else. It was necessary for a proper person to bring a proper offering, before he could obtain the promised blessings.

To whom has he promised eternal life and pardon, under the gospel? We answer none. This ablution is referred to baptism. By baptism, (says he,) the faithfulness are assured and certified, that a full and entire remission of both the guilt and punishment of sins is granted," p. 339-4. On Acts 22, 16, where Ananias told Paul to arise, he says, "that thou mayest be assured that thy sins are forgiven, be baptized. For in baptism the Lord promises remission of sins; receive this and be secure." He adds, "God works by or through means." Page 340, he says, "by baptism God promises remission of sins and will certainly fulfill the promise to all believers; that promise was referred to us in baptism; let us therefore embrace it by faith; it was long dormant by reason of unbelief, now then let us receive it by faith." This is strong Calvinism or orthodoxy; it is not Campbellism.

After this essay sees the light, we hope to hear of no more slang nor persecution from old modern Calvinistic Baptists; nor Presbyterians, nor Methodists, of baptism washing away sins; if we do, we shall say, physicians heal yourself. As to our Episcopalian friends, we refer them to their prayer book, article, baptism of babes. If they believe their prayer book, they are assured, that all religions disputes are. But above all, there is no dispute about the necessity of pardon, but it is all about the when and the how, as nearly all religious disputes are.

Hoping that you and I, and all Christians, may live in the continual enjoyment of so great, so free, and so full a blessing as the pardon of all our sins, through faith in the propitiation of Christ, and immersion into his name, I subscribe myself yours affectionately.

ARCHIPPUS.

B. K. SMITH TO G. R. HAND.

NEAR INDIANAPOLIS, Sept. 11, '66.

TO ELDER G. R. HAND—My Dear Brother: Though I never had the pleasure of a personal acquaintance with you, I have frequently read, with both pleasure and profit, the effusions of your pen. Judging by the kind and Christian spirit generally apparent in those effusions, that you would not take it unkindly, I have concluded to pen a few thoughts touching your exposition of John iii, 5-8, which appears in the August number of the Pioneer.

1. The first "thought" which I will submit for your re-examination, is that generally conceded idea, "that the phrase 'kingdom of God,' here, means the kingdom established on earth, or the church of Christ, and not the kingdom of glory, or heaven itself." I admit
that it is "generally" so construed, but I wish you to examine the authority for that construction. It will not be denied. I presume, that there is a "kingdom of God" in the future world, which the Savior came to reveal to mankind; and if this passage does not reveal it—or even allude to it—it will be right hard to find another that does unequivocally reveal it. Similar, or even stronger objections may be urged against every other passage where this phrase occurs in all our Lord's teaching. The terms "kingdom of heaven," "kingdom of grace," and "kingdom and patience of Christ"—"of His dear Son," &c., are often used to designate the church state; but I have doubts of the phrase "kingdom of God," ever being used in that sense. The only two arguments I have ever seen or heard advanced, for giving it that meaning here, are the following:

First, the language of the 12th verse: "If I have told you earthly things and ye believe not, how shall you believe if I tell you of heavenly things?" is relied on to prove that the kingdom spoken of must be the earthly kingdom! Don't be offended, my brother, at my placing a note of wonder at the end of such a conclusion, deduced from such premises; for such logic has obtained so general a prevalence, is truly a matter of astonishment to me. The more natural inference from this language would be, that the kingdom enquired after was the heavenly kingdom; and that, as Nicodemus seemed not to comprehend or believe what the Lord had said about the means of entering it (which all have to take place on earth) he thought it useless to attempt a description of the kingdom itself to so dull an auditor.

But the true reason why theologians of modern times—and our brethren among them—have so "generally" agreed in locating this kingdom in this world, is the fear of involving infant damnation—in a word, the damnation of all who die unbaptized. For, that "born of water" refers to baptism, all the creeds in Christendom recognize as a fact; hence, if the "kingdom" means heaven, and, as the creeds say, "None can enter in" but such as are baptized, it seals the damnation of all unbaptized persons! But this deduction is equally illogical as the other. The Lord does not say None can enter in, but "Except a man be born," &c. It is manifestly only such as are the subjects of the gospel proclamation that are included in this rule. The law only "speaks to those who are under" it, Rom. iii, 19. What He will do with those who are not the subjects of the gospel proclamation—never hear it, and of course neither accept nor reject it—we have no right to speculate or theorize about—as assured as we are, that the Lord will do right with all. But the man or the woman, who lives and dies in wilful disregard of this most solemn asseveration of the Lord, will find, when too late, that the Lord's word in this, as well as in other cases, is true to the letter. Then let us no longer blink this question; but urge upon our perishing countrymen the absolute necessity of being "born of water" as well as "of the spirit," before they can enter the kingdom of glory. For affirmative evidence that the phrase "kingdom of God" in this place, does mean "the kingdom of glory, or heaven itself," I refer you to my discourse in the July No., pp. 297-205, of the Pioneer; also my reply to Bro. Patterson's objections, under the caption "How can these things be?" pp. 294-36, which (reply) will appear, I trust, either with, or before this letter. I will, therefore, only repeat here, that the clear dis-
tinction given by our Lord prescribing one condition (v. 3,) for seeing and another (v. 5,) for entering that kingdom; and the language of the 13th verse—whether it be the comment of John (as I have no doubt it is,) or of the Lord himself, speaking prospectively of his then future ascension, as Bro. Patterson contends—it matters not which, so far as its bearing upon the location of the kingdom is concerned;—I say, these evidences leave no doubt on my mind, that the "kingdom of God" of this conversation, is the eternal kingdom. The succeeding context, verses 14–17, show conclusively, that eternal life and the means of attaining it, was the subject of conversation at that time.

II. The second point I wish you to re-examine, is your very far-fetched analysis of the 8th verse. If there were no other objections to your construction of that verse, it is too far-fetched and round about, ever to become familiar to the apprehension of the "common people;" and these, you know, heard the Lord gladly. And it is a matter of encouragement to me, that while some of our most learned and talented brethren, still oppose the view (of this whole subject) taken in the discourse published in the August No., which view I have entertained and preached for years, the "common people" generally receive it gladly, as the most rational and common sense, as well as the most scriptural view they have seen or heard.

But let us look at your analysis a little. After splitting up the verse into three separate propositions, you commence your manipulations on the third and last one first. Why is this? If yours were the natural, unstrained construction, such a course would have been unnecessary; but we pass to the analysis itself. Which of the twenty different definitions given by Webster, of the adverb so, do you rely upon to justify your interpolating the word born (or begotten) into the text? I have just examined the list from top to bottom, and I find nothing to warrant any such liberties with the text. If the Lord had intended to say, "So is every one begotten, that is begotten of the Spirit," he could—and no doubt would have said so himself; but instead of that he said, "So IS every one that is born of the Spirit." It is the person born and not the manner of birth, that is so.

Your next inquiry, "what it is to be born of the Spirit?" is also, I conceive, illogically prosecuted; consequently the conclusion is unsatisfactory. In the first place you assume what it would puzzle you to prove—that the phrases "born of God," "born of the Spirit," "begotten of God," &c., &c., are used interchangeably and all mean the same thing. So far from this being the case, there are scarcely any two of these phrases (which differ in terms) that are identical in meaning. We have not space here, to amplify this, but can do it if required in another article.

In the second place you go to 1st John, v. 1, to ascertain the meaning of the phrase, born of God; whereas the proper course would have been to go to where the idea was first introduced into the book. What would you think of the school-teacher who would refer his pupils for definitions of elementary terms of some science they were about to study, to the back (or latter end) of the text-book to be used in said study? Or what would you think of the compiler of the text-book, if he should so place his elementary definitions? Where, then, should we go to find out what born of God means? To John i. 12, 13—
the place where, first, in all the book of God, the figure of a birth is introduced, to express the change of state effected by conversion to God. Instead of interpreting this passage by 1st John v. 1—the very last occurrence of the phrase in all the Bible—let us interpret all his subsequent uses of this phrase (born of God) by what may be his ascertained meaning in this initial case. This will be scientific logical and safe.

As I have treated this passage at some length in my discourse in the July No., I refer you and the reader to that—simply stating the conclusion here; that to be "born of God" involves, 1st, receiving Jesus—believing on his name—thus receiving power to become his son. This you correctly call regeneration, or being begotten of God. But 2d, these persons exercised the power thus received, by being "born, not of blood, nor of the will of the flesh, nor of the will of man; but of [the will of] God," Thus "born of God," according to John, is, to be born of the will of God, which Peter calls the "word which by the gospel is preached."

With this key to the meaning of John's use of the phrase we can understand him in his epistle, not as contradicting himself by giving them other and different definitions of the phrase, but as testing the genuineness of our faith, love, and birth itself, by this rule. For instance, "Whoever is [truly] born of God, does not work sin," 1 John iii. 9; "Every one that [truly] loves, is born of God," iv. 7; and "Whoever [truly] believes that Jesus is the Christ is born of God," v. 1. But these passages are none of them synonymous with "born of the Spirit" in the passage we have under consideration; therefore they do not assist us to the understanding of that phrase.

III. Having, as we think, shown conclusively, that your effort to lick the third clause (as you have divided it) of this 8th verse, into a shape to suit you, is a failure,—that it still reads, and therefore means "So IS every one that is born of the Spirit," and not "so is the process of being born;" and also disproved your assumption, that certain other phrases are of the same meaning with the phrase "born of the Spirit;" it, of course, throws your whole analysis out of joint, and renders the particular examination of the other two unnecessary at present. Suffice it to say, that, while you have said many good things, and imparted some valuable information as to the meaning of the Greek words thelēi, pnei, phoneen and anemos with an unanswerable criticism upon the inconsistency of rendering pneuma wind at one end, and spirit at the other of the same sentence; yet in reading it, we cannot avoid the painful conviction that it is a labored effort to put an unnatural and forced construction upon the whole passage. May not this inconsistency of the king's translators be accounted for, in part at least, by the fact that pneuma is given as a common noun, and not as a proper name, in the Greek of the passage? This fact seems to have been overlooked by all our brethren in their criticisms on this passage, yourself among them, and a rendering adopted, equally as erroneous as that of the common version. Let it appear in English as it is in the Greek, a common noun, meaning simply a disembodied spirit, or ghost, and the necessity for your manipulating processes upon the isolated clauses of the verse—which you agree, makes altogether but one sentence—at once disappears. The illustration is then natural and easy of apprehension, as describing, not the pro-
cens but the person born of the Spirit. The facts recorded of that single individual, who, according to v. 13, has entered into that kingdom through the process of being "born of water, and of the Spirit," exactly correspond with the description, and leave no doubt or uncertainty on the mind as to the correctness of this expose of the subject.

IV. In conclusion let me say, in all kindness, that your effort to ignore the second clause, "Thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth," smacks too much of the semi-infidel leer of a Universalist in handling such passages as the parable of the rich man and Lazarus. Nothing but the conscious necessity of getting it out of the way of your theory, could have induced you, I trust, to treat it with such levity. Then let go the theory and the necessity ceases. That it is an integral part of the description—as true now as it ever was—and exactly descriptive of the movements of a ghost, either real or imaginary, can not be disputed. And it is equally undeniable, that it takes both clauses, the first and second, to describe how "every one" will be when "born of the Spirit."

These thoughts are offered with the kindest of feelings for you personally, and in the confident hope that you will receive them as kindly as they are offered. If the suggestions of an old brother—too old now to be actuated by an unholy ambition, I trust—shall be of any service in arousing the attention of younger and more vigorous minds to some of the overlooked errors of our former investigations of Divine Truth, my aim will be accomplished. The Lord bless and guide you, my brother.

B. K. SMITH.

ONE WIFE.

We, as a people, have settled down in the belief that an Elder of the church must be the husband of a wife. That all who thus believe, are perfectly honest is true. But is the belief well founded? It is one of the first principles, that Bro. Campbell set forth; and all the brethren assent to his correctness. I never remember having read an essay in opposition to this opinion. Now it is possible that we are incorrect in the conclusion at which we have arrived. The men who teach "faith alone" are, some of them, honest, but their honesty, and firm convictions, do not make "faith alone" true, and never can make it true. They have too hastily settled down in their opinions. We may possibly have done the same thing. With becoming modesty, and all due difference to those who differ from me, I propose in this paper to examine this subject.

"The husband of one wife." This is not exactly the form of language in which to teach the necessity of having a wife. The numeral adjective one, implies the adjective two; but, does it also imply that a man must have one wife? The advocates of a married eldership say, it does; but this is the question in debate, and we must not hastily decide it; but, bring to bear upon it the arguments that are peculiar, or applicable, to hypothetical reasoning. When one of two hypothesis must be true; and on investigation one hypothesis is found to contain absurdities, the conclusion is that this hypothesis is not the true one, but the other is. Before proceeding to apply this rule, I will first state the main argument of those who believe in, and advocate a married eldership. They affirm that a man who has a family, has a better opportunity for studying human
nature, and matters of discipline, than one who has no family; and hence, the philosophy of having married men as elders of the congregation. But it is often the case that unmarried men have, not only an equal, but a superior knowledge of human nature, and are quite as good disciplinarians, as the married.—Then, of course, this argument fails at their feet, and is perfectly harmless; and these unmarried men, are in this respect, qualified for the eldership.

Let us now examine the hypothesis, which says that an elder must have a wife. If this be true, then this hypothesis teaches that the elder must not only have a wife, but children also; for Paul says, that the bishop must "have his children in subjection, with all gravity." This qualification can not be had unless the elder has children. Now, imagine a man, having all other qualifications, and eminently fitted for the work of a bishop; but he is impotent, "God has made him so, and for this he is debarred from the eldership. This is absurdity, No. 1.

Again, we have an elder who has a wife and children, he is well qualified, and has labored for years, successfully and acceptably; his wife dies, he is not now "the husband of one wife," and so, he must resign his eldership into the hands of some one, who is not, it may be, half so well qualified. This is absurdity, No. 2. But I shall be told that, notwithstanding his wife is dead, he is still regarded as "the husband of one wife." Well, that husband marries again, and now, on this principle, he is the husband of two wives; and, therefore, must resign. Here we have absurdity, No. 3.

Again, it is generally conceded, that the apostolic office contained all minor offices, on the principle that the greater contains the lesser, and to me, it seems hard to evade this conclusion. That an apostle of the Lord Jesus Christ was well qualified to fill any office in the church, seems to me to be perfectly indisputable. But the hypothesis under review, excludes even these from the eldership, till they shall first take to themselves one wife to each of them. Paul had the care of all the churches upon him, more than this the elder cannot have. Paul was a fine disciplinarian, as is clearly evinced by his letter to the churches. Still, this hypothesis excludes Paul from the eldership; simply, and only, because he was a bachelor. When "Paul the aged" was in Rome for two whole years, if that church desired his services as elder, he could not, according to this hypothesis, serve in that capacity, for he had no wife. Paul, himself, affirms that, "If a man desires the office of bishop, he desires a good work." But by refusing to take a wife, he forever disqualifies himself for that good work." Surely, this is absurdity No. 4. A position, involving so many absurdities, is, to say the least of it, very doubtful, and will repay investigation.

"The husband of one wife." From what has been said, it must be evident that this language does not teach that a bishop must have a wife. Why, then, was it used? and what does it mean? A few things must first be considered, and then the matter seems clear enough. Christianity found the world just as it was. All the relations of husband and wife—and sometimes wives—parents and children, masters and slaves, were existing when the religion of Jesus was introduced. Now, Christianity did not violently interfere with these things; but gradually it corrected whatever errors were found in these relations.—Polygamy was not regarded then as
now. The Jew looked back, and saw Solomon having 700 wives; Gideon had many wives; David also had a plurality of wives. It is not at all astounding that the more humble of the Jews would follow the example of their illustrious sire, and take to themselves more than one wife. But this is a sin that is not to be tolerated under the purer religion of Jesus. It is not violently opposed however, but the people are gradually taught that it is wrong, and thus, led to abandon it altogether. Now, as the bishop is to be an example to the flock, he, of course, must be the purest of all, and hence, he must have but one wife. In this way did they have the first lesson on the sinfulness of a plurality of wives. Then, when it was understood that the bishop's work is a good work, and that two or more wives disqualify a man for this good work, the brethren would naturally conclude that perfection in good works was not attainable while they had more than one wife, and so they would be led to abandon the unholy practice. Such is the way that God taught the people. The chief Shepherd is the bright and shining example for all; the under shepherds are also to be examples to the flock, and these must be pure, hence, they must be the husbands of but one wife, to each of them.

But, since it is not necessary for the bishop to have a wife, why does Paul say anything about it? I reply that the bishops were elders, old men, and these were generally married; indeed, you seldom find an unmarried man who is old enough to be a bishop; well, because bishops were elders, and because elders were married, therefore, Paul says they must be "the husband of but one wife."

To the view that is herein set forth, the following objection is urged, viz:—Paul, by saying that a bishop must be the husband of but one wife, virtually says to others, you may be the husband of more than one wife if you wish to be. If this objection is valid, then, so is the following: Paul says that a bishop must have his children in subjection; and, virtually says to others, you may not have your children, but let them do as they please. Again, a bishop must be, "not given to wine;" virtually, others may get drunk! A bishop must be "no striker;" virtually, others may be fighters!! The logic that urges this objection is too vicious to find a place in a Christian heart, for it will license the whole church to do everything that the bishop is forbidden to do!!!

It must not be forgotten that the bishop is an example to the others; and while two wives might be tolerated, under then existing circumstances, I say, while two wives might be tolerated in a private member, it is not to be tolerated in him who is an example to that brother, and whose purity of life is to influence that brother, so as to cause him to reform in this particular. For the same reason the private brother might be tolerated, though he was given to wine, or a striker; but such things in a bishop are intolerable, because by his example, he is to lead private brethren out of all these things. Let him who urges the above objection, first learn the difference between tolerating and granting license, and I am persuaded that his objection will speedily vanish.

My object in this, as in all I write, is to aid in finding out whatsoever things are true. If any brother sees any special heresy in this, and points it out, he will confer a favor on R. PATTERSON.

CALL THINGS BY THEIR RIGHT NAMES.

When God saw that it was best to cause men to cease their work on Babel's tower, Gen. xi, He did it by confounding their language. When the mason cali-
ed for brick, the tender understood him to call for slime. One could not understand another, because of the different use that they made of words. When God wished to frustrate the designs of men by neutralizing their efforts, His plan was to separate the people thus engaged. Satan seems to have caught the inspiration. Only, while God frustrated that which was evil, Satan tries to hinder that which is good. But he adopted God's plan to accomplish alienation of the people—a general misunderstanding. The holy designs of the church are to be accomplished by its united effort; but he who hinders, proposes to do so by the separation of brethren and the alienation of their affections. The medium through which his hellish designs are to be accomplished is words abused, misapplied, misunderstood.

The priest, having come to the baptismal font, see Methodist Dis. page 135, as he takes the infant into his arms, leans back on his ministerial dignity, and, to the friends of the child, he says, **NAME THIS CHILD!** naming it after them, he says: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, and during this ceremony be sprinkles or pours water enough on the face of the poor, dear thing, to introduce it to—its mother's arms again, screaming and kicking against the innovation. But why does he say, I baptize thee? and then perform affusion? He says he baptizes, but does nothing of the kind, and thus lies in the name of the Father, and of the Son, and of the Holy Ghost—a confusion of ideas by a confusion of words, and a separation of brethren.

The word Church, see M. E. Dis., page 206, through the apostacy, is so generally misused that we know not what is meant when it is used. It used to mean the called out, or a congregation called out from the world; now, frequently, if not generally, it is used to mean a house, or some kind of material building in which people congregate themselves.

The sacrament of the Lord's Supper, the Eucharist, etc., see M. E. Dis. 16th art., is ecclesiastical terms that we do not exactly understand. We suppose they mean something very sacred that belongs to the Lord. But then, not knowing the exact meaning of those terms, we must not be too certain; it may mean that or something else.

The Lord's Supper, see John 13, Luke 22-19, 20. 1 Cor. 11-23, is used by Christians now-a-days, but to know just what is meant by the phrase is a little difficult. Does it mean the supper that was made for Him and His Disciples at the house of Lazarus; then we must wash feet, after having enjoyed a literal supper. Does it mean the last supper that the Lord ate with His Disciples at Jerusalem; then we must kill a lamb and eat it all with unleavened bread. Besides, it should be eaten at night, for who ever heard of a supper in the morning, or at dinner time. Luke 22, 17-21, Acts 2, 42 and 20, 7, 1 Cor. 10, 20-21, and 11, 20-35. Is it not the communion of the body and blood of Christ? the Lord's table and the Lord's cup? Is it not the breaking of bread on the Lord's day, or first day of the week? Is it then, the supper at all? If not why call it the Lord's supper when it is not, and thus perpetuate the doubts and confusion that there is in the Christian (?) world upon the subject. Paul says, when you come together, it is not to eat the Lord's supper; for in eating (the supper) each one takes before another, his food. Would it not be better
for us to adopt Luke’s style, and call it the breaking of bread, for I can not see how we can, with propriety, call it the Lord’s supper, for the following reasons: first, it is attended to at the wrong time of the day to be properly called a supper, and, second, it is not a supper at all. The Disciples attended constantly to the teaching of the apostles, to the fellowship, and the breaking of bread, and prayers. They met together on the first day of the week to break bread. This was conducted with great solemnity; they tarried one for another till they were all there; they gave thanks for the loaf and broke it, and all eat of it; they gave thanks for the cup, and all partook of it. This is surely not a supper but the communion, the breaking of bread, by which they show the Lord’s death till He come.

Nearly, if not quite all of the Christian brotherhood, are in favor of translating *baptizo*, immerse, and the learned are perfectly agreed. That immerse is exactly the meaning of the word *baptizo*, Anderson’s N. T., Matthew, 28, 19, there is not the slightest reason for doubt. And yet some of our preaching brethren in administering the ordinance, say: “I baptize you,” &c. Why? If it is right to render it immerse, it is right to use the word immerse as the English equivalent of the Greek *baptizo*, wherever it may occur— in the formula, or elsewhere. If any one uses *baptizo* for fear of reproach from the sectarian world, we must say, we pity his weakness. Say immerse.

My church, Matt. 16, 18, your church, etc., are quite too common, even among those who should know better. Let us say; the church, the church of the Lord, the church of Christ,* etc., and not cater to the sectarian fooleries of the day.

APOLLOS.

**NOT LESS THAN TWO PLAIN THINGS.**

1. A Christian is one who has been translated out of the kingdom of darkness into the kingdom of God’s dear Son. And to maintain his standing as such, he is not to be conformed to this world, but to be transformed by the renewing of his mind.

2. They who practice heresy, are heretics, and cannot inherit the kingdom of God—such is the testimony of Paul.

3. It is equally plain that every church that I know of in all denominations, are practically heretics. Let us illustrate: Say we have a church of fifty members. Notice posted up in posters, the Radicals will have a grand rally at such a place and at such a time, all are invited. Now, says the father, come wife and children, be ready to go. They go; they join in the exercises, applaud the speaking, and in short, approve; virtually all that’s done. They go home with their heads and hearts filled with hatred and prejudice against the Copperheads, Conservatives, &c., they think of them as a mean set of men, and that they ought to be condemned, and their minds are so exercised, that little else is thought of or talked of in the family circle.

Next comes the Conservative rally, Now says the father in the church, come wife and children be ready. They all go, join in the meeting, applaud the speaking, and in short, approve and sanction nearly every thing. Down with the Radicals, is their desire, they are not worthy to be treated kindly, much less loved! The hearts of the Father, wife and children now flow at the fireside, with feelings of enmity and hate against the Radicals!

Now all this time both parties claim to be members of the one body, keeping
the one spirit in the bond of peace. Is not all such religious pretences a farce? Do not sober and candid men look upon it as such? Let me turn away and think, what folly! Lord save us.

Now, Bro. Wright, if you understand me, no Christian has any right to meddle with political affairs, not even the Test Oath, for or against. All such things belong to the world. And let the world do its own business, and Christians theirs. These things I write in hope that some one or more, who chance to read them, will think on the difference between the kingdoms of this world and the kingdom of our Lord.

GEORGE WATERS.

New London, Mo.

REMARKS.—The foregoing is from the pen of one of our oldest brethren whose name appears in print, and is worthy of consideration. With a single exception, the Test Oath, I have for years practically obeyed the advice he gives. The entanglement with this world's affairs, is certainly a great defect and embarrassment in the church. We are not of the world and ought not meddle ourselves with its affairs. Whatever part the early Christians acted, during the apostolic times, in secular and political matters, it was of a harmless nature, no such prejudices as exist now over such matters among the members of the same church, existed then, which is evidence copulative, that their conduct differed materially from that of Christians of the present day. Perhaps the greatest reformation now needed among Christians, is at this point. We ask a careful consideration of bro. Waters' suggestions.

D. T. W.

TWENTY ELD'S—ONE PREACHER.

SAINT LOUIS, MO., Oct. 7, 1866.

Esteemed Bro. Wright: In the Sep. No. of the Pioneer, our Bro. Jackson has given us quite a castigation for not making or having more elders in the churches, giving as his honest belief, that the church of God needs twenty elders to one preacher such as we have. To me, he appears to lay too much stress upon the term elders, unless his estimate of the comparative value of elders and preachers be true, in that event, it may be admitted. But his position requires, some explanation and qualification, relative to the eldership, in order that we may come to an understanding of the design and use of the term elder, in the church of God. Our Bro. must know, that there is no agreement in the religious world upon the subject of eldership—that is, it is a subject not settled. As there are old men, lay elders, district elders, and some called dum elders. Hence, it becomes imperative on us, as brother Jackson has attached so much importance to elders, to know what sort of elders he means. If he means any one of the above class, I must be allowed to disagree with him. But if he intended such Elders as Paul told Timothy and Titus to ordain—such as were able to stop the mouths of gainsayers, and to edify the body of Christ, to entertain an audience and instruct the world in the knowledge of God, then we can walk together being agreed. If there be a class of men on earth, whose worth, in the church of God, is twenty times more desirable and necessary, than the worth and service of a man who preaches Jesus Christ then it is of the utmost importance, that we should know their origin, their character, their qualification, their authority, as surely the Keys of our destiny must be in their hands.

In hope of more light, I am as ever your brother in the hope.

W. D. JOURDAN.
IMMERSION SHOULD NOT BE POSTPONED.

That a theory may be perfect, and its corresponding practice imperfect, is a proposition that but few will deny. With regard to our duty in divine things those who take the Bible and it only, for their guide, have a perfect system precepts, examples and models, to which our practices should correspond as nearly as possible.

That there is a growing practice, with many of us, of deferring immersion, in many cases, beyond the time for which we have scriptural authority or example, will, we think, be conceded by all. We understand, from Apostolic teaching and example, that there is a particular time when immersion should be attended to; and that, that time is the first practicable opportunity, after believing with "all the heart," and confessing with the mouth that "Jesus is the Christ." Or, in other words, when an individual comes forward and confesses his faith in Christ, he should then "put him on," in immersion as soon as practicable; convenience not consulted. Convenience, however, is often consulted; and persons have been known to postpone their immersion, for days, and sometimes for weeks on this weak plea as if our duty to God should be made subservient to our convenience. I use the term convenience in the sense of ease. Sometimes persons defer their immersion, hoping some particular friend will go with them in obedience to Christ; but this certainly is a mistake, for the better way to win our friends to Christ is to go promptly forward in obedience ourselves. The absence of a friend, the inclemency of the weather, slight indisposition, the want of suitable raiment &c. are some of the many excuses for the deferment of immersion. But when

Death, with his cold and relentless hand chooses to lay his icy grasps upon us, he can not be induced to stay his work in consideration of any of these things, but will hurry us instantly from this state of existence to that in which the Gospel cannot be obeyed. It is my opinion, that in many cases where immersion is delayed, the Preacher is the responsible party. "When will it be convenient for you to be immersed," is a question often profounded to persons who have confessed Christ. Now we ask: Where do preachers get a precept or example for asking such a question? Certainly not from Christ or his apostles. Instead of teaching persons that it is their privilege to consult their own convenience, they should be taught that it is their duty to "put on the Lord" by immersion at the first practicable opportunity whether convenient or inconvenient. The fact that immersion is the consummating act by which we are introduced "into Christ," and by which we "put him on," is sufficient proof that it should be attended to, just as soon as practicable, after the exercise of the indispensable prerequisites—Faith and Repentance. Protracted meetings are conducted more successfully, when persons making the good confession are immersed without delay; the institution is solemn and impressive, and teaches obedience to the Gospel by example. We have no information that the Apostle Paul asked the Jailer any thing about his convenience, but the inference is clear, that he taught him the necessity of being immersed "straightway" for he was "immersed the same hour of the night." Acts 16: 33. The 300 Pentecostians were immersed the "same day," Acts 2: 41. The Samaritans were immersed "when they believed" Acts 8: 12. The Eunuch was immersed straight-way after confessing
to Philip, his faith in Jesus Christ as the son of God, Acts 8. 37, 38. In all the history of the apostles' teaching and immersing, we have no preceptor or example for the delay of immersion beyond the first practicable opportunity.

J. F. DAVIS.

JOTTINGS BY THE WAY.

On page 277 of the Pioneer, is a communication from brother W. H. Gaunt, on “the witness of the spirit.” I would invite the attention of bro. G. and others to a consideration of the fact that the Roman letter was addressed to those already called saints. When Paul says the gospel is the power of God to salvation, he refers to a different class of persons to those who have not obeyed it. The gospel is God’s power to save Christians. So again, Paul says, “the Spirit bears (not bore) witness with our spirit that we are the children of God.” The Christian needs assurance as he journeys on through life that he is a child of God. It does not satisfy him that because he believed, repented, confessed Christ, and was immersed twenty years ago that therefore he is now a Christian. He needs the witness of the spirit daily bearing witness with his spirit that he is a child of God. He needs the gospel daily to save him.

I suppose brother Patterson able to answer brother B. K. Smith’s theory of being born of the spirit. I would remind brother Smith in all kindness that the difference about his theory is between him and the Savior. Jesus says that which is born of the spirit is spirit. Bro. Smith says, “Will not the whole man, soul, body and spirit be born into the kingdom of glory?” Jesus said nothing to Nicodemus about the “whole man,” nor the “kingdom of glo-

ry.” Jesus said, “If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things” All, then, that Jesus had been saying to Nicodemus, is in contrast with the heavenly things.

Bro. S. says, “the third being a birth of spirit makes us spiritual men.” This being true, men are not spiritual until born of the spirit. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness.” Gal. 6: 1. Paul reproved the Corinthians because they were not spiritual but carnal. Here are spiritual men, who according to brother Smith’s theory had been subjects of the birth of the spirit or the third birth. A man becomes Spiritual by being born (or begotten) by the Spirit, and continues a spiritual man by living in the spirit. There is a spiritual body, but a man may be spiritual in a natural body.

J. M. HENRY.

REFLECTIONS!

The eyes of the Lord are in every place, beholding the evil and the good.—Prov. xv. 3.

What a thought! What a truth!—How it should impress us. What a restraint from evil, and what an encouragement to good. Under no circumstances, and in no situation can we be placed, that the Lord will not see us. By day and by night he beholds us. From morning till noon, and from noon till morning his eyes are upon us. Even in the sily darkness of the night he beholds us. Darkness hides not from him. He never wearies nor slumbers, but is always beholding us. Under no circumstances, and in no situation can we be placed, that the Lord will not see us. By day and by night he beholds us. From morning till noon, and from noon till morning his eyes are upon us. Even in the sily darkness of the night he beholds us. Darkness hides not from him. He never wearies nor slumbers, but is always beholding us, seeing the evil and the good we do. Who would dare, in the presence of authorities and intelligent persons, commit outrageous and sinful acts? Yet there is no authority equal to his, whose eyes are always be-
LETTER FROM JACOB CREATH.

holding the evil and the good, and no intelligence like his. For every idle word that men shall speak, they shall give an account in the judgment, together with every secret thing. Nothing escapes the notice of him whose eyes are continually upon us beholding all we do. The secret and hidden things of men, together with all their unrighteous acts will be brought to light. What a day that will be? Reader, you and I will be there, and unless our sins have been washed away by the blood of Christ, they will all be brought into remembrance before the Lord and all intelligences. What an awful future looms up before us!

D. T. W.

EDITORIAL ACQUAINTANCE. Mr. E. Manford, Editor of Manford’s Magazine, on a late tour through Missouri, in the interest of Universalism and his Magazine, gave us a call at our office, and we enjoyed in social conversation, very pleasantly the few moments he remained. He seemed in good health and fine spirits, and looked as though he might not be over 35 or 40 years in age, but we learned from him that he is near fifty. It was the first of our personal acquaintance with him, though we have known him through his writings for years as the leading advocate of Universalism in the Western States. That cause is more indebted to him, we presume, for the hold it has in Illinois, Iowa and Missouri, than to any other living man. His Magazine circulates extensively in these States, and serves also as an advertising medium for many other Universalist works, by means of which, the doctrine is spread broadcast in many sections.

We also heard him preach one evening while in the city, on the goodness of God, and the final salvation of our entire race. He argued that God was unchangeable, and as he had given man the power and privilege to repent and reform his life, he would never take that from him, neither in this world nor the next, so that if men did not repent on this side of the river, they could on the other, that God would never debar them this privilege.

Now that men will repent, on the other side the River of death, I have no doubt, but that the impenitent dying in their sins, can come to Christ on the other side, as they could have done, and as they had the power and the privilege to do, on this side the river, I do not believe; for Christ substantially says, they cannot, “If you believe not that I am he, you shall die in your sins; and whither I go, you cannot come.” This should settle the matter. Christ has gone to heaven, and he says, where he has gone they cannot come. Why? because they did not believe in him, and therefore died in their sins. There will be weeping and wailing on the other side of the river, among those who die in their sins, but there’ll be no going to heaven from there. Let none be deceived about this matter. The Lord has said they cannot come to heaven, and men ought not to contradict him. “Let God be true, and every man a liar.”

D. T. W.
**QUERY—SMALL ARTICLES ETC.**

"THE COMING MAN."

It will be remembered that W. S. Speer in the dedication of his book, "Notes on the things that are wanting," etc., calls his nephew, J. K. Speer, "the coming man of the Reformation." Bro. Joseph Franklin in the Review of the 23d inst., Oct., says to his father, that he is in possession of a letter from Bro. A. Engle, M. D., Petersburg, Illinois, stating that J. K. Speer is preaching Materialism at Sweet Water, Ill. The editor of the Review says that he has received several other letters to the same amount.

There is a full column in the Review devoted to this matter, the tenor of which is that J. K. Speer is the "gone man" of the Reformation.

D. T. W.

**TRAVELING AGENT.**

We have engaged, as before in previous numbers of the Pioneer intimated, bro. Joseph F. Davis as traveling agent or Solicitor for the Christian Pioneer. We allow him only a per centage on the subscription money he collects for us. But while we give him as large a per cent as we possibly can, it is not enough of itself to support him, unless he should be very successful in obtaining subscribers. He is a sound preacher and will preach for the brethren in his travels when there is an opening for it, and it is but just that the brethren where he preaches should give him something for it. He can thus serve both ourself and the brethren generally, and we ought both to help sustain him. He is a worthy young brother, and should be encouraged. We have other preaching brethren, who might engage for us without a loss, and greatly aid us and the cause? Will they correspond with us?

D. T. W.

**THE UNION QUESTION AGAIN.**—Dr. J. B. Jeter, the senior editor of the Religious Herald, Richmond, Va., in his issue of October 11, has resumed the subject of the "Union of Baptists and Disciples," writing over a column in favor of it.

We will here take occasion to call attention to the Religious Herald, as one of the best papers in the Baptist denomination. Numbers of the ablest writers among the Baptists are contributors to its pages. Price $4.00 a year.

D. T. W.

**ORDINATION.** On Lord's day evening, Octr the 21st, 1866, the Christian Church in Chillicothe, Missouri, set apart Dr. T. W. McArthur, an intelligent and devoted brother in Christ, to the work of the ministry both in word and doctrine, by a regular ordination through prayer and the laying on of hands. Elders Benj. Lockheart and J. C. Porter assisting in the ordination by a special vote of the Church.

D. T. W.
REPORTS FROM THE BRETHREN.

FRANKLIN, Edgar Co., Ill., Oct. 1, 1866.

DEAR BRO. WRIGHT: I will now inform you that Bro. Wm. F. Black, of Indiana, assisted by Bro. Nathan Wright, our resident minister, closed a meeting at this place last evening with eighteen additions to the congregation. It was truly cheering to see gray-haired men and women, in company with their children, bowing in submission to the mild scepter of the King of Saints. We trust that much good seed has been sown, which will yet bring forth fruit to the honor and glory of God our Heavenly Father,—to whom be all the praise. Your brother in hope of eternal life,

SAMUEL M. DUNCAN.

NEMAH CITY, Nebraska, Oct. 10, '66.

DEAR BRO. WRIGHT: I commenced a meeting at Monterey nearly three weeks ago, which is still being continued with increasing interest. Twenty-one have been added to the church up to the present writing, fourteen by immersion, and the others from the sects and restored. Among those immersed were two over seventy, and a third over sixty years of age. We have reason to expect other accessions before the close of the meeting.

I send you this report with the fear of Bro. Wyatt and the Review before my eyes, humbly beseeching the former not to infer from it that I count myself "some great one." I am sorry to see a disposition to suppress "reports from the brethren," and pray that they may not be excluded from our papers. These reports are to me the most interesting matter contained in the excellent and ever welcome Pioneer. Hoping you may live to chronicle many triumphs of the truth, I am your brother,

R. C. BARROW.
REPORTS FROM THE BRTHREN.

STURGEON, Mo., Sept 24th, 1866.

Bro. D. T. Wright—Dear Sir: Our meeting has just closed this morning. Twenty-four confessions and several reclaimed. We reorganized with fifty-nine members. My father was among the number baptized. He came forward when I had finished speaking from Felix's answer to Paul, "Go thy way for this time," &c. This has been a glorious day to me. I am now happy. You may mention this, if you please, to Bro. Abshire. We raised a subscription of $160.00 to employ Bro. Berry once a month for the next twelve months. Our house is about finished. It is now the best Christian church on the N. M. R. R. (said to be by friends who know.) Bro.'s Berry and Bush and myself were all in attendance (several brethren failed to come on account of the late rains.) A good work has been done in this community. A new era has commenced in Sturgeon. The good work will now go forward. Brother Berry is a noble workman. He wields a powerful influence in Sturgeon. I would that Missouri could boast of more such to-day. The rain interfered somewhat with our audiences, still we never disappointed them once.

I leave for Lexington next Thursday. I want a few days' rest before entering college. Excuse this, hastily written on my knee—so many are around me. Your brother in Christ,

J. C. KEITH.

JACKSONVILLE, Oct. 19, 1866.

Bro. Wright: Assisted by Bro. Lampton we commenced a meeting here last week which closed last night with eleven additions—two from the Baptists. Bro. L. left me on Monday, when I was alone until Wednesday night, when Bro. J. N. Wright joined me. I go to Macon to-night, to remain a few days and assist in organizing the church of Christ (not a branch of it) in that city, the result of which I will report. Yours Fraternally,

J. A. BERRY.

NEW ALBANY, Ind., Aug. 31, 1866.

Dear Bro. Wright: Last week I immersed four persons at Mooresville, near here. Yesterday evening I returned from Silver creek church, where I was since Saturday. Twenty-three confessed the Lord and were buried with him in immersion. Faithful living and preaching and the Lord's cause must triumph over all opposition. Fraternally,

J. M. HENRY

NEW ALBANY, Ind., Sept. 24, 1866.

Dear Bro. Wright: For the last four weeks I have been almost constantly engaged in preaching from town during the week and at home on Lord's days.

Bro. C. Robertson has held a meeting at Blue Lick with twenty-six additions at last date. Bro. M. Little at Hamburg, seven miles from here has had fourteen additions. Several other meetings near here lately have been equally or more successful. All this is done in the midst of one of the most exciting political canvasses we have ever had perhaps.—Christianity alone is equal to all emergencies. Bless the Lord for its soothing influence and power. Affectionately and fraternally,

J. M. HENRY.

MILLER'S LANDING, Mo., Oct. 1, 1866.

Bro. Wright: I had four additions here last night, and one to-day at the water. Affectionately,

D. M. GRANDFIELD.

Jackson County, Oregon, Aug. 23, '66.

Dear Bro. Wright: Brethren Harris and Callison of Williamette were with us last Lord's day; five were added to the Congregation here.

M. FETSON.

HICKORY GROVE, Mo., Sep. 20, 1866.

Dear Bro. Wright: Brother J. W. Mountjoy and I have just closed a meeting at Hickory Grove in Warren county, resulting in 20 additions, several of whom were unbaptized Methodists. In the fond hope of Immortality, I remain Fraternally, D. M. GRANDFIELD.

TRENTON, Mo., Oct. 20, 1866.

D. T. Wright: At a meeting which I held at Goshen Prairie, assisted part of the time by brother Moore, on the 5th Lord's day in Sept. 1866 and continued 12 days there were 51 additions to the church.

Also, at a meeting held on the 4th Lord's day in Sept. 1866, at Lindley, continuing one day, with three additions—a husband, wife and son by confession.

Also, at a meeting held on the 1st Lord's day of Oct. 1866, in Princeton, continuing 6 days, there were 24 additions.
Also, at a meeting held on the 2nd Lord's day in Oct. 1866, at the Harris school house, continuing 4 days, 4 additions.

To the Lord be all the praise.

BENJAMIN LOCKHEART.

Brother Owen of Linneus, reports some 15 additions by confession and baptism under his labors in Linn county during the last two months.

D. R. DUNGAN.

LE1TER FROM D. R. DUNGAN,

NEMAHA CITY, Nebraska, Sept. 25, '66.

DEAR BRO. WRIGHT: I am here just now delivering a course of lectures on the state of the dead, and the punishment of the wicked, in answer to about three weeks preaching lately done here by Elder Wm. P. Shockey, of Maryville, Mo. Shockey, you know, is a renegade from the Christian ranks, and is thought, by his brethren, to be one of the biggest things that they keep among the superior lights of soulsleepingism.

When Mr. S. first came to this place he challenged the world, and Nebraska, too, to furnish him an opponent to discuss with him the important doctrine of man's unconsciousness between death and the resurrection, and the entire extinction of the wicked; also the kingdom question—be affirming that the kingdom of Heaven has never been set up. By his learned (?) disquisitions, grammatical (?) interpretations, boastings of himself and brethren, he began to cause some to suppose that he was the real power of God, (man.) Justice seemed to demand that we should have some what to answer to his big talk. Accordingly I came here to respond to him. Shockey was here when I came, and so I was besought on all hands to engage the champion in debate, and finally I agreed to do so, if Mr. S. would furnish us with good statistical evidence of his good character and of his being thoroughly endorsed by his sleepy brethren.

Arrangements were made to discuss the propositions hinted at above, commencing Nov. 10th, provided we can secure the labors of a reporter that we may put it to press.

So far as this community is concerned, we have, now, little need of debate—souls are waking up on the kingdom question. We immersed one yesterday, and think we will have more success.

If our debate goes off at the time mentioned above, can you not be with us and afterwards visit some other portion of our territory? Your Bro. in Christ.

D. R. DUNGAN.

SCOLDING PREACHERS—WHO ARE THEY?

Those who think every church member is in the wrong, that chances to differ with the preacher; who think that by scolding, the members will love him, and attend on his instructions to hear him scold, instead of preach the gospel with feelings of love; who is always pressing on his members the importance of paying preachers if they want them to do any good; who never visit around among the poor and sick to become acquainted with their wants and trials, but invariably accept all the invitations of the rich members to dine with them. By doing so, they have to dress fine, and hence will need money for that purpose.

Then when the poor and humble fail to manifest any love for such a preacher, he complains of luke-warmness and an indifference to his preaching. So he goes to scolding, and soon finds he has preached the church to death. He then deplores this bad state of things, and lays it all to the evil influences of the wicked one. Such a preacher may say he is called to preach, but he alone believes it.

TIMOTHY.

SIDNEY, Iowa, Oct., 1866.

ANOTHER MONTHLY.

It will be seen elsewhere in this number, that Bro. James M. Mathes proposes to revive the Monthly Christian Record. Bro. Mathes is a safe and able writer, and a good editor. We heartily commend his prospectus to the consideration of the lovers of truth everywhere, and wish him success. We are not of the opinion that we have too many papers. They are like preachers, the more we have the better, provided, they are properly conducted. If the people do not hear our brethren preach, they will hear others; and if they do not read our papers, they will read others. Locality too, has a wonderful influence over some persons as to the papers they take. Every paper has a local influence that no other, published in a different locality, could have. Let all our good papers be patronized.

D. T. W.
TO OUR OLD SUBSCRIBERS.

By not knowing how many copies we should need during the year, we have sustained quite a loss on some of the preceding volumes, in printing more copies than we were able to dispose of, and we determined sometime back, as you will remember, to print no more copies than we had subscribers for, and to let every man's subscription begin when he subscribes for the paper. We shall continue to adhere to this rule, and would here take occasion to say, to all who intend to take the next volume, if you want the first number, be sure to renew your subscription before January, for we shall print but few, if any, extra copies. See to it, that your name is entered on the book for 1867, before the Pioneer for January goes to press, or you may miss that number. Remember, too, that we discontinue all subscriptions when the time expires. If you do not renew in time, we shall understand you as wishing to discontinue. We have to adhere to this rule for our own safety.

We shall perhaps issue our Prospectus in the next number, but none need to wait for that, our terms will remain the same they are at present, there will be no change in the price, look at our present terms on the first page of the cover, and renew accordingly. The publication of the Pioneer is now a fixed fact in Missouri. We intend, the Lord willing, to continue its publication for years hence, and we ask the cooperation of the brethren. D. T. W.

NEW SUBSCRIBERS IN WAITING.

Since July we have failed to print a sufficient number of extra copies to supply the new subscribers as they come in, although we aimed to do so; and during each month, some of them have had to wait for their number after subscribing, almost a month. At this writing, there are probably not much short of fifty, who have paid their money and are waiting for the paper, and wondering, no doubt, why it don't come. But we are printing a good supply of extras this month, and we intend to do so each month hereafter, that we may be able to supply new subscribers without delay. This explanation, will, we trust, explain to all why it was so long after they subscribed before they received the Pioneer.

D. T. W.

THE TIME OF PUBLICATION.

According to the popular time of issuing monthly publications, we are behind time with the Pioneer fully a month. But is the first of the month the better time to publish? Is not the last of the month a more appropriate and fit time for the publication? When published on the first, there is nothing at all in it pertaining to that month except the date. The matter and items in it all belong to the preceding month. Is not the date a misnomer? We have been publishing near the last of the month for almost two years, and we had thought of changing to the first, but upon reflection, I believe that I have the right time, and ought not to change. The Pioneer as now published, contains generally the news and items of the month for which it is published. Is not this right? It strikes us as the better time to publish. However, we may yet follow custom.

D. T. W.

Obituary Notices.

Departed this life at Canton, Missouri, on the 8th of Oct. 1866, after an illness of nearly one week from an affection of the brain, SARAH J. SMITH, wife of President Ben. H. Smith of Christian University, aged 32 years, 4 months and 28 days.

The deceased was born and raised in Ray county, Mo. In 1851, she was married to Dr. Jno. B. Ralph, and located in Linneus, Mo. In 1857, she made the good confession under the labors of bros. Haley and Rogers, and entered a life of faithful obedience to Christ in which she continued till her death. On the second Lord's day in January, 1863, she had the satisfaction of witnessing the good confession made by her devoted husband, Dr. Ralph, under the labors of bro. Jas. N. Wright, and of seeing him baptized by bros. Wright and Peterson in a temporary baptistry prepared for that special occasion in his own yard. The Dr. was in the last stage of consumption, and had to be carried from his bed to the baptistry. He lived only a short time afterwards, and departed hence in full assurance of the gospel hope, leaving his faithful and affectionate companion with many friends to mourn his death. On the 4th of July 1865, she was married to Elder B. H. Smith, her now bereft and greatly distressed husband. Soon after their marriage, they moved to Canton, Mo., where bro. Smith had been elected President of Christian University, and upon the duties of which he imme
diately entered. Haply and contentedly they lived together in the Lord, till her death. Sister Smith was truly one of the righteous and faithful women of earth. Her death is greatly lamented, by all who knew her. Persons of this place, who knew her well, have spoken to me of her since her death, as one of the best women they ever knew. She was a devoted companion, and a kind and most tenderly affectionate step-mother to bro. Smith's children. Their loss in her death, and the great depth of their sorrow cannot be expressed. Most deeply do I sympathize with him and them in this painful separation. He telegraphed me after her death, to meet him at Linneus and preach her funeral. I did so, and spoke to the large assembly of mourners in the Christian church, while before me, on the table in front of the stand, lay the coffin inclosing the cold body stiff in death of the beloved sister Smith. After the discourse she was laid in the grave, in the cemetery near Linneus, there quietly to rest, precious in the sight of the Lord, till the resurrection morn. “Blessed are the dead who die in the Lord, for they rest from their labors and their works follow do follow them.” This is the most appropriate epitaph that can be written over her tomb. Yea, the Spirit says write it. She left a babe three weeks old. May the Lord protect and comfort our dear bro. Smith with all the bereaved ones in this painful loss.

We append the following lines written to her memory by Sister M. B. Smith, of this place.

D. T. W.

Sollemly gather to dust again, 
'Neath the green sod softly lay
The last remains of a sister dear,
And the last sad homage pay.

With reverence due to Christian worth,
'Tis meet that we cherish in death
The beautiful form of earthly mould,
Once hallowed by God's own breath.

For the soul—the vital spark of life
That once lit up that brow—
Hath left its tenement, earthly frail,
To dwell with Jesus now.

Then tenderly lay the relic where,
In kindred dust, the form shall rest
'Till quickened by Almighty power,
His own blest image be impressed.

Weep not for her, the loved one gone,
A blissful Heaven she hath won.
Ah, sighs and tears are tribute due
To earthly loss, not to victory won.

Jesus said weep with those that weep;
A brother claims this promise now;
Fulfil the Law—his burden bear—
'Tis written on his pallid brow.

He sees his tender infant left
Without a mother's fostering care;
Of nearest, holiest ties bereft,
Where shall he turn for comfort—where?

Brother and sister, parent, friend,
All mourn the sad, untimely loss,
Yet meekly bow, for lo! a voice
From Him who died upon the cross.

I gave the ransom—Mine the due.
Too pure for earth her spirit bright,
I've called from earthly toils away,
To bask in God's eternal light.

Just as we were going to press with the last form of the Pioneer, and after the above was in type ready for the press, the following came to hand, from a beloved brother at Canton where sister Smith died. We give it also in connection with the above.—D.T.W.

Bro. Wright: The congregation has been deeply afflicted by the sudden death of our sister, Mrs. Sallie J. Smith, the wife of beloved brother, B. H. Smith. This occurred on the 8th instant, in the thirty-second year of her age. She was born and raised near Richmond, Missouri, but was living in Linneus at the time of their marriage, and since then they have resided in Canton. Several years ago she was immersed by brother Rogers of Columbia, and continued a faithful zealous Christian. Her love for the church, her devotion to her little family and her solicitude for the good of all, were worthy of the highest praise. Her death was rendered more touching by the helplessness of her infant, the overwhelming sorrow of her husband and the weeping of her friends around her dying couch. The skill of physicians, the prayers of the righteous, and the tender ministrations of an only sister from a distant part of the State, could not detain the loved one from the beautiful skies. The angels claimed the jewel and the casket only remained to us. Weep not without hope, bereaved husband. for your loss is her eternal gain; your home may be desolate, her chair may be vacant, yet she lives enthroned in your heart, and you will soon join her company in the Paradise of God.

"Thou art gone to the grave; but we will not deplore thee; Since God was thy Ransom, thy Guardian, thy Guide; He gave thee, He took thee, and He will restore thee; And death has no sting, since the Savior has died."
Died, in the town of Lindley, about 2 o'clock, A.M., on the 25th of October, 1866, after a short illness, Samuel D. Sayers, in the 69th year of his age.

The deceased was a native of Virginia, and emigrated from there to Missouri in 1848. After his children were nearly all grown his wife died, and a few years since, he married Mrs. Sarah G. Scott, whom he has now left a widow to mourn with his children and many friends, his death. He was an acceptable member of the Methodist church for twenty years before his death. He bore his last sufferings with great patience, and was resigned to the Divine will, and willing to depart hence. In his death the community has lost a valuable citizen, the church a good member, his children, a kind father, and his wife, an affectionate, kind and devoted husband. He was buried near the old homestead in Linn county, Mo., where he had lived many years. May the Lord comfort and console the distressed and bereaved on this sad occasion.

D. T. W.

Died, August 13th, 1866, in Nevada, Grundy county, Mo., little Mary F., infant daughter of F. and L. Hancock, aged 16 months and 19 days.

In memory of our dear little Minnie, for by that sweet name we always called her.

I will tell thee how death's mantle
O'er her life suddenly fell,
Dying from our earthly vision
Her we loved so well.
She was the joy of our hearts,
With her fair and spotless brow;
O, blame us not for weeping,
We have no Minnie now.

It was in even's fleeting twilight,
At the still close of day,
While dim shadows played around her,
She was the joy of our hearts.
In the grave she is sweetly sleeping,
With her fair and spotless brow,
O, blame us not for weeping,
For we have no Minnie now.

The Lord has taken her away,
He has eased her of her pain,
It grieved us much to give her up,
But we claim her not again,
As she lived, she sleeps in beauty,
With no stain upon her brow,
O, blame us not for weeping,
For we have no Minnie now.

No Minnie to caress me,
With a heart so warm and true,
No Minnie to run and meet me,
As she always used to do.
But Minnie's death is keeping
Its shadows on my brow,
O, blame us not for weeping,
For we have no Minnie now.

Died, in Granville, Mo., on the 13th of the last month, of typhoid fever, Julia F., wife of J. W. Austin, in the 24th year of her age.

Deceased was born in Scott county, Ky., and in early life made a profession of religion by uniting with the Methodist church. In 1857 she moved to the State of Missouri. About two years after her removal she was united in marriage to J. W. Austin, with whom she lived until her death. In 1863, she united with the Christian church, in which she lived her last days, a consistent member until her death. She leaves a kind and devoted husband, two little ones, and a large circle of relatives and friends to mourn their loss. She bore her sufferings calmly and resignedly until released from her tenement of years. As a kind mother and devoted wife, she left earth's ties to try the realities of another world. May the smiles and blessings of the great God rest upon the bereaved ones in this their deep affliction, and may they all be prepared finally to meet her in the climes of eternal bliss, where partings will be no more.

W. M. E.

Monthly Christian Record

At the solicitation of many of my old brethren and friends, I have consented to revive the Monthly Christian Record, of which I was the originator and the editor for more than eighteen years. On account of bad health and want of time, I discontinued the publication, or rather merged it into the Standard, at Cleveland, Ohio, edited by Edb. I. Everall. This leaves Indiana, with her 75,000 Disciples, without any paper, except her Goodwin's Monitor, an excellent Monthly, and which is adapted especially to the ladies, which has a good circulation. I do not propose to get in the way of any of the many excellent papers in the United States. We have two excellent weeklies, the Review and the Standard, both of which have a good circulation.

As to my qualifications for conducting such a work, I refer all to the old Christian Record, which I edited for so many years. I shall bring a long experience, and a thorough knowledge of the business, to my aid in conducting the enterprise, and shall have the co-operation of the learning and talent of the Christian brotherhood in this State.

I propose to commence the publication in January next; provided the subscription list will justify it. We want no money now, only the names. And when names are enough present in to justify it, I will issue the first number, and shall expect every subscriber to send me the money in advance for the year.

The Record will be devoted to primitive christianity, both in theory and practice, and will oppose heresy in all its forms. It will be put up in neatly printed covers, each number will contain thirty-two pages on good paper, with fair type, suitable for preservation and binding.

TERMS—$1.00 per annum, invariably in advance, upon receiving the first number. New brethren and sisters, will you make a special effort to get up a good list of names in every congregation, and send us immediately? Address me thus: "Edb. J. M. Mathies, Bedford, Lawrence Co., Ind."

On Friday night before the first Lord's day in this month, Oct., Bro. J. C. Porter, of Leon, Iowa, commenced a meeting in this place and continued over three Lord's days, leaving on Monday the 22d. There were twenty-one additions to the church, eleven of which were immersed, the others being baptized; half previously immerged.

Bro. Lockhart came in on the last Lord's day evening, and preached at night, and is still continuing the meeting at this writing, the 25th. D. T. W.
ACTS OF APOSTLES.

LECTURE VIII.

At the close of the second chapter of Acts of Apostles, the church is first spoken of in the New Testament as in existence. The Savior had said to his apostles some time before this, Matt. 16th, "On this rock I will build my church." There is no language, nor circumstance, previous to Pentecost that justifies the idea of the church having been established. From this time it is very often spoken of in this book, and in the epistles as being established or founded. If it was in existence before that day, it was destitute of the Holy Spirit, and consequently without divine life. If it was inaugurated before that time, it was without a high priest in heaven, and without the blood of the atonement being offered in heaven for the cleansing of its members from sin. If it was established before Pentecost, it was done without the fact having been recorded, and also without the authority of Christ: for it was not made known on earth until that day, that God had accepted him in heaven, and made him Lord of all. From that date his reign began, that is to continue until his foes become his footstool. Then instead of commencing his reign, he will deliver up the kingdom (which he could not do if he did not possess it) to God even the Father.

The conduct of this first church under the immediate control of all of the apostles, is worthy of our attention and prayerful consideration. They that believed were together and had all things common; and sold their possessions and goods and parted them to all, as every man had need. This sale of possessions and goods has been a means of trouble to some. Others have thought it a matter belonging alone to an extraordinary and miraculous state of things. Does steadfast continuance in the doctrine of the apostles belong only to a miraculous state of the Church? If gladly receiving the word of the Lord confided to miraculous conditions? Is it a miracle that these are immersed who believe in Christ? Is prayer among miraculous gifts? Is breaking bread in remembrance of our blessed Lord a miracle? Is it a miracle that those who believe in one place should be together? Is it a miracle that believers who are together with one accord, should eat their food with gladness and singleness of heart? All these things were done by the converts and no intimation that they were miraculous. None of the converts are spoken of as having power to perform miracles un-
till some time after this. The apostles did many wonders and signs.

How can it be assumed then, that selling possessions and goods is miraculous, or belongs only to a miraculous state of the church? All the other acts ascribed to the church belong to the normal or ordinary condition of it. Let us fear lest covetousness, which is idolatry, blinds our eyes to a principle developed that is characteristic of the church of Christ. None of these disciples said that any of the things that he possessed was his own. When a man under the influence of the gospel is brought to disclaim ownership in his possessions, what relation does he sustain to the property under his control? The relation of a steward. So the Savior taught as, Luke 16:1-14. This relation to property was confessed by the church of Jerusalem, and practically illustrated by imparting it to all as every one had need. Necessity was the reason why they all sold their houses and lands, possessions and goods, and distributed the proceeds.

A direct precept is not given us in the word of the Lord for every specific act of our lives. Hence when the young engage in the foolish dance, and older Christians object to such conduct as unbecoming the Christian profession they are met by the question, “Where is it forbidden?” The Christian system is based on a few well-defined principles. Precepts enough are given and illustrated to show the direction our conduct must take, to act consistently with the principles. Unsanctified human nature demands a religion that proscribes every thing not to be done. This renders unnecessary any reflection or thought on the part of the devotee. On the contrary, the Christian religion being founded on principles, renders thought and reflection constantly necessary to keep us from acting contrary to its acknowledged principles. Love for one another and for the Lord had entire possession of the hearts of the members of the first Jerusalem church of God. How shall they act to be consistent with this principle? They see brethren from remote countries who have not the means of subsistence. Consistency with their love at once shows them what to do—sell their possessions and goods and provide for those destitute brethren. In their judgment the necessities of the case demanded all they possessed.

Now all this was done for the temporary benefit to be realized. What shall be said of the parsimony of that man, pretending to be a Christian, who for the permanent establishment and maintenance of the cause of Christ in his own neighborhood, by building a meeting house, a college, and the preaching of the gospel, gives not more than one tenth or one fifth of one percent for all these purposes a year? If the church to which he belongs approves his conduct, is it like the church that began at Jerusalem? The rule for Christians to give now as illustrated by the conduct of that illustrious church, is to give as much as the necessity of the cause demands, and each to give in the same proportion as the others. At Jerusalem the converts all gave in the same proportion, except Ananias. They gave one hundred per cent. He and his wife thought to give less. For their covetousness that made them lie, they were punished by the Lord with immediate death. This so alarmed other covetous persons that they did not join themselves to the apostles, but the people magnified them.

The Lord added to the church daily...
the saved." All the glory and praise of our salvation belong to the Lord. He loved us and died for us, arose for us and entered heaven, now to appear in the presence of God for us. He sent down the Holy Spirit to reveal the way of salvation. He embraced his people, and entrusted to them the ministry of the word of reconciliation. He pardons them, keeps them, and blesses them. He receives them into his church, gives them the Holy Spirit, and as many as are faithful to him, he will crown with everlasting glory and honor in the heavenly land. May covetousness and avarice soon cease among those professing to love him, and union, concord, and gladness and singleness of heart characterize the church called by his name, as in Jerusalem at the beginning. J. M. HENRY.

DIVORCE.

The spirit of political freedom in this country, in the desire and effort to realize a rational and humane system of government, is liable to run us into dangerous extremes, in which there will be plainly manifested an impatient restiveness under proper and necessary restraints. Such is the tendency of the human mind when suddenly ushered into a state of freedom.

It is true that "the world is governed too much." Two much is expected of law, too much reliance is placed on it as a governmental agency, and too little on principles which propose to govern man by means of the higher passions and sentiments of the soul. While this may be readily and cheerfully admitted, it must not be forgotten that there is a limit to which this freedom may be carried; for if the proper limit is passed; if the restraints of proper and necessary laws are disregarded and disposed, there will be a despotism of anarchy, instead of a despotism of oppressive and despotic laws. This proper limit is the duty and province of the wise Statesman to determine and establish. Here lies the whole science of government.

The legislation of this country in avoiding the oppression and despotism of centralized governments, is bordering too much on the wild and restive passions of Democracy, and catering too much to the passions of an ungodly public. It is just here that the influence of the foreign element in our society is seen and felt, abundant proofs and examples of which may be seen in every community where that element is strong enough to engage the attention of unscrupulous politicians. Coming from countries where men are governed too much, they have mistaken the liberty of law for licentiousness, or the permission to do as one pleases, regardless of the wishes and rights of others. Democracy is supposed to mean the privilege of doing as one pleases. To such an extent has this sentiment been observed and respected, that many laws on the statute books of almost every State, are to be traced to this sentiment as their reason and origin. While such is confessedly the spirit and tendency of the present day on the subject of legislation, we may expect to find that many of our laws are made in accordance with the wishes and passions of the public.

Of laws having such an origin, none stand out more prominently than those which relate to divorce. The marriage relation in many States has come to be little more than an ordinary covenant between the parties, which is expected to continue only so long as the partnership is agreeable to one or both parties. The laws on divorce have become extremely accommodating, allowing disappointed or disaffected parties to seek new alliances whenever they please. Marriage is ranked among ordinary covenants, which are regulated by State laws, allowing the agreement to be terminated when it is no longer agreeable.

In such legislation as now prevails on the subject of divorce, the State has transcended the limits of its domain and authority. It has presumed to treat the marriage relation as a thing of its own creation, than which there is no
assumption more preposterous or unfounded. The State, in no sense of instance, has created this relation. It is an institution older than any government on earth. It is as old as the race. God gave it to the first pair. It is the foundation of society. All States and governments have found the relation existing. Indeed, without it, the State could have no existence. Hence it is older than all States and governments.

Having its origin with God, and while man was yet in Eden. Marriage has its own laws, and these were given by God, at the time of its institution, and hence are divine laws. They antedate every law known among men. God has never repealed or modified them. What the law of marriage was at first it is now.

As marriage is a divine institution, regulated by divine laws, it is clearly beyond the province of any State to legislate on the subject, only so far as to recognize the institution and the laws by which it is regulated. It has no right to interfere with the institution or with the laws which regulate it. These, as I have said, were ordained by God in the beginning, and these were sufficient for every State in all time. No State has the right to abrogate its laws, nor to modify nor to change them, simply because they are divine; and where we have divine and human laws on the same subject, there can be no doubt as to which must take precedence. If the human legislation is contrary, in letter or spirit, to the divine, the human must give way, and leave the divine in full force.

No government has recognized the fact that the institution of marriage is of divine origin, and regulated by divine laws. But, assuming that it is a thing of their own creation, States have proceeded to enact laws in reference to this institution, which are in direct conflict with the divine law. They have, indeed, set themselves up as the authority which has sole jurisdiction over this institution. On this assumption and usurpation of the divine prerogative, are based the laws granting divorce to persons not entitled to it under the divine law.

That what I have said is not mere assertion is evident from what Christ has taught on this subject. He regarded marriage as a divine institution, and regulated by divine laws. He regarded the married parties as having been united by God. He looked upon the institution as having the effect of making the two persons one; and he positively forbids men from interfering with this relation. "What God has joined together, let no man put asunder." There is no law on any statute book plainer than this. It positively forbids all human legislation for divorce. As God unites, it is blasphemous in men to separate.

In view of the alarming encroachments of civil legislation on the perogative of God in reference to divorce, it becomes all men who reverence and honor the Lord Jesus Christ to protest against this legislation as subversive and derivative of the authority of Christ, to say nothing of the evils which follow such legislation. In some States of the Union, the laws are so generous as almost to amount to a sanction of the doctrine and practice of "Free Love." So liberal are many of the laws, that the least reactive can become free again, and at full liberty to try a second supposed "affinity." Indeed, they nullify the law of God. The evils of such legislation cannot be overestimated. They are undermining the foundations of the most sacred and important of our social institutions. It opens the door to every degree of sensual licentiousness, and subverts the very purpose for which marriage was given to man. Let any one read the statistics on the subject of divorce for but one year, and he will be alarmed at the degraded state of public morals, and the indifference with which men treat the institutions and laws of God.

There is a profound philosophy in the institution of marriage, which no State has yet seen, nor has, indeed, cared to see; and which is the reason why God has made the institution so holy and sacred. It is the basis of the social relation, and a proof of the grand distinction between men and brutes. This philosophy is to be seen in the purity of off
spring, which is essentially connected with man's highest social and spiritual interests. The laws of divorce reduce society among men to the gregariousness of animals. It certainly resembles what is seen among birds.

In view of the wide-spread disregard which men have shown the authority of the Lord Jesus Christ in regard to this subject, and of the prevalence of adultery arising from this cause, it becomes the Christian to understand well what his Master has said for his guidance on this subject.

The prevalence of the evils of divorce was so great in the days of Christ, that he did not fail to speak the Christian law on this subject.

He did this in his "sermon on the Mount," and afterwards in his conversations with the Jews, the most important of which we have in the 19th chapter of Matt. The Jews on this occasion sought to place him in antagonism to Moses, and thus to destroy his influence among the people. They told him what Moses had commanded in regard to divorce, and then wished to know what he had to say. The Lord in his reply met their question fairly and promptly, He did not condemn nor approve what Moses had done, but excused him on the ground of the hardness of the Jewish heart. The law or permission of divorce was a choice by that great law-giver between two evils. If he had made no provision for divorce, men would not, in that day, have scrupled to put their wives to death to get clear of them. The murder of innocent wives by wicked and dissolute husbands, would have been a far greater crime than putting her away, and would have wrought far greater evils than legalized divorce. The interference was permitted by God for reasons which seemed good to him. The Jewish Economy was such as to allow a law of divorce. But this is not the case under the Christian Institution, under which men are to be governed by the highest and noblest principles which man is capable of appreciating, or by which he can be benefitted. These principles discontenence impurity of every kind, and everything that leads to it. They propose to subdue the passions of the human heart, and to elevate the social and spiritual in man above the animal. They reach the thoughts of men, not simply their actions. They are designed to restore the image of God in man, and to make him what he was in the beginning. Hence the condemnation of everything "worldly, sensual and devilish."

Divorce did not originate with the Jews. It was one of the evils which Moses found existing, and which had us origin in the lustful passions and heartlessness of men. The Jews at the time of the giving of the Law were but little removed from the nations around them, among which, it is fair to presume, divorce was a crying evil. Hence what Moses enacted in reference to divorce was a matter of necessity to prevent other and great evils. When we remember the intellectual and moral condition of the world in that day, we cannot wonder that such a provision was made for the protection of women. Such laws were then humane, made to save woman from a still greater degradation. Her condition in that day, compared with what is now, was sad and miserable. But in the days of Christ, and still more in our own day, such things are no longer to be tolerated; and woman ascends still higher in society, and becomes the companion of man. As such she is entitled to all the honor, esteem and privileges with which she enjoyed at her creation. These she again enjoys under the reign of Christ. Hence, his deliverances on the subject of divorce. He restored the institution of marriage to its original position, and re-enacted the law which is to regulate it under his reign.

Let us now examine what Christ has said on this subject. He forbade divorce in his sermon on the Mount, but in the conversation with the Jews, recorded in the 19th chapter of Matt., he is more explicit. He there states that divorce by men has not the sanction of God; that in instituting the marriage relation in the beginning, God designed that the two should live together during life. In making but one of each sex, God designed to teach that men should
have but one wife, and by commanding them, when married, to forsake all others and remain faithful to each other, he designed to teach them that the two were one for life. By this mysterious and peculiar institution God makes of two one flesh. This is union which none but God could establish. The enactments of men could never do this; neither can they nullify it. A union like this established by God can never be ruptured by men. The thing is simply impossible. "What God has joined no man can separate." God alone can do this, and this he does do for one specified cause. All that human legislation can do, or has the right to do, is to recognize what God has ordained, and protect society by enacting that the subjects of government shall observe the laws of marriage as ordained by God. Beyond this man cannot go without encroaching on the prerogative of God.

Men have no right to dissolve this relation except on conditions or for causes prescribed by God. Death dissolves the union, and the surviving parties are allowed to marry again. (1 Cor. vii 39.) Unfaithfulness also dissolves it. This transmutes the wife into a woman again, and the man stands as though he had never been married, and hence can marry again. If human governments were the authors of the institution, they could allow any cause they deemed proper to dissolve the Union. But not being the Creator in this case, they have no right to prescribe any conditions whatever.

Jesus says that God is the author of the institution; that God joins all whom are married, "What God joined together, let no man separate," &c., and on this fact bases his command forbidding men to separate them. — Christ has uttered no law plainer or more positive than this. If he has forbidden men to interfere with this institution, it is because God has made all the laws necessary for its regulation and protection, in any and every age; and man has no right to supply what he may suppose God forgot or omitted.

The law which Jesus has spoke in reference to divorce is just as binding on the world, and especially on the Church, as any other he has made, and he who offends here, places himself in a most dangerous position, for which he cannot retreat without embarrassment, and in which he cannot continue without sinning. It is, therefore, a most dangerous step to take. The gates of heaven are shut against all adulterers, and Christ says that all divorced persons who marry while the other parties still live, are adulterers. This is a fearful statement to be read by thousands who are now his professed disciples.

If these things are so (and who will deny them?) It is important in the extreme that society be made fully alive to their importance. Divorce is a crying and an alarming evil in the land, undermining and corrupting society and the church, and filling the world with a semi-bastard race, polluting and corrupting the very fountains of morality, and deluging the world with crimes of the most disgusting and offensive kind.

It is not affirmed that the State shall make no laws in reference to marriage. It should do all it can to enforce the observance of the divine law on the subject but what is most emphatically denied, and what is maintained as positively forbidden by Christ, is that the State shall weaken the bonds of matrimony by allowing causes of divorce which are not recognized by the divine law.

If such be the laws of God on marriage, the subject is one of practical importance; for a disregard of it involves the parties in a life of sin. The law applies to all—to the whole race;—not merely to Christians. The institution was originally given to the race through Adam, and Christ's enactments on the subject are but the restoration of the original laws of the institution.

But to Christians it is especially important, and on them especially binding; and it behoves every disciple of Christ to settle this question with himself, whether he will observe what Christ has commanded, or deride him by taking advantage of the privileges which the States grant in their laws of divorce.—On this subject there is clearly a conflict of authority; and the day of judgment
will decide which is to prevail.
It is not understood that persons can never separate. Married persons may cease to live together, but they do not thereby cease to be married. What is meant by divorce is both separation and marrying again while one of the parties still lives. A second marriage during the life of one of the parties is allowed only when the parties have been divorced by God, and this divorce, and no other, is the duty of the State to recognize and regulate by suitable legislation.

Now, the important question with Christians is: What is their duty in the premises? In the first place, no Christian preacher should unite in marriage persons divorced for any other cause than those recognized by the law of God. If they do, they violate Christ's commandment, and become "partakers of other men's sins," which is a fearful thing. In the next place, What is the duty of the Church in this matter? Is the Church to receive such persons into her communion? This is a question not difficult to decide on the abstract principles. But, as a practical question, it is environed with difficulties in the present state of public sentiment. But one thing is very clear, and that is, that it is her duty to correct public sentiment on this subject, and especially her own immediate fellowship, that the evil may be gradually extirpated from her communion, and finally from society.

There is another cause which has been supposed to justify a divine divorce, which is mentioned incidentally by the Apostle Paul, if a husband or a wife abandon the other because of Christ. Paul says, "Let such depart: a brother or a sister is not in bondage to such." But this is a mistaken view of the Apostle's meaning, as is manifest from other portions of the same chapter (1 Cor. vii.) The Apostle says, if separation takes place for this reason, neither is bound to live with the other, but while separated, they have no right to marry again, as he says in the 10th and 11th verses. "This is the Lord's command, those who are married, not I." "Let not the wife depart from her husband; but if she separate, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." This passage confirms all that I have said, and leaves the law of God intact and consistent, forbidding a real divorce for any other reason than that laid down by the Lord Jesus.

H.C.

AUTOBIOGRAPHY

OF ELDER JACOB CREATH, OF PALMYRA, MISSOURI NO. IX.
(A.D. 1830.)
[Continued from page 297]

Before I close the history of the proceedings of the Elkhorn Association at Silas Meeting house, Harrison County, Ky., in August, 1830, I beg leave to state that the reader will find a statement of their proceedings written by me shortly after they occurred, in the Millennial Harbinger for 1830, first series, page 577, which I desire to be inserted (here) in my life. It is entitled "A narrative of the proceedings of the last Elkhorn Association, held at Silas Meeting house, Harrison County, Ky. on the 14, 15, 16 of August 1830, by Jacob Creath, Jr." Not one statement in that narrative was ever questioned at the time it was written or since, so far as I know. It is not so full as I could have wished it. I hope it will be copied for information, and preservation. I will here state another fact of great significance in justification of our course in sending more messengers than usual to the Elkhorn Association in 1830, which is this: The Franklin Association of which John Taylor and Silas M. Noel were members, held their annual session every year in Sept. and Elkhorn in August. But in the year 1830, the Franklin Association held an extra called session on the fourth of July, in Frankfort, Ky. the announced object of which session, was to prefer charges against the Elkhorn Association which
met the August afterwards, for retaining the Creaths in her fellowship. This was the object of that extra session, and it was done accordingly, and the Elkhorn Association was threatened by the Franklin Association, unless she would expel us, if she retained us, she would lose the fellowship of the Franklin Association. This was the issue tendered her, and it was carried with the Elkhorn Association.

My uncle Jacob Creath, Sr. and brother John Smith and myself attended this extra called Franklin Association, which was numerously attended, and when our names were called and the charges preferred against us, we arose separately to answer to the charges when our names were called, and to state that we were ready and prepared with documents and witnesses to disprove those charges and allegations. I being the younger of the three, arose first and asked the privilege of replying to said allegations—I was ordered to sit down, and repeatedly called to order by the members and Moderator, until I was compelled to sit down, and was stamped down. My uncle arose and stood in the middle of the aisle of the house, and laid his right hand upon the top of his white head, and said, brother Moderator, I am sixty years old, I have been in the service of God and my country forty years, and this is the first time in my life, that I ever heard of a man’s being arraigned in a civilized country without the privilege of being heard by himself or his counsel. Before he closed his sentence the stamping with the feet, and the calls for order were so numerous, boisterous and clamorous that he was compelled to sit down, at the imperious and dictatorial commands of the thundering Moderator, “Sit down Sir.” Hundreds of persons saw it and heard it.

These are the words of truth and soberness. One man and a very wicked man, left the house, and swore it was worse than the Spanish Inquisition. The Baptists do not like to hear of these things now. They need never deny the charge of persecution, after such injustice and oppression as these scenes disclose. Old brother Raccoon John Smith tried to speak in this Baptist democratic Association, but they stamped him down too. After the Elkhorn Association was over, an old Baptist man said he was no Campbellite, but he said they had treated the brother Creaths worse than Barbarians. I will here record another fact which took place in 1830, and which is this, John Taylor of Franklin county, issued his famous history (rather infamous) of Clear Creek church, and Campbellism exposed, of sixty pages which expose is bound with the Christian Examiner, issued by me in Lexington, Ky. in 1830. The main object of this infamous pamphlet was to abuse and villify A. Campbell, Wm. Morton, John Smith, Jacob Creath, Sr. and more especially the person he called young Jacob. He first gave me that cognomen in December 1824. Soon after I came to Ky., I attended one of his Saturday courts, at Bush Run in Franklin county, when he asked me before a large assembly, how old are you, young Jacob? I replied I am free, sir. You are free are you, young Jacob? Yes sir, I am free.” Nearly every time he saw me after this, on the road and in private circles, and even at the Elkhorn Association in 1830, he said to me, are you free yet, young Jacob? Yes sir, I am free yet, and I intend to be free, too. This reply was very significant at the time and place where I was to be religiously beheaded, and to one of my executioners. I will here insert another letter I received in 1830, and then make.
A BIG PROPOSITION

May 17, 1829. Dear Bro. Creathon, yes
terday Silas M. Noel preached at South
Benson meeting house, in Anderson
Co. Ky. situated five miles from Frank-
fort in a very populous part of the coun-
try. He took for his text the nine
first verses of the first chapter of the
Gallatians. He opened a heavy cano-
ning on those preachers who he said
was preaching another doctrine among
us, different from the one we had been
taught. Several charges were alledged
against such bewitching preachers, one
only I shall name, (yourself.) They
were accused of saying that no man can
get to heaven, unless he be baptized.
This was made out to be a shocking
thing. Brother Noel, I think, has been
misinformed about things. The object
of my writing is to let you know that
yourself, your uncle, and brother Mor-
ton are expected to visit us before long
and to assure you, that you will meet
with a kind reception amongst us.
Send on your appointment as soon as
convenient. Yours etc. Benj. Lowen.
I wish here to remark distinctly, that
the charges against me and all of us, in
Suggett's letter from the Great-crossings,
in John Taylor's History, and by the
Franklin and Elkhorn Associations, are
that we now preach differently from Bap-
tist doctrine, from what we once preached.
We are never charged with preaching
contrary to the scriptures, not one word
against our moral characters. They
assumed the thing to be proved, that Bap-
tist doctrine in that day was apostolic
document, and to differ from baptist doc-
trine was the same as to preach un-
scriptually. We might have plead guilty
to all these charges, and to all this per-
suasion and yet be able to show that we
did not teach differently from the New
Testament. The whole charge from

A BIG PROPOSITION.

"Wherefore put away all fithiness,
and superfluity of naughtiness, and re-
ceive with meekness the ingrafted word
which is able to save your souls."—

Thus discourses the Apostle James to
the twelve tribes scattered abroad, and
thus do I desire to discourse my christian
brethren and sisters scattered abroad
throughout these United States, " to the
use of edifying."—Our kind Heavenly
Father has preserved our lives amid the
ravages and desolation of war, and per-
mitted us to turn our attention again
from things earthly, and "be about our
Master's business."—Recently the con-
gregation (nine in number) composing
the co-operation for middle Alabama,
met through their Delegates, with the
congregation of disciples at Antioch, Pike
county, Ala.—A single brother, who by
means of his professional abilities, (he
being a physician) was permitted by the
authorities to stay at home during the
war, and represents probably one in
twenty thousand, who were not forced
into the conflict—mostly, if not entirely,
at his own expense, has erected a very
pretty, neat, and commodious house of
worship, considering these hard times,
and had it all nice and ready for the
meeting; for which he received the
hearty thanks and congratulations of the
entire brotherhood. On Friday night
the assembled multitude walked into the
pretty Sanctuary upon as pretty, and
white a floor, as the most fastidious tas-
se could possibly desire, every body seemed
happy and joyous, as we seated ourselves
side by side “in heavenly places in
Christ Jesus.” The service commenced,
and we enjoyed for one hour, a real feast of reason and flow of soul, but alas!

"How vain are all things here below, How false, and yet how fair."

The services over for the night, we all retired home with the brethren for rest and sleep, preparatory for meeting again to-morrow. Morn ing came and we are again assembled at the meeting house, but, O, how false, and yet how fair! What a metamorphosis! The pretty floor a few short hours ago, so neat and lovely, now completely drenched, and smeared, and bespattered all over (on the men's side) with filthy tobacco juice, worse than a hog pen, with now and then a puddle of the filth, near which is seen lying in every direction, a large quid in open view of every body!—What a sad comment on our poor miserably perverted animal appetites! What a "Temple for the living God," for the indwelling of the holy Spirit! Reader, would you believe it? This body of christian brethren have assembled, came to the humiliating conclusion "that we are too poor to sustain an Evangelist next year!" and dispersed to their respective homes without making any arrangement for that glorious purpose! While conversing of these matters, an old pioneer veteran in the Gospel ministry, one who stood single-handed and alone, battling against sectarianism a quarter of a century ago, now alas, "laid on the shelf for want of a support, while preaching, proposed to deliver us a lecture on christian's using tobacco!" and commenced "searching the scriptures" for a Text. One brother suggested, "Let no corrupt communication go out of your mouth," another, "Touch not the unclean thing." Touch not the unclean thing." another, "Let us cleanse ourselves from all filthiness of the flesh," another suggested, "Put away all anger and wrath and blasphemy and filthy communication out of your mouth," and still another, "Wherefore lay apart all filthiness and superfluity of naughtiness and, receive with meekness the ingrained word which is able to save your souls." This last was thought to be most appropriate, but other business coming up, the good old brother was prevented delivering his discourse, which was very much regretted by many.—Now for the proposition, not that I am going to try to persuade any brother or sister to abandon the use of that filthy weed, oh no! for that would be "signing away their dear liberties!" neither am I going to undertake to prove that a christian does not possess the right to kill himself, or to commit suicide by a slow poison as well as by chloroform, arsenic, a sharp knife, or a bullet! oh no! We are all too free and love liberty too well for that—But—in the City of Montgomery, the once proud Capital of Ala., the Methodists, Baptists, Presbyterian, Episcopalians, Roman Catholics, Jews, white, and black people, all have "holes," large and commodious houses of worship—but alas! The Disciples, who profess "to take heed unto a more sure word proph esy," have no house to worship in, "not where to lay their heads," not even an "upper room." I have made several appeals through our periodicals, to raise a fund to build a house here for the Lord, but, up to this time, lack just five cents of getting anything at all, now, brethren and sisters in Christ Jesus, when it goes well with you, and you go to purchase tobacco either to chew, smoke, or make use of in the form of snuff: I propose that every time you go to make such an outlay of your money during the next 12 months, that you immediately sit down and enclose the amount, or half the amount you thus spend for this worthless, filthy weed, to
me in a letter, to be applied by me to
the building of a Christian Church, and
to the support of good and successful
evangelists to dispense the word of life
to furnishing thousands who are now here
among us actually starving mentally for
a knowledge of the Gospel of our salva-
tion. Who will respond to this first? Do
not turn aside and say you can't do it,
for you will have your tobacco anyhow,
rich or poor. If you will forward to
me, but a tithe and a very small
tithe, of your spendings for tobacco which can
do you no possible good, but so much
harm; entailing as all physiologists
know to be true, "Sickness, sorrow,
pain and death," upon untold millions
of future generation, I can. and
will, forth with, erect an edifice that will honor you,
honor God, and the cause which must
be dearer to every christiae than even
life itself! Besides which, I can put 40
evangelists in the field, and pay them
well out of a fund that you will never
miss, and had better give away any how
than to spend for tobacco.—Let us make
a calculation: We are said to number
considerably over 600,000 in these Uni-
ited States; at the lowest estimate, I in
every 5 of them uses tobacco in some
way, and at a cost to each, of consider-
ably over ($5) five dollars per annum,
on an average. This will sum up the
enormous amount of half a million of
dollars a year! Spent for nought, yes,
worser than thrown away! And we
can't pay for the preaching of the Gos-
pel! Nay, a vast proportion of us south,
lack "this day our daily bread!" and
are just on the eve of entering the har-
est and scarcest year, admitted by every
body, that we have yet passed through.
Tens of thousands of our fellow men,
who had very little or no agency in
bringing about this sad state of affairs,
will actually suffer for something to eat,
and will yet manage to get tobacco some
way! Now, who will send me a part
of his or her tobacco money to be thus
applied to the spread of the gospel? I
pledge myself to faithfully apply every
dollar sent. With this letter, I send a
similar one to several of our papers with
an urgent request that all into whose
hands it may fall, will publish and call
attention to its contents. Address me
at Montgomery, Ala. For reference I
refer to all the brotherhood in this state.
In hope of blissful immortality,

C. S. REEVES.

GREAT MEN NOT INFAILLIBLE.

The truth of my caption will not be disputed
by any one. I was led to adopt it as a heading
for this article, in consideration of the many
opinions that are given, concerning the mean-
ing of the 8 verse of the 3 chapter of John.
I have just read a labored article, written by
the Editor of Lord's Quarterly, in which a
very critical analysis of the above scripture
is given us. Bro. Hand also gave us a labored
effort, in a late number of the Pioneer, in
which he agrees with Bro. Lord, in supply-
ing the word begotten, in the last clause of
the verse. Both of these brethren are justly
held in high estimation. Their scholarship is
good; and if the meaning of John 3, 8, depend-
ed on scholarship alone, I would be the last
man to find fault with their conclusions. All
acknowledge, however, that the word begotten,
in the last clause of the verse, has no represen-
tative in the Greek. This being so, the right
to supply it, is not derived from a knowledge
of that language; but depends on other con-
sideration. It is the opinion of these breth-
ren, that the word should be supplied. I
doubt the correctness of their opinion; and
being the Lord's free man, I have a right to
my opinion too. No man has a right to sub-
tract a single word from what God has said;
or has any man a right to add a single word,
unless such word is absolutely necessary to
make the sense complete. Bro. L. says, that
he supplies the word not "ad verbum," but
"ad sensum," and hereby gives us to un-
derstand that, the sense is incomplete with-
out the word. This is just what I stand in
doubt of; and as I am not fortunate enou}
to be a contributor to the Quarterly; I wish to place my doubt, and the reasons for it, on the pages of the humble and unpretending Pioneer.

The question to be settled here is this, is the sense complete in the 8 verse, without supplying the word begotten? If we shall see that it is, then is there no authority for supplying that word; and Brethren L. and H. are wrong in so doing.

The whole verse reads thus: "The Spirit breaths where he pleases, and you hear his voice, but you cannot tell whence he comes, nor whither he goes; so is every one that is begotten of the Spirit." Four things are here affirmed. 1. The Spirit breaths. 2. You hear. 3. You are ignorant as to whence the Spirit comes, or whither he goes. 4. So is every one that is begotten of the Spirit. I shall again set down, in order, these four affirmations; making them more simple still. 1. The Spirit breaths. 2. You hear. 3. You are ignorant. 4. So is every one. The third affirmation is expressive of the ignorance of Nicodemus. Then comes the phrase "so is," which is the language of comparison, and institutes a comparison between Nicodemus in his ignorance and every one that is begotten by the Spirit. The comparison is between persons, and not things. Here, it may be objected that, if it was the intention to institute a comparison between Nicodemus, and others, in their ignorance, it would not be necessary to say every one that is begotten of the Spirit; but, that the simple statement, so in every one, would have been sufficient. But, this objection vanishes, when all the circumstances are are taken into the account. Nicodemus was a favored one among the Jews; and, on account of his position, was doubtless expecting to be led into all the secrets concerning the coming reign. The Savior, who never wasted words, gives him to understand that, even the subjects of his Kingdom, were as ignorant then as he himself was.

The reply of Nicodemus indicates that much was the Savior's intention; for he seeks no further instruction there, but simply says, in astonishment, "How can things be?" The Savior's reply, further confirms this position; for he says, "Are you a teacher in Israel, and know not these things?" The exact meaning of this language, will go far to explain that which precedes it. What are these things, of which the Savior speaks? Not the begetting by the Spirit surely, for Jesus has just said, "You can not tell whence it cometh, &c." Still, Nicodemus, as a teacher in Israel, was expected to know something, that he would not be expected to know, were he not a teacher in Israel. Something is certainly predicated on his being a teacher in Israel. That something, is a knowledge of these things. But what are these things? Not the new birth, for that was hitherto untaught. What, then, was it? I offer the following answer to the question, as being the most satisfactory, to my mind, of anything that I have yet seen.

As a teacher in Israel, Nicodemus ought to have been acquainted with the Law, the Prophets, and the Psalms. Had he been conversant with these, he would have known that, when Messiah made his advent among men, he would have fulfilled this prediction; "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Psa. 78, 2, quoted by Matt. 13.) Had Nicodemus been acquainted with this prediction, he would not have been so much astonished, but, on the contrary, would have expected this kind of teaching, and would have been willing to await its full development in due time. Such seems to me to be the most satisfactory solution of this question; and it requires no supplement to complete the sense; for it is already complete in itself. 1. The Spirit breaths. 2. You hear. 3. You are ignorant. 4. So is every one. Whether this solution is correct or not; it is in harmony with existing circumstances; for even the disciples of Jesus did not then understand the nature of the thing about which Jesus was conversing.

The error of brethren L. and H., as I conceive it to be, is this, they wish to make the Savior explain to Nicodemus, how we are begotten by the Spirit, they seem to forget that Jesus was not in the habit of giving minute explanations; only to his chosen disciples; and to these only semi-occasionally.—The work of explaining minutely belonged to the Spirit, and did not begin till after Jesus was glorified. Jesus announced truth's, grand and glorious truth's, but he seldom entered into explanations. To Nicodemus he announced the truth that, he must be born of water and the Spirit, before he could enter into the Kingdom of God; but just how that birth is accomplished, he does not make known; but
Perserverance of the Western Recorder. 331

I will endeavor to ponder on the truth announced. The spirit comes, and tells how the birth is accomplished. That the Savior did not intend to be clearly understood, while on earth; must be clear to every reader of the New Testament; and, for this very reason he taught in parables. (Matt. 13:10, 11.) But I shall be told that, the Scripture under consideration is not a parable. This I am willing to grant; but in it are "dark sayings," and they remained dark till the ever memorable Pentecost. At this time the Spirit came, and threw light on what was before dark; men are now begotten by it, and brought forth out of the water; and the new birth is no longer a mystery.

I have candidly expressed my views of John 3:8, and they seem to me the most satisfactory, and reasonable of anything yet seen, not even excepting the terse and logical deductions of the Quarterly. Brethren Lord and Hand, are compelled to labor hard, and do considerable hair-splitting, to maintain their position. The view here given, seems easy and natural; and is in perfect harmony with the then existing circumstances and facts.

If any one shall say that, I had better tarry in Jericho till my beard grows, before I have the timeliness to question aught that is said by the critical Editor of the Quarterly; I only reply, "Have you never read," "From the mouth of infants and sucklings thou hast procured praise." (Matt. 21:16.)

R. Patterson.


Bro. D. T. Wright—Dear Sir:—Six persons were immered one day this week at a meeting I held, one joined by letter, and one restored. In the Recorder of the 18th inst., there is an anonymous piece written by some cowardly and jesuitical person, headed "Elder, Jacob Creath again." If I should prove these statements of this dastardly sneaky false as I did those of Sedwick, of Oct. 1865, by honorable men, then I shall be told that the writer of this anonymous libel, did not publish it, and that the publisher did not write it, and that he is dead, and that it was a mistake, and "let it pass." This is one instance of Baptist honesty. Two men went once into a butcher shop, and one of them stole a piece of beef and gave it to the other, the one who stole it, swore he did not have the beef, and the one who had it, swore he did steal the beef. So the butcher lost his beef, and this was the justice he received from the rogues. So in this case, the Saint Recorder did not write the falsehoods published against me in his paper, in Oct. 1865, but he published them, and endorsed them by indorsing the writer of them. This is retracting of them and making me satisfaction for them, like an honorable man. It is a maxim of the Mother Church; that it is right to lie for the Church. If a lie lives twenty-four hours, it will become a part of history afterwards. These falsehoods will become a part of the history of the Baptists.

I wrote to Louisville twice, and to Bardstown to have these falsehoods retracted before the author died, but now his death and the resolutions sanctify and seal them, and makes me retributions for them, together with the additional ones in Oct. 1866 which I will proceed to number:

1. The writer says that I am the vindictive enemy of the Baptists.
2. He says I attempted to ruin the character of the Baptist preachers 30 or 40 years ago.
3. That I slandered Wm. Vaughan.
4. My assaults upon Vaughan.
5. That I knew these statements to be false when I made them.
6. That I dealt out low and vulgar bilingsgate in large portions to the best characters in the State.
7. I felt conscious that I should "sustain but little injury from any statement you could make respecting me. [Wm. Vaughan]."
8. I now take my leave of you.
9. For one cent you are at liberty to budget me quarterly in any way you please.
10. Then 30 or 40 years ago he was in the habit of claiming almost every Baptist minister as holding Campbellism.
11. If they denied it, he applied to them the lash.
12. Vaugan, Noel, and Vardeman, and a host of others suffered thus at his hand.
13. Noel, from his grave.

M. Noel from his grave.
15. He boldly asserts that Noel was inclined to the Current Reformation. I saw him hold up the New Testament in his hands while preaching, and say if there was a church constituted on that book alone, within twenty miles of him, he would go there to be a member of it, in December 1824, in Franklin Co., Ky.

16. We find him spitting his venom in the Christian Pioneer as usual.

17. He gives one of my charges against Sedwick and two &c. &c.'s, for Baptist honesty and justice.

18. The present writer knew nothing about the charges of W. S. Sedwick, until his attention was called to them by Elder Creath when they were published in the Pioneer, in October, 1865, and I published them in the A. O. Review, of Cincinnati, Ohio, last fall or winter.

19. Had Brother Sedwick lived, they could have been settled, but were not settled in one year, nor any attempt made to do it, nor anything on the subject, till after his death, by his friends, then “let it pass.”

20. The Recorder does not charge the Elder with these things, after publishing them one year ago, and then endorsing them by endorsing the author of them.

21. We do charge him of slandering the Baptists when he says they are dishonest.

Is it honest in the Baptists to say to the paidobaptists, you are Christians without immersion, and keep up a constant war upon them them about the nonessentials of the “mode and subjects” of Baptism in debates and sermons and periodicals, and then refuse to admit Christians to the Baptist supper? Is it honest in the Baptists to refuse communion with the paidobaptists for want of immersion; and to refuse communion with our people, because we have immersion the very thing for the want of which they refuse to commune with paidoes? Is it honest in the Recorder to represent me individually as purging dishonesty from the Baptists, when I spoke of our people, see, he says, J. J. Creath. Is it honest or dishonest in the Baptists to make constant war on the paidoees about immersion, when as they tell them the word immerse is not in the scriptures, and for the Baptists to refuse to baptize for or in order to remission of sins, which is as plainly commanded several times as any other thing in the Scriptures. It is commanded in John’s immersion Matt. 3, Luke 3, and Mark 1. It is in the commission of three of the Evangelists, Mark 16, Luke 24, John 20. It is in Acts 2: 38, Acts 22: 16 and other passages. Why lay all the stress on the mode and none on the object specified in the command for the remission of sins. The command consists of two parts, first, be baptized, secondly, for or in order to remission. The Baptists only obey one half of the command. Is it not as wicked in you to refuse to immerse for remission as it is in the paidoees to refuse to be immersed at all? There are many commands in the Common Version to be baptized for remission of sins, and not one to be immersed. Have we not more reason to think you Baptists dishonest for refusing to baptize for remission, than you have to think the paidoees dishonest for refusing to immerse? Have the subjects of any law, human or divine, a right to expect the blessings of that law when they have only half obeyed it, as you Baptists only half obey the command, “Be immersed for remission of sins.” If Noah had built the Ark to live in, or for a dwelling house, instead of saving the race, would he more than half obeyed God? If Abraham had offered Isaac for a burnt offering, would he have obeyed God any better than you Baptists do in immersing to fulfill a command, leave out the object for which we are to be immersed which is pardon of sins? If I were a paidobaptist I would press you Baptists with this argument. I would tell you to immerse for pardon of sins, before you talked to us about immersion. I would say physician heal yourself. Were the Jews blessed before or after they obeyed their law? Is a man punished before or after he disobeys a law? Why worry the paidoees about the “mode” of baptism, and leave out the object of baptism, pardon of sins? While the New Testament remains as the law of pardon, every believer who has not been immersed remains unpardoned by your excluding him from the supper. If faith alone, or faith and repentance pardoned him, you would receive him to your table. If I have two sons, John and James, and I command them to plow my field, to make me a crop of corn, and John ploughs, but with no reference to the object, to be ploughed for a crop of corn, he is not as good a boy as James, who ploughs and does it that I may get a crop of corn. John represents the Baptists, James the Christians.
who is unable to attend church on that day, lay a part something and forward the next day to me at Cincinnati.

As a receipt for the money I will return an engraved certificate of contribution. Let us cooperate on this day as one man to send the gospel to the poor. A free will offering thus made will certainly be acceptable to our Lord and will help to carry on his work in the earth.

When you forward the contribution please state to what Mission you want it appropriated. Do not cast this circular aside and forget it, but let a great multitude unite in this good work. Let the rich give of their abundance and the widow her mite.

Direct to

John Shackleford,
Cor. Sec'y of A.C. M. Society,
Lock 966, Cincinnati Ohio.

THE SPIRIT.

1. To be "born of water and the Spirit," is to believe that Jesus is the Christ, and be immersed.

2. Baptism of the Holy Spirit. When Paul wrote the epistle to the Ephesians, there was but "one baptism." There had been, however, two copious and miraculous outpourings of the Holy Spirit, the astonishing and overwhelming results (not the pouring) being called a baptism. The baptism of the Holy Spirit it was unconditional. No person of any age was ever authorized to pray for it, as modern sectarians do, or to perform any act in order to its reception. It was something that could be seen and heard. Acts ii. 23. Acts x. 46. A baptism of the Holy Spirit never occurred that could not be seen and heard, and if such a baptism ever takes place among men, all beholders will be able to distinguish it from any other spiritual manifestation.

3. The miraculous gift of the Holy Spirit was...
imported by the laying on of the Apostles' hands. Acts, ii. 17—19, 6. This power was what Simon proposed to purchase, but the Apostles could neither sell or impart it, and when the last Apostle died, it ceased among men. Those upon whom the Apostles laid hands, though miraculously endowed themselves, could impart no power to others. Neither the baptism of the Holy Spirit, nor the miraculous gift of the Holy Spirit were ever conditions of salvation. The Samaritans were christians before Peter and John visited them. They had believed and been baptized, and if the language of Jesus is true (pardon the subjunctive, ) were saved. Mark xvi. 16.

4. The gift of the Holy Spirit is to all who believe, repent and are immersed. Acts ii. 38—39. It is given, not to make us christians, but because we are christians. Gal. iv. 6. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." The gift of the Holy Spirit is conferred upon every christian, though just how it dwells in our spiritual organism may be as difficult to explain or understand, as the connection of animal life with our physical organization. It is sufficient for me to know that the Lord says it is so, whether it is fully understood or not.

These four propositions seem to me to embrace the teaching of the New Testament upon the subject of the Spirit, and until recently, I had supposed them held in common with all our brethren. Bro. B. K. Smith is much older and wiser than myself, and so is Bro. Jourdan, yet I must respectfully dissent from the views of the former, in relation to the new birth, and award the latter some praise for the novelty and originality of his ! Will bro. Wright, write an article upon the subject of the new birth?

R. C. BARROW.

MUST BE THE HUSBAND OF ONE WIFE.

So I say and teach, so says reason and so says Paul, bro. Patterson to the contrary, notwithstanding. I have five different translations lying on my table. I have just re-examined them all, not one of which corroborates bro. Patterson's quotation. He is certainly a very careless reader, or he would have seen that Paul tells clearly and definitely what a Bishop must be, and what he must not be. See I Tim., iii. 1—7, and Titus, i. 5—9. The reader is requested to turn to the above passages, and read and examine very attentively the same, and he will clearly see that the heading of this article is just what the law and the testimony in the case say.

Now I insist on a man having every one of the qualifications (to a good degree) named in the above scriptures, before he be ordained to the office of a bishop, no matter how greatly he may desire it without them. If he have all, and the brethren so decide and elect, him by a popular vote of the whole congregation, and then set apart, or, ordain him by fasting, prayer, and the imposition of hands, he is then truly made a bishop or overseer by the Holy Spirit. Acts vi. 5—6, and xiii. 3, and xiv. 23.

There should be a plurality of such in every Church, Acts xiv. 23, and when thus ordained, they are God's gubernatorial power through his word, on earth, in the Church; and have the right to rule in the Church, to preach, teach, exhort and to stop the mouths of gain-sayers, and determine in cases of discipline, or differences between brethren. Heb. xiii. 17; 1 Thess. v. 12; 1 Pet. v. 1—5.

In consequence of the diversity of opinion of some of our able scribes, I must be as explicit as I can on the last item in the above specification; and more especially so, as I shall take the same chapter, to prove the position herein taken, that some of our friends take to prove the very opposite. That is, that in a trial between brethren, or in cases of discipline, our bishops are placed on a perfect level with the very youngest member in Church, both in years and experience, and that one counts, and is worth, just as much as the other. There never was a greater perversion of truth and justice, reason and revelation, than this, and we are astonished that any man of ordinary judgment, should let his prejudice against an eldership, their authority and power in the Church, drive him to such an extreme.

But perhaps some have been rashly dealt with by the elders, and hence, they look at the subject from a different stand-point, and see things differently. I am not defending the abuse of their power, but the power itself. Give me an eldership of the New Testament stamp, and I fear not to risk my character, life, liberty and prosperity in their hands, and if I fail to get justice, I shall despair of ever getting it this side of the great judgment day.

Perhaps some one may be ready to say that
no person takes this view. In reply, I will say that I have known more than one brother to take it publicly, and we had two lengthy articles in the A.C. Review, by J.W. Cox, the very pith of which was to prove the same, and I may mention him. I know they were both quite objectionable to my mind at least. Now to the law and the testimony. Acts xv. 1-31. -

When they had no small dissension they determined that Paul and others should go to Jerusalem. To whom? Answer; to the Apostles and elders, about this question; no one else. They were brought on their way by the church. -

They were received of the church and of the Apostles, and elders, and they declared all things that God had done by them. But certain of the Pharisees arose and said that it was needful to circumcise them [the gentile brethren] and to command them to keep the law of Moses.

Now this is the very thing that Paul and others went to see the Apostles and elders about, and the Apostles and elders came together to consider of this matter; none others engage in the discussion; the investigation begins, and then all the multitude is mentioned. And what did they do (if it was the whole church which is not certain)? they kept silence and gave audience, (that is just what they did,) to Barnabas and Paul, declaring what God had done among the gentiles by them. And after they had held their peace, James makes them a speech, commencing in the 13th verse, and investigates the subject till he makes out the case, and arrives at the definite conclusion in the 22nd verse. Now the entire church comes in and endorses what the Apostles and elders by the Holy Spirit had done.

Here we have as plain an example for us to be governed by, as the Holy Spirit could well have given us. So I think at least, but an objector is ready to say, that if your elders had the Apostles to sit in council with them, and the Holy Spirit, then we would not be afraid to risk their judgment. This is just what I insist they have. Not in their proper persons, but in the scripture which makes known the mind of the Spirit through the Apostles. Eph. vi. 10.

Now, dear reader, who do you think, in all the congregation is better qualified than the Bishops to ascertain the mind of the spirit and to judge and decide accordingly? If the church does her duty when she chooses her officers, she certainly chooses her best and most competent men for all her business transactions, and whenever time and experience develops better material, then let the church add them to her number.

Now the subject of trial before the entire church demands our consideration. "Tell it to the church." The church is an organized body, with many members, and every member should try to act in its proper sphere, that there be no confusion in the body. There has been considerable glibbling in the world about what sort of government the Savior set up in the church. It is evidently a monarchy, and he has his officers in the church to proclaim his law to the world, and thus enlarge his kingdom, and to rule and govern in the same according to that law. Hence they are not to lord it over God's heritage, but to be examples to the flock, both in doctrine and deportment.

Now we may learn from the qualifications of a bishop what, to some extent at least, he is required to do. "Apt to teach." Why? Because that is part of his calling. "One that ruleth well his own house (not another's), having his children in subjection with all gravity." Why all this? Because he is required to do the same in the church of God. He must have a wife, and every man knows, who has taken that relation upon himself, that in doing so, he has entered not into a new obligation to his wife only, but to society in general. The bishop has something to do with nearly all the different relations in society. I have been called upon more than once to adjust difficulties between husband and wife, parent and child, and who is sufficient for such a task? Surely no old batchelor who knows nothing of those dear and tender relations experimentally.

The Elders are also called overseers. This implies something of what he is to do. Now the individual or the company that employs an overseer, either for the shop, the factory, the road, or anything else, does he put him on a perfect level with the other hands, or does he not put him above or over them all? He is certainly above and over them all, as the very name of his office indicates, and what is he there for? To see that each hand does its part, that he does it well, and that he does it
THE KINGDOM OF CHRIST.

No 1.

From the number of essays and sermons written and delivered by the brethren upon this subject, in the past, it would seem to make it unnecessary to say anything further. Our brethren have discussed first principles over and over again, and yet there is great confusion in the public mind concerning the subject of justification. Some have it by "fain only," some by faith and repentance, and others by prayer, and faith imparted by an immediate operation of the Holy Spirit; but none but my brethren preach faith, repentance, confession and baptism for the remission of sins as they are taught in the word of God. It would seem a work of supererogation to preach to a people claiming common intelligence, that faith comes before repentance; the right use of common reasoning faculties would seem enough to decide this matter; but so it is, the called-and-sent-men-of-cloth, are hammering away to prove that we must repent in order to have saving faith. And as long as these skeptics are roaming to and fro in pulpit-cloth, it will be necessary for christians to keep a fast hold on the first principles of the oracles of God, and teach them, in the plainest possible terms, to sects and sinners around them.

When I see how ignorant religionists and the masses generally are of the scriptures, I feel like appropriating the Savior's language: "Oh fools and slow of heart to believe!" But then I am wandering, my subject is the Kingdom of Christ; but I wished to show the necessity of even keeping this subject before our minds. But it is now even doubted by some, that Christ has a kingdom, and will not have, they say, till he comes the second time. Now, we regard this as a denial of Christianity itself; and in its tendency evil and that continually. Hence the following:--

The elements of a kingdom are in substance the following: 1. A King.
A people governed. In order to the first there must be a crown of authority, and a throne on which to sit; to the second, the King must have laws issued, and the people must submit. Where these meet, there is a kingdom. It may be said that they are so closely allied together that one could not well exist without the other. Whether or not, this is true, where we find one of these elements, we find so much of a kingdom; and we would reasonably expect to find the other component parts in connection therewith. The consequences of the relation of king and subject are numerous, but chiefly, the king's honor is bound for the protection of his people; sins may be remitted and aliens admitted by the king, upon compliance with such terms as may be proposed by him. Only where there is a kingdom can there be these things. Are the elements of a kingdom found in Christ? We say yes. Modern Adventists say no. But these are not all that we have to contend with on the kingdom question. Some teach that he made his everlasting covenant with Abraham, and so with him established his kingdom, and others, that his kingdom has been in existence ever since the fall. Both agree that "rights and ceremonies" have been changed slightly at different times, such as the sabbath from the seventh to the first day of the week, and circumcision to baptism, &c. &c., but the same kingdom. Others say that the kingdom of Christ was established with the ministry of John, the immerser. And we, only, contend that Christ's kingdom was established on the first pentecost after his ascension into heaven. In the midst of such confusion, how shall we decide what is true? Commentators will not do to rely on in such cases, for they disagree, and where there is disagreement there is error. We therefore turn to the word of God.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii, 44. We affirm that the kingdom spoken of in this text has been set up, and that Christ is the King. To deny it, is to my mind, to deny christianity itself. How there could be remission of sins in the name of Christ, if it be not true that Christ is King, I opine we will never be told; and if there is no remission in the name of Christ, then is our faith vain, and we are yet in our sins.

If this, (Dan. ii: 44,) is the kingdom of Christ, then what becomes of the theories of its being established in the days of Noah or Abraham, for even Abraham had been dead for some twelve centuries; and, to Daniel, the setting up of this kingdom was yet future. There are but two remaining theories to oppose, namely, it was set up with John the immerser, or it is not set up at all. One of these last must be wrong; we think both of them are. But that the difficulty may be unanswerably settled; we refer to the second chapter of Daniel, from the thirty-first to the forty-fourth verse. Verse 31: Nebuchadnezzar had a dream, in which he saw a great image, whose brightness was excellent, and its form terrible; 32: Its head was of fine gold, his breast and arms of silver, his belly and thighs of brass; 33, his legs of iron, his feet part of iron and part of clay, 34, a stone was cut out without hands, which smote the image upon the feet of iron and clay, and break them to pieces. 35.
The material before mentioned became as chaff, and the wind carried them away; and the stone that smote them became a great mountain and filled the whole earth. 36. The dream is told and Daniel proceeds to tell the interpretation to the King. 37; 38. Nebuchadnezzar was this head of fine gold; the extent of his power was very great. 39. After him should arise another kingdom inferior to him and another third kingdom of brass that shall bear rule over all the earth. 40. And a fourth kingdom, as strong as iron, it shall break the former in pieces. 41—43.—Whereas, he had seen that the image had in it iron and clay—a part of the toes being clay—the clay and the iron should not mix; the kingdom should be partly strong and partly broken. 44. And in the days of these Kings, shall the God of heaven set up a kingdom, which shall never be destroyed. That the kingdom of the 44th verse is the kingdom of Christ, is, I believe, admitted by all. And if correct, from the foregoing dream and interpretation, we may learn of the probable time of its establishment. To do this, we must have the outline of the rise and fall of the four kingdoms, represented in the dream by the four different kinds of material, and by that number of positions in the image.

1. King of Babylon, or rather kingdom of Babylon; for these are kingdoms and not individual kings. As to the founding of the Assyrian kingdom, authors are not at all agreed—they are as high as eight hundred years apart. And where historians so widely differ in their conclusions, it might be proper for us to be very modest; at any rate, not very dogmatic. But we give it as our opinion that Babylon was founded by Nimrod, son of Chus, grand-son of Ham, and great-grand-son of Noah.—Diodorus decides that Minue, the son of Nimrod was the most ancient of kings. But what the ancient historians ascribe to Minue the scriptures ascribe to Nimrod; and he was no doubt, the Belus that they afterwards worshiped—rise of Demon worship.—But as this country was taken from Assur, the son of Shem, it most probably received its name from him—Assyrian. According to our count and conclusions, the Babylonian or Assyrian kingdom, from its founding by Nimrod, to its fall under Belshazzar by Cyrus, lasted in one or another form for about sixteen hundred and fifty years. But whether right or wrong in our conclusions here, the Assyrian kingdom was the golden head of the image. And as the river Euphrates is turned around the walls of Babylon and the Persians pass under them where the river had formerly run. Belshazzar beheaded, and the Medo taking his place on the throne, the gold is giving place to the silver, the head to the shoulders and breast.

2. The Persian next rules the one hundred and twenty seven provinces for about two hundred years, until he has measured off his five millions of men with which to conquer Greece, and is conquered by the forces of the latter under Alexander. Then takes place the second change; in which the silver gives place to the brass.

3. The Grecian next in order, rules as foretold by Daniel in the interpretation of the dream. And well does the life of that prince agree with the material and place in the image thus assigned him, both in the shortness of his life and his dying of gluttony or drunkenness. The twelve years reign of this man, was exceeding bright in some respects, but intemperance, that spreads.
its dark and filthy mantle alike over all its victims, plunges him into a premature grave, an example of being governed by passion and appetite. We will not now notice the difficulties into which they are plunged by Alexander's successors, nor the approach of the Romans, as, by degrees, and at last they rule, but pass from the brass to the iron, from the third to the forth kingdom made known through the dream.

4. That the Roman kingdom was the fourth from Nebuchadnezzar, there is no doubt in the minds of those who are even tolerably informed. Commencing with Julius Caesar, we may count forty-one in regular succession, who used kingly power. But from that time, Pagan Roman power began to name, and from the time that Phocus gave to Boniface third, the title of universal Patriarch—A. D. 606, it is impossible to find another Pagan Roman king. Now as we have passed through all the kingdoms presented in the metallic image, we are sure that we have come down this side of the establishment of Christ's kingdom. And as the setting up of the kingdom was to be in the days of the last named kings, it was set up some time between the assumption of power by Julius Caesar—something more than a half a century before the birth of the Savior—and the year 606, from which time we can see no more traces of the kingdom of the Caesars.

So far then, a few things are gained, that the kingdom of Christ was not set up with Noah or in the days of Abraham. If it was to Daniel, yet future, then it could not be in the days of Abraham, for he was already dead some twelve centuries; and 2d, that the kingdom has already been set up, and does not wait to be set up at the second coming of Christ, as it is contended for by the Second Adventists. For Christ's kingdom was set up during the days of Pagan Roman power. We know that the foregoing does not decide at what particular time the kingdom of Christ commenced, but it so circumscribes it that the burden of the work is done, by limiting it to a period within the reign of Julius, and the fall of the Pagan Roman power.

Here we would let the subject rest, so far as modern Adventism is concerned, but for an objection sometimes raised by them—that the Caesars were not kings, but were emperors. Sage philosophy this! pray tell us in what, the Caesars had not the power of kings! Do they say that Mark Antony presented Julius Caesar with a kingly crown and he refused it? Very well, what of it? In the beginning of the Roman empire they had seven kings in succession, and on the account of the wickedness of men, they had a horror at the thought of a king. Louis Napoleon was quite willing to be called a perpetual president, or any other term that they might select, only let him have the power; and so it was with Caesar—give him the power of a king, and they might call him emperor. We would be glad to know the difference of the terms, or what an emperor comes short of being a king. But if they are not regarded by Daniel, in the interpretation of the dream as kings, then it is not to be known what is meant by these kings." In the 19th chapter of John, 12—15 verse, Pilate asks the Jews if he should crucify their king, and they said: "We have no king but Caesar." This shows conclusively in what light they regarded him. We have much more to say on this, but it appears entirely unnecessary; as enough has already been offered to
show the kingdoms made known by the dream of the king of Babylon to be—1. the Assyrian; 2. the Persian; 3. the Grecian; 4. Pagan Roman; and in the days of these—the last named—kings, the God of heaven did set up a kingdom, and, therefore the kingdom of Christ was established long ago, and modern Adventism is false.

I wish next to introduce the language of the Savior himself on the subject, Mark 1:14-16: "Now after John was put into prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand;"

Now we take it for granted that the Savior spoke intelligibly. Will any negative this, and say that he spoke unintelligibly? Hardly, I think. Paul would rather speak five words to the understanding of his hearers than ten thousand that they could not understand; and I think we have abundant reason to believe it was so with the Lord. But if he spoke intelligibly, what did he mean when he said "the time is fulfilled?" What time? The Savior says the time. Then we may reasonably expect to find some time spoken of by some one of the Jewish prophets that was then accomplished. But time is fulfilled for what? The following sentence tells: The kingdom of heaven is at hand. Then the Savior clearly taught that the time for the kingdom of heaven to be set up had approached; that it was at hand, and consequently the necessity of a personal preparation upon their part to a place therein. That the Jews were looking for a king to arise from among them at that time, is very evident. False pretenders had arisen, already, whom the Master calls thieves and robbers. But why had not these false pretenders arisen in such quantities at other times? was it not because that the people could be more easily deceived then than at other times? But why could they be more easily deceived then than at some former period? Was it not because they learned from their prophets that this was the time, that they would have a king raised up unto them; one brought forth unto God, that should be ruler of that people, to sit upon the throne of David, and take away ungodliness from Jacob? Surely they were looking for all this. But what prophecy of the Old Testament warranted them in expecting it? Many indeed. But what one indicated the time that the Savior said was then fulfilled, so that the kingdom of heaven was at hand? Daniel we think. Let us see—ninth chapter, commencing at the twenty-fourth verse:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy." Now, whatever may be the meaning of bringing in everlasting righteousness, and anointing the Most Holy, it was to be accomplished in seventy weeks from the going forth of the decree, (Ezra 7th chapter) seventy weeks were determined. But how long is seventy weeks? We think, without doubt, that the daily, stands for the yearly motion of the earth, in this as well as in many other passages in the Old and New Testament. Gen. 29:27—28: "Fulfill her week, and we will give thee this also for the service, which thou shalt
serve with me yet seven years. And Jacob did so, and fulfilled her week. If week in the ninth chapter of Daniel means seven years, then was four hundred and ninety years determined. This according to the chronological dates by Usher, is exactly the time to the crucifixion of Christ. The death, burial, resurrection, and exaltation of Christ, then was the bringing in of everlasting righteousness. Righteousness could not be, by the law of Moses, for it could not give life, but the Savior is to be the author of a law that can give life, and by which there can be righteousness—everlasting righteousness.

The time is fulfilled—the seventy weeks are about numbered, everlasting righteousness is soon to be brought in, the kingdom of heaven is at hand. From this it is safe to conclude that the bringing in of everlasting righteousness was to anoint the Most Holy as king. And as Daniel’s seventy weeks were drawing to a close, the kingdom of heaven was at hand. And as Daniel’s weeks were fulfilled near the time that the Savior was crucified, so was He, the Most Holy, anointed king; the kingdom of heaven was set up, and by the blood of the covenant, and the perfect law of liberty in that kingdom was everlasting righteousness brought in.

The kingdom of Christ has then been established, not in the family of Abraham, nor with John the immerser, but, as we shall hereafter see, on the first pentecost after Christ’s ascension into heaven. And here we await another moon.

MORE LIGHT.

What is light? Paul has justly remarked, Eph. v. 13, “Whatsoever doth make manifest is light.” In the last Pioneer, I was pleased to see the kind and courteous manner in which Bro. Jourdan criticized my article in the Sept. No. of the Christian Pioneer. I know of no subject that I would rather see our brethren interchange freely their views upon than that of the Eldership. I do not profess to be quite as well posted in regard to what the religious world teaches on this matter, as bro. J. seems to be; but I have carefully read what the Apostles have to say on this subject, particularly Paul.

I think bro. J. must have read my article hastily, as he certainly does not understand me. In the first place, he does not seem to know whether my article was written for the church of God, or the religious world. I will remark that my life, hopes and all my labors as an Elder or preacher, are identified with the church of God, and not the religious world. Bro. J. remarks that the religious world is not agreed on this subject of the Eldership, that is it is a subject not settled, as there are old men, lay elders, district elders, and some called dun elders. I regret that bro. J. makes use of the above remark, as it seems to tread rather lightly the teachings of the Apostle Paul, from the fact that I alluded to Paul’s instructions to Titus in these words, “for this cause left I thee in Creta, that thou shouldst set in order the things that are wanting, and ordain elders in every city.” Now I presume, that if the apostle had wished Titus to ordain lay elders, district elders, or even dun elders, he certainly would have given him some light on the subject, but in regard to these characters, he is as silent, as the grave. Yet it is likely we might learn something about these kind of elders from some sectarian establishment.

Bro. Jourdan seems to be anxious to
know, when I speak of elders, what kind I mean. First, I do not mean either “lay, district or dum elders,” for the plain reason that the word of God is silent as to such characters; but I mean the kind of elders that Paul speaks of to Titus, Chap. i. 6. “If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he has been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.”

With this light before him, I hardly think Titus could be mistaken as to the kind of men Paul wished him to ordain in every city. Might we not also read with profit, 1 Tim. iii. 27. Is this not light enough to satisfy the most inquisitive on this subject?

From what follows, it will be manifest to every intelligent mind, what importance, honor and responsibility, is attached to the position of an elder. Paul called the elders of the church of Ephesus together, Acts xx. 17, and gave them this solemn charge: verse 18, “Take heed therefore unto yourselves and to all the flock over which the holy Spirit hath made your overseers.” Paul says, 1 Tim. v. 17. “Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine.”

He also says, Heb xii. 17, “Obey them that have the rule over you and submit yourselves; For they watch for your souls as they that must give an account, that they may do it with joy.”

Bro. Jourdan remarks “if there be a class of men on earth whose worth in the church of God, is twenty times more desirable and necessary than the worth and service of a man who preaches Jesus Christ”—From this it seems that bro. J. wishes to convey the idea that I have drawn a comparison between the worth of an elder and a preacher of the gospel. I have no idea where he gets this thought, unless he thinks he obtained it from what I said in the following expression; I remarked, “I honestly believe to-day, the church of God needs 20 elders to one preacher, (such as we have,) men ordained of God.” Now, when I made use of this expression, I wished to make the impression that the church stands in need of 20 elders to where it stands in need of one preacher. The thought that one elder is worth 20 preachers never entered my mind. Might the church not be well supplied with preachers both in number and worth, and at the same time quite deficient in the numbers and worth of elders?

From Paul’s instruction to Titus, he certainly thought the churches needed more Elders, but he said nothing of being in need of preachers.

I pray that the time may quickly come, when we will all be taught of God. Yours in the hope of immortality.

Cortes Jackson.

ELDER JACOB CREATH’S REPLY TO SISTER L. W. PRESTON’S LETTER. NO. 3.

I must request brother Wright to insert for No. 2, my essay on Remission of Sins, from the Christian Examiner, written in 1830, when I was a young man. [See page 297. D. T. W.]

The sects confound the new birth, conversion, pardon of sins, and a
"change of heart." I believe the expression "change of heart" occurs but once in the Bible, and that is in the fourth chapter of Daniel's prophecy, where Nebuchadnezzar's heart was changed from a man's heart to a beast's heart. If I am mistaken in this I will stand convicted. There is much said about the heart or affections, the pure heart, &c. There is much said by sects about heart religion; there is no such an expression in the Bible, yet this is a very popular idol or god. The sects call our operation of the Holy Spirit on the sinner's heart before faith to produce faith, the new birth. The scriptures call faith in Jesus Christ, repentance, and immersion, the new birth. Mark 16, 16, John 3, 8, Titus 3, Acts 2, 38. We shall never understand each other nor the scriptures, until we learn to attach the same ideas to scriptural words and things which the Divine writers attach to their own words. I can bear with you patiently, my Christian old sister. I know how very difficult it is to extricate ourselves from these sectarian nets. It is more difficult to unlearn errors, than to learn truths. I have often said it cost me more trouble and pain to unlearn my early, deep-rooted religious teachings and prejudice, than to give up my sins at first. I do not think we teachers have patience enough with religious errorists. I was taught that I was to be converted as Paul was. I was to see a great light above the brightness of the sun, and to hear a voice, saying to me, Thy sins are forgiven. I could not tell the number of times I have gone into the woods, and knelted to pray, and thought I would not get up until I saw the light and heard the voice, and often did I fall to sleep, and never saw that light. If we have to see and hear what Paul did to be converted, there is not a man on earth converted. Conversion, scriptural conversion, consists in illumination by the Spirit and word of God, opening the eyes, faith in Jesus Christ, repentance and immersion into Jesus Christ. Acts 22. Conversion is active, and not passive as all sects teach. I have not time nor space to fully explain all the points introduced into your letter. If you misunderstand what I say, I will try and satisfy you at some future time, when I have more leisure. You speak of feeling pardoned of sins. Pardon does not rest on so variable and fickle a thing as feeling. It rests on the oath and promise of God's immutable word. Mark 16, 16, Acts 2, 38. Acts 22, 16, Hebrews 6. Our feelings must arise out of our faith and obedience to God, and not our faith out of our feelings. We do not hold our property by so slender a thread as feeling, much less our eternal salvation. Our faith and salvation stands on the word of God, and not in the word nor wisdom of man. You say you are as much opposed to predestination as we are. I am not opposed to predestination; it is a scriptural doctrine, named some four or five times in the New Testament. I ask brother Wright to re-publish my essay on predestination. I am opposed to Calvinism predestination, not scriptural predestination. There are two sorts of predestination, as of many other things. Some Baptists oppose it, some defend sectarian predestination, therefore, they are dis-united Baptists, not united Baptists. We must not try ourselves by the experience of others, but try ourselves by the word of God.
pelled our churches from their Associations. The Baptists preach the five points of Calvinism, decreed orthodox at the synod of Dort, in 1618, not one of which are found in the four gospels. They preach total hereditary depravity; special operations before faith to regenerate total depravity; particular personal election of a definite number; particular redemption of the elect, and the final perseverance of the saints. Show me one of these dogmas in the gospel. The substitution of these dogmas for the gospel, completely changes the gospel to another gospel, as the substitution of a military despotism overthrows the rights of States and individual rights. Counterfeit coin destroys the true coin. It will be asked why the Baptists and the Disciples did not unite in Virginia? They have given the reason, by saying, the want of a proper basis for the union. This is a shameful, sinful and false reason. God's word was a proper basis for the union of the old Christians, and is for all Christians in all times. The real reason is, the Disciples have no human creed nor name to unite upon. They cannot leave the word of God, and the Baptists cannot come to it, without destroying their name and sect. The Baptists said while trying to get the Disciples' money to make a Baptist version, that if a faithful version would destroy the Baptist name and sect, they would be willing to die, be buried, and have their funeral preached; but since they have gotten the money and version, they do not seem so ready to die. The Baptists are wise enough to know that they cannot adopt the New Testament without committing suicide, which they are not willing to do yet; hence they get the union by saying no basis for a union. To be a Christian is not to be a Baptist nor a papist. The adoption of the New Testament as a rule of faith and practice, is the annihilation of the Baptist sect. So the public will decide. Forty years ago we were so wicked that the Baptist sect had to amputate our churches for self-preservation, and we were as far apart as the poles; now we are near enough to talk of a union without a basis, and to miss it. What has become of the immense territory that lay between us forty years ago? We are still on our old platform—the Testament.

Yours, truly,

J. CREATH.

Destitution and Suffering South.

There is much destitution and suffering in the South. The crops have failed this year as they did last. From accounts, the suffering will be bitter in the extreme, without immediate relief. The case is similar to that of the suffering saints in Judea in the days of the Apostles. Their history should guide us now. Brethren, out of your abundance, remember these suffering saints immediately. Know you that what you do for them, you do for the Savior, Matt. 25. There is no time to delay in this matter. What should be done should be done quickly. The actual necessities of life will be better than the money. Send clothing and provisions of every possible kind. Corn, Potatoes, Beans, Onions, Flour, Bacon, Pork, Beef, and Lard; also clothing and the materials to make it out of. Place these in sacks, boxes, and barrels, plainly marked “Metcalf & Brothers, Nashville, Tenn., Care of V. M. Metcalf for the destitute.” Deliver at the depot and take the agent’s receipt for the same, and send also an invoice bill with the articles and instructions as to how you wish them applied.

We are glad to see a general move in many places, not only among the Disciples of Christ, but also among the churches of the different denominations, each sending relief to their own brethren.

For further information, we give the following from our exchanges:

D. T. W.

FELLOWSHIP.—At the consultation meeting held at Franklin, Tenn., Brother Joseph Wheeler, of Chattooga County, Georgia, was
LITERARY NOTICES.

How to send provisions, &c. Send to Metcalfe & Brothers, Nashville, Tenn. care, V. M. Metcalfe-For the destitute.

All money and provisions will be properly appropriated to the destitute in Alabama, Georgia, &c., He will be assisted by brethren Fall and Lipscomb.

Articles of clothing should be specified, and a bill thereof sent to V. M. Metcalfe.

Let every congregation of Disciples appoint some brother to collect food, &c., purchase sacks, mark and direct as above named. All railroads will, we think, if asked to do so, carry provisions for the above purpose, at half rate—all such charges to be paid by V. M. Metcalfe.

Brothers, take immediate steps, as winter is close at hand, and destitution and sufferings will be great.

J. A. SIDENER, Agent.

LITERARY NOTICES.


WELDON WORDS; or, "Thou shalt call me My Father." Boston: Published by Henry Holt. No. 9 Cornhill.

These Books were laid upon our table by some unknown hand to us for notice, some month ago, or upwards. They are written in popular style, printed on good paper, handsomely embellished with wood cuts, bound in embossed muslin, and contain a great many pretty stories for the young, which will be read by them with interest and delight, if not with profit.

If the popular idea that Truth can be successfully taught by fiction, be correct, then these, in the main, are good books; they seriously affect the young mind, and direct it heavenward. They have this immediate effect at least.

But we have always questioned the ultimate effect of teaching religion through fiction, and have never given our sanction to such books. The child knows nothing else than to believe everything it hears, sees, and reads; and only when it grows older, and more under the influence of sin, does it learn to disbelieve! If unbelief be a sin, then those who teach the child to disbelieve, are not innocent. The child believes all these stories as it reads them, its tender mind is deeply affected, and it naturally longs to be good like the little heroes of whom it reads. And imagine, will you, the feeling, when it learns that not a single case like these ever occurred, that they are all the work of fiction, gotten up expressly to beguile the young mind, and that all its life it had been laboring under deception! I fear, there is an immense amount of mischief done just here. To this time the child believes everything, now it

SUFFERING SAINTS SOUTH.

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questions everything, if, in fact, it does not disbelieve everything. It looks upon the Bible, and the experience of Christians, with feelings of mistrust, that they too may not be real, that they are affection and deception, all to beguile and deceive! Is it right to do evil that good may come? Will the grace of God more abound among the children, through a lie than through the truth? I speak as to wise men, reader, judge you what I say. Our popular Sunday School libraries, of the present day, are at fault just here.


This Question book is well gotten up, and offers valuable aid to children and others of the Sunday School and Bible Class, in studying the history or "Life of Moses," the great antetype of Christ. The book contains 144 pages, and is divided into 52 chapters. Questions may be considered by some, rather tedious, or numerous, but it is a valuable assistant in familiarizing one's self with that part of the Bible of which it treats. Sunday Schools and Bible Students should avail themselves of this work. For sale by J. W. McIntyre, No. 9, South Fifth street, St. Louis, Mo.


This is a handsome volume of 318 pages, good paper, and handsomely bound in embossed muslin. The sketches and narratives it contains are well written, and will possess a thrilling effect with the reader who feels any interest in the remarkable people and customs of which it treats.

THE BOOK OF JOB, in English verse; translated from the original Hebrew, with remarks historical, critical and explanatory. By Thomas Scott, carefully revised, from the second London edition of 1773.—The notes abridged, and a preliminary dissertation prefixed, by B. H. Walkeins, Cincinnati; printed by the Christian Book Concern, 1848.

This excellent work has been placed upon our table by H. S. Bosworth of Cincinnati, as among the publications he keeps on hand for sale. We have read it both with interest and profit, and take pleasure in commending it. The humblest reader will appreciate its beauty; and the critical and explanatory notes, give it very great additional interest. No one who will give this book and the accompanying notes a careful reading, will willingly be without it. Address H. S. Bosworth, Cincinnati, Ohio.

NINA MAY. This beautiful Temperance Poem by Sister M. M. B. Goodwin, editor of the Christian Monitor, has been set to music by J. A. Butlerfield of Indianapolis. The words and music are both picturesque and sweet, and will be popular among the lovers of music. Price 30 cents. Address Mrs. M. M. B. Goodwin, Indianapolis, Ind.


This is a choice selection of appropriate Hymns for Sunday schools. We take pleasure in commending it. The following is the preface, Revised Edition: "This edition of the Christian Sunday School Hymn Book has been thoroughly revised, to keep pace with the improvements in hymns and songs for Sunday Schools.

Elders J. W. McGarvey and William Baxter, with whom any labor connected with Sunday Schools, is a labor of love, have re-edited this book with great care. Their qualifications for this work are so well known as to require no commendation here.

By permission of Messrs. Moore, Willstach & Baldwin, Philip Phillips and A. D. Fillmore, publishers in this city of the "Oriola," "Musical Leaves," and "Polyphonic," we are allowed to enrich this edition by many of the choicest hymns now sung. From the "Hymnist," by A. S. Hayden, are also several selected gems. The above four books and several others, as "The Sabbath Bell," "Golden Chain," and "Golden Censer," contain so much of the finest music now in use (and especially the very choice pieces adapted to the hymns now added to this edition), that it is very desirable every person proficient in music and interested in Sunday Schools, should procure them all. The small sum of two or three dollars will obtain them of the publishers or any bookseller. These songs can then be taught to the children (very few of whom can read a note of music) by ear, and the hymns in great variety and with great economy will be found in the following pages."
REPORTS FROM THE BRETHREN.

AT HOME, CLINTON Co. Mo. Nov. 8th '66.

Bro. D. T. Wight—Dear Sir: This is to inform you, and through your very excellent Pioneer, the brethren generally, that I am still trying to preach, (as the Baptist preacher said when on trial,) and not entirely without some success. I generally devote some four or five days out of every week to the support of myself and family, and the balance, to preaching with occasionally, a protracted effort of a week or ten days. Perhaps I might as well say for the satisfaction of all, that I am preaching under the authority of Jesus Christ put forth through his church only, which has served me for the last twenty-five years, and which must suffice me to the end. Since the 1st of Aug., I have had some 85 or more additions at different places where I have been laboring. I delivered two discourses in a Baptist house in Victoria, Daviess county, Mo. 1st Lord's day, and evening before, to a crowded house and yard. The Baptists had managed to measurably thwart my meeting by having a protracted meeting in full blast when I reached there. Then I had an appointment of two months standing, and that by their consent. My theme on Lord's day morning was christian union on the Lord's own terms, viz., the bible, nothing more, nothing less than to take God at his word. Just believe what he says and does, what he commands, and call bible things by bible names, and leave the results all with God. I told them if we couldn't have union it shouldn't be my fault, and that the community should know whose fault it was, and that if they did not like to give me and my brethren the honor of coming to us, that there lay the bible, and just make the same proposition to us, and that I pledge myself and brethren to a man, that we were all ready for the union of all God's children on God's own terms. At the close of my effort, I gave the preacher conducting the meeting the privilege of concluding with such remarks as he saw fit; whereas he arose and announced the further order of the meeting which was to adjourn for dinner, as there was plenty on the ground, and again come together by singing, and that he would address them, and that they would protract their meeting the next day as they had been doing, and adjourned without ever alluding to either my proposition, or me in the least whatever. Of course he thought this the better policy; to have accepted the proposition, would have been to wipe out of existence the Baptist church as such, which he probably had brains enough to know. Pioneer, the brethren generally, that I am but thought probably that his brethren did not; and to have opposed it, would have been to kick against the word of God, which is sharper than a two edged sword. I stayed and heard him in the evening, but with no better result, not being able to tell even what he was trying to do, unless he was trying to bewilder the people. He dismissed without giving me a chance to say one word, not even the privilege of announcing my appointment. When I saw that there would be no further opportunity for me to say anything more, or any reply to my proposition, I announced that I would meet my friends the next morning in a grove at the stand where I had held a tea days meeting just two months previous with some 35 or 36 new additions, and some of them from the Baptists. I met my friends according to appointment, protracted my effort three days, and had fifteen or sixteen additions, and organized a church with three elders, two deacons and a membership of about sixty, and the brethren determined on building a house of their own to worship in when they please.

Bro. West, who is one of those elders when urging the brethren to subscribe liberally, said that if he ever got up stout and hearty again, that he would have a house if it took the last cow and calf. Such determination will triumph. I had a nice
REFORM FROM THE BRETHREN.

P. S. Oct. 19th, Closed here last night with 22 additions, two of them from the Baptists, the others by confession. To the Lord be the praise.

G. W. L.

DEAR BRO. WRIGHT: Since I last wrote you I have been constantly at work in the Lord's field. Saturday before the 5th Lord's day in last month, Bro. Randall and myself began a meeting at Mt. Zion, in Johnson county. We continued through the week till Thursday evening, and closed with 22 additions, all by confession, and baptism. Saturday following, we began at Windsor, in Henry county. Here we had many unfavorable influences to contend against. The church has not been in good working condition, since the war-cloud first burst upon us in 1861. During active hostilities the brethren had no meetings, and the love of many grew cold. On the return of peace, I visited them and began the work of reconstruction. The old leaven, however, still worked. Notwithstanding, our meeting was not devoid of interest. I earnestly hope that much good was done. We had received four additions, when I was compelled to leave in order to make my appointments at this place. Bro. Randall remained to continue the meeting. I trust that others bowed to the authority of the Lord, before he left them.

I have been here two days, and have had six confessions. The prospects are rather encouraging, and we hope for others before the meeting closes. Many reasons conspire to make me feel an unusual interest in this meeting. I am among the scenes of my boyhood, many of the old familiar faces are among my auditors. The Baptist meeting house in which our meeting is being held, is about one half mile from the very spot where I confessed the Lord Jesus, and vowed to serve Him all my days. Oh! how very imperfectly have I lived out the resolves of that hour. Nevertheless, I thank the Lord that He has never deserted me, and that I am still permitted to battle for the truth, and for the salvation of my fellow men. Grace, mercy, and peace be multiplied to you.

GEO. W. LONGAN.

DEAR BRO. WRIGHT: At my meetings at Nemaha and London, where I last wrote you, we afterwards had nine more additions. We commence a meeting in this place tonight. In hope of success.

Your brother in Christ.

D. R. DUNGAN.
EDITORIAL ITEMS.

NEMAH CITY, NEB. Nov. 5th, 1866.

DEAR BRO. WRIGHT: I yesterday closed a meeting of ten days at Humboldt, Richardson Co., with eight additions, five by confession and immersion, and three immersed Methodists. One of these, Benj. Fuller, was a Class Leader of many years standing, twenty-five, I think, and had been a member of the Methodist Church forty years. He publicly renounced his unscriptural office and organization, and exhorted his brethren to come out of Babylon and unite with the body of Christ. Yours in hope,

R. C. BARROW.

NEMAH CITY, NEB. Nov. 24th, 1866.

DEAR BRO. WRIGHT: On Saturday before the 2d Lord's day, bro. Hand began a meeting at Pawnee City. I joined him on the following Tuesday, and we labored together two days, when he was compelled to leave to fill other engagements, and I continued the meeting ten days, closing with seventeen additions—twelve after Bro. Hand left us. Twelve were immersed, two of them sprinkled Methodists, two united by letter, and three immersed Methodists.

Brother Hand has monthly appointments at Pawnee City, and is justly regarded by the brethren as a workman that needeth not be ashamed. Your brother in Christ,

R. C. BARROW.

SALISBURY, Nov. 14th, 1866.

Bro. Wright—Dear Sir: On Friday night, the 28th of September, I preached at Pleasant Green, three confessed the Lord. On Saturday and Lord's day, some eight miles from that place, and four confessed. I returned to Pleasant Green on Saturday night, and closed on Tuesday with thirty confessions in all.—Brother Campbell of Boonsboro was with me a part of the time, and did some excellent preaching for one that had just commenced. Bro. T. Patterson came near the close, and made one discourse, giving us much encouragement.

The brethren at Pleasant Green are building them a Church House. At the close of our good meeting our hearts were made sad at the death of our much beloved sister, Nancy Roerson, who was a member of this congregation, died on the 2d of Oct. She was 35 years old, and was much beloved by all that knew her. She was sick some two or three weeks. She summoned her friends to the bedside; she exhorted her five brothers and sister who was a member of the church. Mary said she, weep not after me, I am not afraid to die; she pitted her old mother, who was in bed sick; the young ladies, many of them new converts, crowd around the bed to hear the last words of exhortation. The next day I preached her funeral to a large concourse of persons. May the Lord bless the old mother, brothers and sister.

We commenced a meeting at Boonsboro on the 20th of Oct., and closed on the 24th with seven by confession.

This leaves us well; my respects to you and family.

W. M. BURTON.

EDITORIAL ITEMS.

MONTGOMERY, Ala.—On another page in this number is an appeal by Dr. C. S. Reeves, under the heading, "A Big Proposition," for help to build a house of worship, for the Disciples in Montgomery, Ala. This is the second appeal from Reeves has made through the Pioneer. We have to say, as we did, on the first, that here is a good missionary investment. It is impossible to introduce the cause in this city, the capital of the State, without a place to hold meeting. The Sects have planted themselves there, and have now a strong hold. Why not give the people the full knowledge of the Gospel, as recorded in the New Testament, and let them be free in-}

CHURCH AT ATLANTA, GA.—The church in Atlanta Georgia, has commissioned bro. J. S. Lamar to solicit contributions to assist in rebuilding their house of worship, which was burned in the general conflagration in 1864. Atlanta is the radiating center of the rail roads intersecting the almost entire South, and the importance of the position to the cause of Christ, free from the entangle-
ments of sectarian and political religion,
is apparent to all who love the cause. Bro. Lamar is a true brother, and well known by all the brotherhood. All contributions for this purpose should be addressed to J. S. Lamar, Augusta, Ga.

BE PATIENT.—We have a good deal of matter on hand, and brethren must be patient; they shall have a hearing as early as we can find room. We aim to give as great a variety as possible; hence, some well written articles lie over, while others of less merit appear. "Varieties make up the spices of life," is an old and true saying. All who have any experience in conducting a paper for the masses understand this. We wish our writing brethren to continue to write for us. We appreciate their kindness, and our readers shall, in due time, see their articles. These will do good long after the writers have gone.

WRITING WITH A PENCIL.—Brethren don't send us communications for the Pioneer written with a pencil. If you have anything worthy of being read, write it with pen and ink, and not with a pencil. Of late, we have been much troubled to decipher penciled manuscripts. Write with pen and ink, and very plainly, especially all proper names, and then write only on one side of the sheet. You will save us a great deal of trouble by complying with this request. Don't write for us any more with a pencil.

NOW IS THE TIME TO SUBSCRIBE FOR THE PIONEER.—Will our readers everywhere exert themselves to obtain for us large lists of subscribers, and send them in without delay. We want to know how many copies to print in commencing the next volume.

OBITUARY NOTICES.

NICHOLASVILLE, KY. Nov. 3d, 1866.

"The destroyer is among the works of the Almighty" and is constantly garnering up in his channel store house, the beautiful things of this world, the flowers fade and die away, the leaves turn sear and yellow, and fall from their parent stems, and moulder on the ground, the grass loses its freshness, and is robbed of its glory, the birds cease their songs, for their voices become mute; the child is taken from the maternal breast, and is interred beneath the little grass covered hillocks, and the mother goes there to weep. It is thus we feel in recording the death of Clay Davis, Infant son of J. R. and Mary Virginia Davis of Sulphur Well, Jessamine Co. Ky., who blossomed for a few short months, then withered and faded away, his little spirit, as if anxious to be freed, longer to remain imprisoned within its mortal tenement, and hastened to the bosom of him that created and redeemed it.

"Sweet babe of promise, fair and bright, A tender Mother's dear delight, Thy little bark was quickly riven, But thou art safely moored in Heaven."

SAMUEL M. DUNCAN.

Died, Nov. 1st, 1866, at Chillicothe, Mo.

"Sweet babe of promise, fair and bright, A tender Mother's dear delight, Thy little bark was quickly riven, But thou art safely moored in Heaven."

WILLIAM JOHN, infant son of Asa E. and WM. McIlrath, Aged 5 months and 8 days.

Pure and sinless, he has gone To a better world than this, Where sin and suffering are unknown— Where all is peace and bliss.
In the last prelection we found that the Church, Christ promised to build, was fully inaugurated. The Lord daily added the saved to it—none others being fit to belong to it, but such as are saved. The apostles and their converts remain about the temple in harmony and concord. About three o’clock in the afternoon, Peter and John went to the temple, that being the Jewish hour of prayer, and as they came to a gate of the temple called Beautiful, they saw a man who had been lame from his birth, sitting, and asking alms of the worshippers as they entered. When he saw Peter and John, he looked up, expecting to receive something of them. They looked intently on him, and Peter said, silver and gold have I none, but such as I have give I to thee. In the name of Jesus Christ, the Nazarene, rise up and walk. And seizing him by the right hand, he raised him up. And immediately his feet and ankles received strength, and leaping forth, he stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. This attracted the attention of the people, who all knew the man that was healed, to Peter and John. Peter improved the occasion immediately to preach the gospel to them. His discourse on this occasion was a substantial repetition of his former one. It was a history of Jesus, of his death, his resurrection, and his glorification. He referred to all these as fulfillments of their prophecies. In all this there is an exhibition of the divine preparation for man’s salvation.

What God has done for the salvation of man, lays them under obligations to obey Jesus Christ, from which there is no escape. Hence, we have this conclusion by Peter, “Repent therefore, and turn, that your sins may be blotted out, in order that the times of refreshing may come from the presence of the Lord: and that he may send forth Jesus Christ, before appointed for you, whom the heavens must retain, until the times of the restoration of all things, which God spoke of by the mouth of all his holy prophets from the beginning.”

The word from which we have convert in this passage, in the common version, occurs in the New Testament thirty-nine time. It is rendered convert seven times; return six times; turn, turn again and turn about, twenty-three times, and again, twice.

The importance of conversion is generally admitted. Even infidels entertain the idea that some sort of change is necessary to qualify a man for the future state of bliss. We may regard the
in which the Holy Spirit preforms his work in the conversion of men, is, perhaps, less understood than anything connected with man's salvation. In the attempted analysis of the second chapter of Acts of apostles, we had occasion incidentally to allude to the Holy Spirit's work in turning men. What was said on Pentecost, by the apostles, was the language of the Spirit. They took no thought how or what they should speak. The Spirit brought to their remembrance what the Lord had said to them, and showed them things to come, as the Savior had promised. From that time forth the apostles were guided into all the truth, and made acquainted with the deep things of God by the Spirit. So thorough and complete was the work of the Holy Spirit in revealing all the truth, that not a single thing has been revealed to the world since the close of the Apostolic age, only as men receive the word of God in the Bible. The work of the Father for turning men is perfect. The work of the Son is “finished,” and the work of the Spirit complete for conversion. These we may regard as the divine agents in conversion. But it is arranged that notwithstanding all these perfect divine agents have done; no man has yet been converted without certain secondary agents or instrumentalities. These are.

1. The apostles of Christ. Jesus commanded them to preach and bear witness concerning himself in all the world. Through their Instrumentality we have heard all that we know of the way of salvation. If we shut our minds against what they have said, we cannot be certain that Jesus ever lived, and died for our sins. When we have learned all the prophets and apostles have said of Christ, our means of information concerning him and the way of salva-
tion are exhausted. The apostles claimed nothing for themselves as men. They said, "we are not sufficient of ourselves to think anything as of ourselves, our sufficiency is of God, who hath made us able ministers of the new covenant."

Their authority, as ambassadors of Christ stands complete in their writing in all its original power. Their testimony concerning Jesus, God has preserved.

2. The word of the Lord. This is indispensable to turn men to God. Isaiah had prophesied that by hearing the word of the Lord men might be converted, and their sins be forgiven them. Isa. 6: 10, Matt. 13: 15, Mark 4: 12.

The law of the Lord is perfect converting the soul. Psalm 19: 7. He sent his word and healed them, and delivered them from their destructions. Psalm 107: 20.

The words, said Jesus, that I speak to you, they are spirit and they are life. Hearing the word of God, preceded conversion to God in every case recorded in the New Testament. when they heard on Pentecost, they were pierced in the heart. The people heard Peter at Solomon's porch, and five thousand believed. The Samaritans were converted, by hearing Philip preach the things concerning the kingdom of God, and the name of Jesus Christ. Cornelius was directed to send for Peter, by whom he should hear words whereby he and all his house should be saved.

3. The church. God has declared it to be his intention, that by the church should be made known his manifold wisdom to the principalities and powers in heavenly places. Eph. 3: 10. The Savior commanded his apostles to teach their converts to do all that he had commanded them. The perpetuity therefore of the church is provided for by the Savior in this way. Paul directed Timothy to deliver to faithful men the word, which, said he, you have learned of me, that they may be able to teach others also. The persecutions that arose after the murder of Steven, scattered all the disciples, except the apostles; and they that were scattered went every where preaching the word. This is recorded several years after its occurrence, and no intimation of any disap

approval of their conduct. Paul comend
ed the Thessalonians for having sounded out the word of the Lord in Macedonia and Achaia so effectively that we, said he, need not to speak anything. 1 Thess. 1: 8. To the Philippians he said, those things, which you have both learned, and heard, and seen in me do; and the God of peace shall be with you, Phil. 4: 9.

4. The sinner himself.

Notwithstanding God has loved the world, the Lord Jesus Christ has died for it, and rose again, the Holy Spirit has revealed all the deep things of God pertaining to man's salvation, as well as all the truth, and the apostles have borne testimony to the divine character of Christ, and sealed their testimony with their blood, and the word of the Lord in all its completeness is confirmed by miracles, and the church faithfully preaches and illustrates the gospel in holiness and truth, still the sinner may not be converted if he resists, and will not come to Christ. The sinner must will to obey the Lord, or he cannot be saved. Jesus said to the Jews, "you will not come to me that you might have life," Whoever will, let him come, and take of the the water of life freely. "After all that the Lord has done and arranged for the sinner's salvation, if he will not obey, there is no way of escape from the consequences of his sins. By his refusal, he virtually assumes the
consequences of his iniquities, and no one is to blame for his eternal ruin, but himself.

Peter referred his hearers to the blissful consequences of obeying, as a reason why they should repent and turn. "Times of refreshing shall come from the presence of the Lord." This language occupies the place in this discourse that remission of sins, and the gift of the Holy Spirit did in the former sermon. In Jesus Christ are all spiritual blessings. God is in him, the Holy Spirit is in him, remission of sins is in him, life is in him, and all the children of God are in him. All these things are most refreshing to a soul hungry and thirsting after righteousness. All the blessedness of pardon, and the hope of glory belongs to him who believing in Jesus, repents of his sins, and turns to God in Christ calling on his name.

All the arrangements for the conversion of sinners were made on the part of God before one sinner was called on to obey the gospel. These preparations were made at great cost, that the world might receive the gospel freely. The gospel is brought to men without money and without price on their part. When they receive it, however, they become companions and partners with Christ in laboring and suffering for the salvation of a ruined and perishing world. They are promised glorification with Christ when he comes, if they suffer with him here. Peter informed his hearers that God would send Jesus Christ forth, after the heavens had retained him, until the restitution of all that God had spoken, by the mouth of all his holy prophets, since the world began. All that he has spoken has not yet been restored, but how rapidly their fulfillment hastens! Soon he may come. They, and they only, will be prepared for his coming, who have repented and turned to God, and adorned the doctrine of Christ by a holy life. Those said Moses that will not hear that prophet, (Christ) shall be destroyed from among the people. May the Lord grant mercy to all that turn to him, and refresh them from his presence with all spiritual blessings in heavenly places, in Christ.

J. M. HENRY.

AUTOBIOGRAPHY OF ELDER JACOB CREATH, OF PALMYRA, MISSOURI, NO. X.

(Continued from page 329.)

The charge brought by the Baptists against us is the same charge which the Catholics bring against all Protestants: You teach differently from us. What was the teaching of Paul and all the apostles on the subject of justification, or pardon of sin? which is the test of a standing or falling church—the foundation rock of Protestantism. Why that pardon of sin and salvation were to be obtained by Jews and Gentiles, or all mankind, by faith in Jesus Christ and immersion into his name: "For as many of you as have been immersed into Christ, have put on Christ."—Galatians 3:27. This is the teaching of Christ and all the apostles. Math. 28:19-20; Mark 16:16; Luke 23:47; John 20; Acts 2:38-19; Rums. 6:3; Col. 2:12. Do we teach differently from all these teachers? We do not. Do the Baptists, and Catholics, and all Protestant sects, teach differently from the apostles on the subject of pardon? They do. The Protestant parties, one and all, teach that pardon is to be obtained by faith alone. Therefore Paul's anathema in Galatians, first chapter, will fall upon them and not upon us. Awful thought! With one voice the whole Protestant church bears witness to the scriptural
doctrine that we are justified by faith alone. The Helvetsian confession of faith teaches this doctrine, The Augsburg, drawn up by Melancthon, teaches it. The English confession asserts, wherefore that we are justified by faith only, is a most wholesome doctrine and very full of comfort. The discipline, the copy, asserts the same. The Presbyterians and Baptists assert the same dogma. Jesus Christ and all the apostles taught that he that believes in Jesus Christ, and is immersed, shall be pardoned, justified or saved, which is the same as declaring that the teaching of all Protestants on this subject of pardon is false. Unless the Baptists can prove that their teaching and practice is identical to the same as the apostles, then they have persecuted us unjustly and for righteousness’ sake, in expelling us from their fellowship, in publishing us to the world as bad men; in tarnishing and destroying our reputation among men as heretics and schismatics. They have said by their acts, that for teaching as did Christ and the Apostles, we are not christians; that we are not fit to live among them, and have expelled our churches wrongfully. As christian men they ought to undo these wrong deeds. This is not brotherly love. You are or would be willing to unite with us not as christians but as Baptists, if we would unchristianize ourselves and come back, as you express it to the Baptists; teach error for truth, you will be willing to receive us as wicked as we are. Pride is at the bottom of all this, as it is the mother of all sects. You are willing that we should renounce the truth of the gospel to unite with you, but you are unwilling to confess and renounce your errors to unite with us. Here lies the rub, just here. Here is the gulf between us. You will never unite with us until you can swallow the new testament whole, and teach as did Christ and the Apostles. Most of the actors in the Franklin and Elkhorn drama, on both sides, sleep with their fathers. I forgive them for what they did to me. I have outlived it all, and am quite respectable after it all. I hope God forgave them before they died. We all said and did wrong things in our excitement.

"Let not this weak and erring hand Presume thy bolts to throw. And deal damnation round the land. On each I judge thy foe."

"Teach me to feel another's woe, To hide the fault I see; That mercy I to others show, That mercy show to me."

We were published in the Minutes of the Elkhorn Association, and they were circulated and copied throughout the United States.

The plan of sending a greater number of Messengers to the Association, in 1830, originated with me, and I named it to my uncle one day, riding from Versailles to Sublett’s Ferry, on the Kentucky river, and he acceded to it, and we did it to give the hands of our adversaries and prevent their bruising us, and we would have retained the Association, Moderator, Clerk, books and all, if Fathers Tho. Campbell, John Smith, and William Morton had not urged us to surrender. "Save me from my friends," as a man cannot withstand friends and foes both. The principle then in contest, and for which we fought and suffered all these persecutions and privations, was the scriptural rights of individual churches against combinations of the kingdom of clergymen and creeds and associations, which is the same principle involved in the present struggle between our churches and State and missionary sor
sieties. The principle, the stage, the drama, the actors are the same, only the actors have changed sides on the stage, and changed the name from Associations to Missionary Societies. They are both equally inimical to the rights of churches; they both stand on two human legs—necessity and expediency—but they are both anti-Christian. If some of our junior brethren had suffered what others did, they would not be so bold in the advocacy of these human decrees as they are, nor so impudent as to tell their seniors that they are not of sufficient importance to be consulted in these matters. As soon as these men, who prefer human to divine institutions, find that they are strong enough in numbers and influence, they will "reproach" and "reject" the weaker party—the "heretics and apostates." They will do what their predecessors and types have done before them. We are tending much more rapidly to a religious consolidation now than those States ever did to a military despotism. Great names—human authority is the first, middle, and last thing in support of these missionary societies. The advocates of these societies expect to buy up and enlist great names, and carry their point over scripture, reason, history and justice as much as Rollins' governments have bought up, and enlisted all opponents, and carried their cause over the rights of the people, over justice and reason. One of the acts of this human device to preserve "uniformity" among us, is to change a great mammoth concern every few years, and draw money out of the people to pay for this sort of "uniformity." Awake, brethren, before they tie the bandage over your eyes.

THE APOCRYPHA.

SISTER S. F. EASTIN—Dear Madam: In my answer to your favor, which came in my absence from home, I omitted to reply to two of your questions, viz: Why is the Apocrypha cast out of some editions of the Bible, and why is it considered spurious? The word apocrypha is of Greek origin, and is either derived from the words apo texe kruptes, because the books in question were removed from the crypt, chest, ark, or other receptacle in which the sacred books were deposited, whose authority was never doubted; or, more probably from the verb apo krypta, to hide or conceal, because they were concealed from the generality of readers, their authority not being recognized by the people of God; and because they are books which are destitute of proper testimonials, their origin being obscure, their authors unknown, and their character either heretical or suspected. The advocates of the Roman sect indeed affirm that some of these books are divinely inspired, because the apocryphal writings serve to counteract some of the corrupt practices of that sect. The protestant sects not only account those books to be apocryphal, and merely human compositions, and which have no more claim to be foisted into the Bible than Rollins' Ancient History, or Josephus' Antiquities. They possess no authority whatever, either external or internal, to procure their admission into the sacred canon. None of them are extant in Hebrew; all of them are in the Greek language, except the fourth book—Esdras—which is only extant in Latin. They were written for the most part by Alexandrian Jews subsequently to the cessation of the prophetic spirit, which was from four hundred to four hundred and twenty years before Christ, though they
were written before the promulgation of the Gospel. No one of the writers of the Apocrypha, in direct terms, advances a claim to inspiration, nor were they ever received into the sacred canon by the Jewish church, nor were they sanctioned by our Savior or the apostles. No part of the Apocrypha is quoted or even alluded to by him or the apostles, and both Philo and Josephus, who flourished in the first century of the Christian era, are totally silent concerning them. The second reason why they are not admitted into the sacred canon is, they were rejected from the sacred canon for the four first centuries of the Christian era. They are not mentioned in the catalogue of inspired writings made by Melito, bishop of Sardis, who flourished in the second century; nor in those of Origen, in the third century; of Athanasius, Hilary, Cyril, of Jerusalem; Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others of the fourth century, whose canons were received by the Christians of that day; so that as Bishop Burnet well observes, we have the concurring sense of all the people of God in this matter. They were not in the catalogue of canonical books recognized by the council of Laodicea, held in the fourth century, whose canons were received by the whole church of God. The third reason why they are considered spurious is, they were not read in the Christian church until the fourth century of the Christian era, when, as Jerome informs us, they were read for example of life and instruction in manners, but were not applied to establish any doctrine. Fourth reason why they are spurious is, that they were never considered as having any divine authority until the last council of Trent, whose first sitting commenced in 1545; whose fourth session presumed to place them all, (except the prayer of Manasseh and the third and fourth books of Esdras,) in the same rank with the inspired writings of Moses and the prophets. The fourth session of the council of Trent was celebrated on the 8th of April, 1546. This council placed tradition upon an equality with the Scriptures. Tradition and Scripture is the grand distinguishing point between Popery, Sectarianism, and the Gospel. He whose faith stands upon the mere unsupported authority of tradition, in neither faith or practice, occupies popish ground. The Apocrypha possesses no more claims to inspiration than the metaphors of Ovid, or the forged popish decreets of Isidore; and those who add the Apocrypha to the Word, and the headings to the chapters, and the chapters and verses, and many other words, subject themselves to the curse pronounced in the Apocalypse: "For I testify to every man that hears the words of the prophecy of this Book, if any man shall add to these things, God shall add to him the plagues that are written in this book."—Rev. 22: 18. God said to the Jews, "You shall not add to the word that I command you, neither shall you diminish aught from it, that you may keep the commandments of the Lord your God which I command you."—Deut. 4: 2. Creeds are said to be taken from the Bible; if so, those who take from his word will have their part taken from that Book. Those who add them to that Book, will have the plagues of that Book added to them. It is high treason to add to the decrees of an earthly king or emperor, and death is the penalty for such an offense. How much more awful is it to add to the word of the king of Kings and Lord of Lords? In the sixth chapter of the book of Tobit there are some ridiculous
and contemptible stories more fit for the Arabian Nights Entertainments, or the Adventures of Baron Munchausen; than for a book claiming to be a part of God's word. We would do well to take heed to King Solomon's advice: "Add thou not unto His words, lest He reprove thee, and thou be found a liar."—Prov. 30: 6. Remove not the old landmarks which thy fathers have set.

It was a master stroke of policy in the devil when he had the Greek word baptism transferred to the Latin version of the Bible, and from that version to the early English versions, and from them to the common English version, untranslated by the order of King James I., and left there, adopted, or transferred, or anglicized, to set all orders of the clergy agog about the mode of baptism, by immersion, affusion and sprinkling. Like the mode of sitting by standing, and by walking, and the mode of walking by sitting and standing. No one ever asked the meaning of the word baptism in the New Testament. It was as definite and as well understood as the words yes and no, to the Greeks, and should be so in English. The words immerse, pour, sprinkle, represent three acts as distinct as the act of sitting, standing, walking. No word ever had or can have more than one literal primary meaning. Words have figurative and accommodated meanings—but one literal meaning. We think and speak by words. Words are the counters of wise men, and the money of fools.

Yours truly,

J. CREATH.

REPLY TO D. T. WRIGHT ON THE 16TH OF LUKE.

Brother Wright: I see in the Pioneer for October, that in answer to an inquiry touching the intention of the parable recorded in the 16th of Luke, in regard to the unjust steward, you give as your opinion, that the Master wished by it, to impress upon his disciples the importance of using their earthly substance for the promotion of his cause, so that when they should fail (or die), that then they—that is Jesus, the Father, the holy angels, &c.,—might receive them, the disciples, "into the everlasting habitations." I know that this is the view that has always been taken by theologians, but, with all due deference to your opinion, I dissent from it, and with your permission, I will, in so succinct a way as possible, give my reasons for so doing. I begin first, then, to consider what is the antecedent of the pronoun they, in the member of the sentence in which it is said that "they may receive you into everlasting habitations." You say it personates "Jesus," (the then speaker,) "the Father, the holy angels, together with all the redeemed, whose friendship and sympathy we gain by this prudent use of our money," &c. By giving those nouns as the antecedent for the word they, we have to make those characters personated as being the friends of mammon; yes, to mammon unrighteously used, for in this sense the word mammon is used: the mammon of unrighteousness. Why should the Teacher have used the word unrighteousness in such intimate association with the word mammon, had he only intended to teach his disciples that the Father gave them wealth as a blessing, and that, therefore, they should use it to subserve His cause on earth? But he spoke of money as being used by men as the great idol of their lives, worshipped and deified, as it were, in their hearts, as the god Mammon, thus making it a god of unrighteousness; the love of which being dominant in their minds, led them astray from the worship of the God of Heaven. Now, then, are we prepared to believe that "Jesus, the Father, the holy angels," &c., were the friends of this god of unrighteousness?—this idol, that took away the love of man for his Maker? Jesus said, "Make to yourselves friends of the mammon of unrighteousness," &c.; not that they were to make a friend of the giver of wealth, by using it in a way that He would have them use it, but friends of the mammon of unrighteousness, that is, friends of wealth unrighteously used, "that when ye
fail (or die) they may receive you into everlasting habitations." I do not think that Jesus would have promised the joys of heaven to those who had worshipped wealth, or used it with unrighteousness. I hence conclude, then, that the word they does not personate Jesus, the Father and the holy angels, as the characters to whom the Savior refers in the passage under consideration; but I think that I shall show in the sequel who those characters were.

Was it the design of the Great Teacher, in this parable, to instruct his disciples how to use their wealth? You appear to think it was. I imagine, dear brother, you get this idea from the fact that there are now many professed followers of Jesus who do not use their wealth as they should, in the spread of the gospel. That there are hundreds of such, I know, and that they are making to themselves friends of the wealthy classes, or of those who worship the mammon of unrighteousness, I deeply deplore. Still, I do not think the moral taught by this parable of the unjust steward, was intended, in the mind of the great Law Giver, to apply, at the time of speaking it, to his disciples. Jesus, during his earthly ministration, always taught wisely, and his lessons were aptly directed to the inculcation of an idea that his disciples, themselves, needed at the time, in order to their moral advancement. Who were the disciples? A set of poor wanderers, who had forsaken their all that they might follow Jesus. Would it have been forsaken their all that they might follow him into their houses. Did the Divine Law Giver, to apply, at the time of speaking this parable, to instruct his disciples how to expend their moncy? They simply had done. He had already instructed them to lay not up their treasurers on earth; did they need a lesson to guide them in the proper use of money, or wealth, when they were not really hoarding it up, when they had not as yet expended it amiss? What were the words of their heavenly adviser? "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Does not the meaning of these words import that some persons had already improperly and unfaithfully used their wealth? Then, if the followers of the meek and lowly Jesus had not done so, who had? We read in the fifteenth chapter of Luke that Jesus had been eating with publicans and sinners, and instructing them, which caused the Pharisees and scribes to murmur, saying, "This man receiveth sinners, and eatest with them." He then spake three parables to them; one about the sheep that had been found, after having gone estray; one about the piece of silver which had been lost, but was again found, and the other about the prodigal son.

These went to show that other people besides the Jews were to be saved. He had, on several occasions, informed these wealthy and hypocritical people that they would be cast out on account of their sins. Thus we find in the twelfth verse of the eighth chapter of Matthew this language in relation to them: "But the children of the kingdom shall be cast out into outer darkness." Again we find in the forty-third verse of the twenty-first chapter of Matthew the Savior's language to them as follows: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." We find Jesus, then, after having spoken the three parables as before stated, spake another parable in order, as I humbly conceive it to be, not only to inform them of the certainty of their dispersion for rejecting the Redeemer, but also to forewarn them as children of light to be as wise, at least, as the children of this world, and have habitations prepared by their friends before hand, into which they might be received.

I now pass to the consideration of the moral intended by the parable of the unjust steward. A rich man had this steward. The steward had wasted the goods. The rich man called him to account for his stewardship. Then the steward said within himself, The Lord taketh away from me tile stewardship. Then the steward said within himself, I am resolved what to do, but when I am put out of the stewardship they may receive me into their houses. Then what did he do? He went to his Lord's debtors and discharged all the debts they owed him, in order that when he was put out of the stewardship those debtors might receive him into their houses. And the Lord commended the unjust steward because he had done wisely. Not for his honesty, for he was dishonest, and was turned off for it. In regard to his action in this matter, Jesus says: "For the children of this world are in their generation wiser than the children of light. How, let me ask, was this dishonest steward wiser than the children of light? because, by his management with the unrighteous mammon he had made to himself friends who would, after his being turned out of office, receive him into their houses. Did the Divine La-
structor design to commend the conduct of this man to any one? Undoubtedly he did. But not for his unfaithful management of the goods of his Lord. How, then, could our blessed Instructor tell his disciples to make to themselves friends of the mammon of unrighteousness, by deeds of a faithful management of the wealth God had given them, by the dishonest conduct of this unjust steward? Could he teach them honesty by this dishonest example? Surely not. But it was the wise management of unrighteous mammon by this unjust steward, our Savior wanted his auditors to copy. By managing like him wisely, they would make to themselves friends who when those hearers should fail (in their stewardship, they, those friends, should receive them into everlasting habitations. The rich man in this parable, I understand personated the God of Heaven) and the unjust steward, the unfaithful Jews. They were told, if they were as wise as the children of the world, they would make unto themselves friends of the unrighteous mammon,—those who worshipped wealth as a god, so that when they were cast out into outer darkness—dispersed amongst the nations of the world, those friends, being thus bought up by the wealth of unrighteousness, which the unbelieving Jews worshipped more than they did the God who made them, would receive them into everlasting habitations amongst them. The Jews had been tried with the blessings of the things God had entrusted them with, and found wanting, so the Savior in commenting upon this conduct of theirs, says if ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If they abused their carnal gifts, they were unfit to be the recipients of those spiritual gifts which would make them wise unto salvation. There is but one apparent difficulty in understanding this parable in the sense I have given it, but I think that difficulty is only apparent. It is the use of the phrase "everlasting habitations." The word everlasting is very frequently used to denote an eternity of duration. When we are certain it is to be applied to things in the world to come, it is then proper so to understand it as importing that idea. But it is sometimes applied to temporal things. Then an eternity of duration is not involved in its use. Thus we find in the 17th chapter of Genesis, that God, in addres-
sing Abraham, said—"I will give thee and thy seed after thee, the land of Canaan, for an everlasting possession." We also have in the bible in other places, such phrases as the "everlasting hills," "everlasting mountains," &c. So that I think I am warranted in using the phrase in the lesson of "everlasting habitations" as a faithful and expressive portraiture of the long-continued dispersion of the Jews, which was an immediate consequent, predicted by Moses and other prophets, as well as by the Son of God, as a sore punishment for having rejected and crucified the Savior of the world. In the above I have given my views of the parable of the Unjust Steward. I do not know that these views are correct. I have never heard the reason why the view I have been combatting, has been so long entertained. It has always been assumed as true. But I want the wherefore. Will you give it, Brother Wright? Yours, for the Truth, SIDNEY, IOWA, A DISCIPLE.

REMARKS: "The reason why the view," our beloved brother is combating, "has been so long entertained," is, that it is the plain and natural meaning of the passage. When the question was asked me by "a reader of the Pioneer, I had to open the book and read it, before I could give an answer. I am not conscious at this time of having learned "the view" I gave, from any man, nor from any other source, than from reading the passage itself.

That the Savior introduced this parable to teach the unbelieving Jews to buy up the Gentiles with the mammon of unrighteousness, as the unjust steward bought the debtors of his lord, that, when they failed in the land of their fathers, and God should desperse them among all nations as a punishment for rejecting and crucifying the Messiah, those bought up Gentiles whose friendship had been thus secured with the mammon of unrighteousness, might receive them "into everlasting habitations," is new to me, as it will certainly be to most of our readers.

Suppose the Jews had acted as the steward did, and bought up the Gentiles, for the purpose of a home among them, and thus averted the calamity God aimed to bring upon them for their wickedness, would they have been entitled to the true riches? Would they
have been counted faithful in that which was another’s? Would they not have escaped the punishment, and thus have set at defiance the chastisement of the Lord, not by works of faith but of bargain and corruption? But I have no disposition to argue this matter further. The following from the pen of bro. Patterson, which came to hand about the time the above did, on this subject, is so good and practical that I prefer giving it too our readers instead of anything we can say ourselves. We ask a careful reading of it. Read it, and consider it well.

D. T. W.

LUKE, 16 CHAP. 1—13.

Before reading this article take up your Testament, and read the scripture pointed out above. Then come, and carefully peruse this piece.

This is called the parable of the "Unjust Steward." Whether the characters here presented are real or imaginary makes no difference at all. The Savior introduces these persons, that, through them, he may teach an important lesson to his disciples. Reader, Are you his disciple? If so, then for you there is an important lesson here; one that you can not, in justice to yourself, ignore. Let us learn what that lesson is.

A rich man had a steward. This steward wasted his employer's goods; and for this is about to be discharged. He has no means of support at hand, and is consequently perplexed. Finally, he adopts a plan, through which to make friends. He calls his Lord's debtors, and says to one, "Instead of paying the whole debt which you owe, pay just one half of it, and I will keep the secret." To another, he says, "Instead of paying your whole debt, pay just four fifths of it, and I will keep the balance a secret." By this means, he makes friends of those men; and they manifest their friendship, by opening their houses to him, after he is discharged. Now, it is said, the lord commended the unjust Steward, because he acted wisely. We are not to suppose, that our Lord commended this man, for he had acted unjustly. It was the steward's lord, or employer, that commended him. He admired his ingenuity, which he manifested in making friends. For, notwithstanding it was the intention to keep the matter a secret; yet, it finally came to the ears of his employer. But, as the Steward had transacted the business, while he was the legal agent of his lord, the transaction was final, and no recourse could be had on the debtor. The Steward himself was not responsible; and so, his old employer could only admire his ingenuity. From these premises, the Savior deduces this conclusion, "The children of this world, are, in their generation, wiser than the children of light." To this conclusion we must devote a little time, for it is most important to the Christian.

The figure here introduced, is full of instruction. The children of light, are here in contrast with the children of the world. These, are in darkness, those are in light. Now, God has given the world physical, or material light. He has given his disciples spiritual light. But, though God has flooded the world with material light, a man may shut his eyes, and derive no benefit from it. God just gives the light, and man must open his eyes, and avail himself of that light. Just so, God has given the disciple spiritual light; but, the disciple must open his mental eye, and behold the glories which God spreads out before him in the Bible. Alas! how many disciples there are, who close their eyes to the scenes that God, with a master hand, has laid before them!! But, let us look, for a little while, and see how much wiser the children of darkness are, than the children of light. See that merchant, he is a child of darkness, how narrowly he scans the papers; he looks carefully at New York sales; goods are falling; he watches till they get down to the lowest figure; then he buys. His goods arrive he sits up nearly all night, arranging them so as to please the eyes of his customers; even on the Lord's day, you will find him calculating and arranging his business to the very best advantage. He always subscribes for the most reliable commercial papers in the world; it matters not what they cost, he must have them. In short, his every nerve is bent in one direction; success in business demands it. Look again, Here is a man who professes to be a child of light. You can not find in his house a religious book or paper. True, there lies a Bible; but it is high up on a shelf; take it down and you are literally covered with dust, which has accumulated there since the last reading. It is Lord's day, and we are all at church; the minister becomes interested in his theme; the words of instruction fall eloquently from his lips; he preach-
es just 50 minutes; the children of light (?) say, "What a long sermon, why must have preached nearly two hours;" and home they go, almost determined not to go to church again, unless the minister promises to preach shorter sermons. Our child of light has labored assiduously for 6 days, in his bank, his store, or his office; he has thought of his earthly schemes till the ringing of the church bells, and was at it again as soon as the last sermon was pronounced. He has given a part of his thoughts to the Lord, for one hour out of one hundred and sixty eight; and then concludes that the Lord is largely in his debt! Again, witness the children of darkness. A chance to make money is before them. They sell real estates, stocks in trade, all that they possess, in order to get money in hand, that they may form a joint stock company, through which to operate successfully. All this they do, that they may realize larger profits on the capital invested. Now, look at the children of light. A meeting house is to be built; a preacher employed; or something else to be done; the object of which is, to save men and advance the Redeemer's Kingdom. A joint stock company is to do the work. A subscription paper is circulated; a chance is given to take stock in the bank of heaven. Then the children of light begin to talk of their poverty, the losses they have sustained, how much they have already done &c. Finally, the man, who is worth from 10 to 15 thousand dollars, puts his name down for 5, 10, or perhaps 20 dollars. The foundation of the Lord's house is laid, and there it remains perhaps for years, before a single brick is laid upon it. A preacher is employed, and when the first installment is due, and the poor preacher's family suffering for the necessaries of life; the children of light just let him and his family suffer on. Perhaps they will pay sometime during the year, and perhaps they will not. Surely, it is true that, "The children of this world, are, in their generation, wiser than the children of light."

The Savior now addresses himself directly to his disciples, and says, "I say unto you, make to yourselves friends of the deceitful riches; that when you fail they may receive you into everlasting habitations." The meaning of this language, is certainly easily arrived at. On another occasion the Savior carries us forward to the judgment day. Here we behold the nations of the earth divided into two classes. To one class, the Judge says, "Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and you fed me; I was thirsty, and you gave me drink; I was naked, and you clothed me;" etc. Now, to do these things, the deceitful riches must be used; and in this use of them, we make friends, who will receive us into the everlasting habitations. I need not say to the intelligent christian, that when we use the deceitful riches, in ministering to the necessities of the humblest child of God, the Savior regards our action as though it was performed on himself. What an incentive is this, to induce the children of light to open their hearts and purses too, to make glad the hearts and homes of the poor and lowly of earth. The language of Jesus, further indicates, that the poor who were cared for here, will form a sort of reception committee, and rejoice on the salvation of those who were their benefactors on earth. Surely, the encomium pronounced by the Savior, upon the generous hearted and liberal christian; together with the rejoicing of the Lazarus of this earth, who are rich in faith; will be an honor to which the mere general and statesman can never attain.

Finally, in this parable, we are represented as stewards of God. At last we will be compelled to give an account of our stewardship; and it is declared by the son of God himself, that, if we are not faithful in that which is least, we cannot be trusted with what is more valuable; that, if we do not make friends with the deceitful riches, we certainly will not be placed in possession of the true riches. I said, we are stewards now. What we here possess is not ours, but another's. "If you are not faithful in that which is another's; who will give you that which is your own?" says the son of God. Brethren, you know that what you possess here is not your own. When you die you can not take a dollar with you, not one; you must leave it all behind. But, if you are faithful stewards here, using the deceitful riches, in ministering to the poor and needy; in advancing Messiah's kingdom, then you have the promise of an inheritance, uncorruptible, undefiled, and that fadeth not away forever. But unless you are thus faithful; your "Faith, Repentance, and Baptism," your long prayers, loud singing, and great pretensions, are not worth a pinch of snuff. These things cost you nothing, and are, therefore, not a good test of your fidelity.

But, to give of your earthly possessions,—give
A lovely and beautiful young lady, just over the way, has gone to her eternal home. When I hear of, or see such dying, the question presses itself upon my mind, Was she prepared to go? The question arises because the charming girl was not an open disciple of the Lord Jesus. Her morals were spotless; her character mild, lovely and charming. No rough ways marred her speech, no improper conduct sullied the purity of her character. She had made no visible inroads on the innocence of childhood—She had preserved God's work as pure as he left it. Her sins where those of ignorance, and more the fault of her parents than the acts of her own will. We may sin and know it not, until circumstances awaken our consciences to the life we have been leading. In saying that she was pure, I do not say she was sinless. Her sins were not sins of impurity. They sprang from ignorance, incorrect training, and false views of life. She was too much the creature of circumstances, and moulded in character by the influence of parents and associates. She seemed to me, naturally, all that the innocence of childhood formed her, and artificially much that a fashionable world makes of God's loveliest beings. God makes all things good. All his intelligent creatures on this earth, when they come from his plastic hands, are like himself, pure and holy. God's character of purity and holiness is to be seen in the innocence of childhood, before sin has sullied its natural holiness; and by natural holiness, I mean that which the child possesses as a creature of God. All spirit-beings are made holy, because they are created for the presence and communion of God; and if sin does not sully this natural holiness, communion with God will never be denied the creature. How important, then, that this pure and holy character be maintained! When children die before their natural holiness is lost through sin, they pass at once into the presence of God. Hence, "of such is the Kingdom of Heaven."

If this character is lost through sin, by whom does sin come? Of the person's own will, through the temptations of the world. These temptations exist by legions, of every character, form and hue. To these every innocent soul is exposed, more or less, in this world, from childhood to the day of our death. These temptations come to us in the shape of persons and things; and how important that the soul should be on its guard every moment, lest it be decoyed by the deceitfulness of sin, and drawn away into sin, and thus lose its innocence! The most awful and terrible sight in all this universe is the stain of sin on the pure bright spirit of childhood. That stain removed, raises an impenetrable cloud between God and that soul! Who can estimate the infinite importance of preserving the soul sinless?
Is it possible, amid so many temptations, to preserve the innocence of childhood? Its possibility Christ has demonstrated in his own person, and its probability, the history of the world has shown. The awful judgment of Holy Writ on this subject is: "There is none righteous; no, not one. All have gone astray." There is no man that lives and sins not: "If we say we have no sin, we are liars, and the truth is not in us." The exceptions to these declarations are so few that we may regard them as true in respect to all. None have preserved the innocence of childhood, and all have been sinners.

The existence of the temptations does not modify the demands of God in reference to the preservation of the natural character; and while making these demands he has not left us without the power to resist the temptations to which we are exposed.

The situation of many in life is such that this alone is sufficient to save them from a large class of temptations, especially the grosser and more debased kind. Good society preserves us from those common among the degraded of the race, and in good society, the Christian family saves from many, too popular even in good society. Hence, association alone is frequently sufficient to enable us to preserve our childhood innocence and maintain a high moral character.

But such a character, however excellent and admired among men, is yet sadly deficient, because it may be the growth of other seed than the Gospel of Jesus Christ. This truth may sound strange in the ears of the thoughtless. The world is accustomed to look too much upon a good moral character. It is hard to believe that a pure moral being, such as we witness in young ladies like the one just gone to her eternal home, wherever that may be, could be lost. If the world were well read in religious morals, it would wonder how such could be saved. The question of salvation is not one depending on good morals, (which, indeed, are essentially necessary), but one depending on the provisions of the government, against whose authority sin is rebellion, and in whose presence immorality is a sin. Salvation of the sinner does not depend on the will of God, for he has done all that it is possible for him to do; but on the will of the sinner. If the sinner does not will his salvation, his salvation is impossible. If a good moral character is sufficient to save men, as Unitarians teach, then there was no need that Christ should have suffered as he did. It was all nonsense in him to suffer death for sin, when a good moral character is alone sufficient to cover a multitude of sins. If it be true that Christ died for the object specified in the Scripture, then it is positively certain that morality cannot save any man. If the purest morals cannot save of themselves, how can those expect salvation, who have done many things which they ought not to have done, and left undone many things which they ought to have done?

The things which ought to be done, and which ought not to be done, have chief reference to man's standing in the presence of God, and to his eternal interests in the heavens, and it is only in this aspect that I care to consider them. Morals without religion is of but little real importance, and if not viewed in its light, they will shine but for a short time, and then go out forever.

Keep thy heart with all diligence; for out of it are the issues of life.
SCRIPTURAL EXEGESIS. No. 2.

"In the day that thou eatest thereof, thou shalt surely die."—Gen. ii. 17.

This passage has been the source of no little difficulty to commentators and theologians. The Westminster divines seem to have considered the death here threatened, as three-fold: temporal, spiritual, and eternal. Others consider it a unit; and of these, some interpret it, as having respect to what we call temporal death, while others regard it as indicating the state of sin and guilt, which should follow a violation of the divine law. I have not the vanity to think I shall be able to say anything that will go far towards removing the difficulties which confessedly environ this subject; much less do I cherish the hope of being able to bring to a final and satisfactory conclusion, all controversy in regard to it. The subject is, perhaps, one of that class in which absolute certainty is scarcely attainable, and about which, the best men will, in all probability, continue to entertain different views till the Lord comes, and the light of eternity enables us to "know even as we are known." Still, the investigation of such subjects, when conducted in a truth-loving spirit, and with proper freedom from vain egotism, and willful opipativeness, is not without profit. We may often after patient and prayerful examination of a difficult passage, though falling short of positive certainty, attain to a degree of assurance which satisfies measurably, the cravings of the heart, and fills it with holy joy.

Looking at the matter in this light, and having no intention of making a creed for any one, or involving any one besides myself in the least degree of responsibility for my "opinions," I write freely, hoping that my thoughts on this subject, if not regarded valuable, may, at least, be considered harmless. I shall proceed therefore, at once to the work before me.

The whole meaning of this passage turns upon the meaning of two words—"a day" and "die." This statement needs no argument. What then do these words mean? To this question, let us now, calmly and patiently seek for an answer. The following is a sound rule of interpretation, and by it we propose to be governed, in our present inquiry: "A word is to be taken in its literal meaning, unless the nature of the case, or a qualifying epithet forbids it." Let us now look at the text, with this rule before us. "In the day that thou eatest thereof thou shalt surely die." Literally, the word "day" means a period of twenty-four hours; "to die" is to pass the change which dissolves the connection between soul and body. Literal temporal death is, therefore, simply the cessation of animal life. The first question which now suggests itself, is, whether there is anything in the subject matter of the proposition before us, standing isolated and alone, that forbids us to take both these words in their current literal acceptation? To me, there seems to be nothing. But, in making out the "nature of the case," may there not exist some fact or circumstance outside the text itself—I mean some fact or circumstance known and undeniable—that forbids us to take both these words in their current literal acceptation? Clearly, I think, such fact or circumstance may exist. Nay more, I hold it to be absolutely certain, in the present case, that such a fact does exist. It is certain that Adam did not die literally, in the literal day, in which he ate the fruit of the forbidden tree. Both terms, therefore, cannot be understood literally, and the truth of the sacred his-
taken as a full revelation of all that occurred. God talked with Adam and taught him from his own lips. No doubt Adam well understood the meaning of the important terms in the law of prohibition; and there is just as little doubt—so at least it seems to me—that the fact fell out precisely as he was led to believe. Thus far then, all seems quite clear.

But does scriptural usage warrant us in giving a figurative import to the word "die" in our text? Of this, I do not think there can be any doubt. Let us take a sample or two from the New Testament style, that will serve to illustrate this position: "You hath he made alive, who were dead in trespasses and sins." Eph. ii. 1. "Follow thou me, and let the dead bury their dead." Matt. viii. 22. To this end the gospel was preached to them that are dead." 1 Pet. iv. 6. These specimens are sufficient. They show most conclusively that in Bible style, \\

"dead" is said to be dead. Indeed no fact is more fully established, or more generally understood. But this figurative meaning is a real meaning. In the word, when thus used, there is embodied a definite and very important thought. To die in this sense, is to fall into a state of sin and guilt; to incur the displeasure of the Almighty, and cease to enjoy the light of his countenance. This meaning is closely analogous to the literal one. In literal death, the relation between soul and body is dissolved, the union broken up; in figurative or spiritual death, the union of the soul with God is broken up. Temporal life in man is the existence of an intelligent, thinking spirit, in connection with an animal body, and through that body with the physical universe. Spiritual life is the union of the spirit with God and a spiritual sys-


tory vindicated. From our stand-point, at least, this is simply impossible. The conclusion, therefore is plain, that one of the terms, or both, is to be understood figuratively. The nature of the case, namely, that the law and fact must correspond, imperatively demands it. The truth of the Mosaic account cannot be maintained in any other way. But is there any reason to conclude that the word "day" is used in other than a literal sense? I think there is none. The language is very precise and definite. "In the day that thou eatest thereof" is the wording of the law. The act of eating consumed less than a literal day. It took place inside the limits of twenty-four hours. This fact seems to fix the meaning of the word; and hence we conclude that it should be interpreted literally. Indeed it is difficult to see what meaning other than a literal one could be given to it. There is nothing in the law itself, or in any attending circumstance, to suggest a figurative meaning. Let us consider this point settled, and advance a step further in our investigations.

How now shall we understand our second word, "die"? We have already seen that if "day" is to be understood as literal, then "die" is beyond question figurative. To interpret both literally, forces upon the passage a meaning, which contradicts the inspired history. This, of course, is not to be thought of. It is to be regarded as settled, therefore, that literal death, the cessation of animal life, was not meant. It will not avail anything to say that Adam could not then have understood the meaning of the threat. This is simply assumption. The relations between the pure and sinless pair in Eden and the Almighty, were very intimate. The brief account in Genesis is not to be
em, according to the established laws of
spirit. Death, in either case, is simply
the absence of life. Thus we have be-
fore us the two scriptural meanings of
the word we are considering.
Now the law given to Adam, declares
expressly, as we have already seen,
that the threatened death should occur
in the very day of his transgression.
but in the literal sense, he did not die.
In the figurative sense, he most certain-
ly did. Adam lost that spiritual union
with God which was his higher life, and
the glory of Eden, the very day that he
sinned. He became a guilty outcast
from the presence of Jehovah, just as
the law of prohibition declared he
should do. He entered a new state—a
state of condemnation and guilt, He
was dead in sin. This statement is
simple undeniable fact. In this fact we
have authoritative explanation of the
word "die" in the text. If literal death
had been meant, then Adam would
have died literally that day. Nothing
less from our human standpoint could
vindicate the truth of God. But Adam
died figuratively, therefore figurative
death was meant. This seems to
be clear indeed. And yet, I would not
dogmatize. If anyone thinks he has a
better solution, I would not have him rest
content with mine.

But is not temporal death a con-
sequence of sin? I answer, yes, but not
the consequence expressed by the word,
"die," in the text we have been consid-
ering. Temporal life was perpetuated
in Eden by access to the tree of life.
This is so plain and so generally un-
derstood, that I will not consume time
in argument to establish it. When
Adam sinned, God drove him out, and
placed at the east of Eden, cherubim,
and a flaming sword which turned every
way, to keep the way to the tree of life.

When he lost access to the tree of life,
he became subject to temporal death.
Thus it appears that temporal death is,
immediately the consequence of expul-
sion from Eden, and remotely a con-
sequence of eating the forbidden fruit.
Hence, Paul says, "By one man am en-
tered into the world, and death by sin," This is undeniably temporal death.

But do we, the posterity of Adam, die
because our father sinned? I answer,
yes; temporal death is entailed upon
all men by Adam's sin. The Apostle
Paul tells us: "As in Adam all die, even so in Christ shall all be made
alive." Our first father forfeited Eden
and the tree of life, not only for him-
self, but for his race. He was our fa-
ther, and we share his shattered for-
tunes, in the same way, and upon the
same principle that children suffer the
consequences of their fathers' follies
now.

But was the death in sin, which to
Adam, was the immediate consequence
of transgression, entailed upon his pos-
terity? I bless the Lord, that we are
able to answer this question, though
all the creed-makers on earth should
oppose us, by a positive and emphatic
NO. We are not held guilty on ac-
count of Adam's sin. Our first father
sinned, for himself, and for himself be-
came dead in sin. The guilt of his
transgression could not, according to
the established principles of the divine
government, be transferred to his pos-
terity. We suffer many consequences
of his sin, but share none of his guilt.
Says Jehovah, through Ezekiel: "The
soul that sinneth, it shall die." The
son shall not bear the iniquity of the
father, neither shall the father bear the
iniquity of the son; the righteousness
of the righteous, shall be upon him, and
the wickedness of the wicked shall be
upon him." This is an established principle of the divine government. Guilt is personal, and cannot be transferred. The soul that sinneth, IT shall die. Let no one rise up against this decision of the Almighty himself.

The whole matter now sums up thus: The death threatened in our text, was the figurative idea represented by the word, that is spiritual death. But spiritual death is a state of guilt and separation from God; therefore, since guilt is according to its own nature, and according to an established law of the divine economy, intransferable, this death has not been entailed upon our race. This established principle however does not shield us from such consequences of Adam's sin as could come down to us without involving the idea of guilt. Hence temporal death is to our entire race a consequence of Adam's sin. But blessed be God, the second Adam, the Lord from Heaven, by "one righteousness" has brought to us more of good than enough to compensate for all the evil coming to us through the first Adam's sin. Here then we rest.

G. W. L.

QUERY FOR THE BRETHREN.

For some time past, after viewing the acts of many persons who have been unconnected with organizations of the church of Christ, but are now standing aloof; and many others who even claim a connection with an organization, but never attend, I have had the question before my mind—"How long can a man, or a brother remain a Christian, and neglect assembling himself, with the brethren upon the first day of the week?" Will you all think of this, and investigate the subject, in the light of revelation, and try to enforce your conclusions upon those who are thus living in neglect, and evidently in a precarious situation.

For a long time has Christendom supposed that religion was something mysterious and incomprehensible, which had to be wrought in a man by the inspiring spirit of God, abstractly, and once obtained, all the machinations of man and of Satan, or his own wicked ways, were not enough to deprive him of it, or to cause him to fall—"Once in grace always in grace." And not until almost recently, has any one even dared to think and teach otherwise. But what does Inspiration say on this subject? Does it not teach us that true, or pure religion before God, our Heavenly Father, consists in principles, something to be done? Read James, first chapter and twenty-seventh verse, and see. If this is true, does it not follow then, that so long as we do these things, or live out these principles, we are Christians; and when we cease to live them out, we cease to be Christians.

Let us illustrate: There is a law in our country given us for our government as citizens, and in that law our duty is specified, and so long as we cause our actions to correspond to that law we are styled loyalists, or law-abiding citizens; but when we neglect our duty, and in so doing, violate the law, we are said to be disloyalists or transgressors. Again, every county and indeed every neighborhood has its laws which are generally understood by its citizens; regulating its morals, and so long as we cause our acts to correspond to these laws we are esteemed and trusted as moralists, but upon the other hand the very moment we transcend their bounds, we are looked upon as immoral. Once more; there is an acknowledged law, though not the same everywhere, regu-
Self-examination is the imperative duty of every Christian. The psions of all dispensations practiced it. It is indispensable to growth in the divine favor of life; and to that holy communion with God which every child of his enjoys. But why is self-examination so indispensable? Because the heart—the seat of affections—is so deceitful—so liable to be estranged from the Great Creator of Love and adoration. The Christian's daily experience harmonizes with Holy Writ, that, "the heart of man is deceitful above all things, and desperately wicked: who can know it? Man indeed, without divine aid, cannot know himself. But the Seer, guided by the Inspiring Spirit, adds: "I the Lord search the hearts, I try the reins, even to give every man according to the fruit of his doings." This being the exact portraiture of the heart, how imperious and indispensable the duty of instituting the most careful, rigid and prayerful scrutiny into the very motives and secret springs which actuate and control our conduct. A neglect of this will often cause the Christian voyager to be tossed on the tempestuous waves of life, and endanger his wreck. He is like one attempting to navigate the ocean in a leaky ship—wreck and ruin await him.

Whatever enables us to know ourselves should be practiced. Self-examination does this. It enables us to know how weak, how frail, how sinful we are. The skilful physician examines the symptoms to know the nature of the disease before he prescribes the remedies.

Linneus, Mo., Nov. 15, 1866.

M.

Self-examination.

Examine yourselves.—2 Cor. xiii. 5.

Self-examination is the imperative duty of every Christian. The psions of all dispensations practiced it. It is indispensable to growth in the divine favor of life; and to that holy communion with God which every child of his enjoys. But why is self-examination so indispensable? Because the heart—the seat of affections—is so deceitful—so liable to be estranged from the Great Creator of Love and adoration. The Christian's daily experience harmonizes with Holy Writ, that, "the heart of man is deceitful above all things, and desperately wicked: who can know it? Man indeed, without divine aid, cannot know himself. But the Seer, guided by the Inspiring Spirit, adds: "I the Lord search the hearts, I try the reins, even to give every man according to the fruit of his doings." This being the exact portraiture of the heart, how imperious and indispensable the duty of instituting the most careful, rigid and prayerful scrutiny into the very motives and secret springs which actuate and control our conduct. A neglect of this will often cause the Christian voyager to be tossed on the tempestuous waves of life, and endanger his wreck. He is like one attempting to navigate the ocean in a leaky ship—wreck and ruin await him.

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To know your sick is half the cure. To know our weaknesses is the usefulness of self-examination. To know our capabilities as well as our imperfections, prevents us from dogmatism; and makes us look more leniently on the weaknesses and frailties of others; hence, we know more of poor humanity, we grow more charitable and less exacting.

Self-examination will correct those vain conceits, and the heart from delusion, amidst the words of God commands self-examination and prayer. "Search me, said the pious Psalmist, O God, and try me, and see if there be any wicked way in me; and lead me on the way everlasting." Read 139 Psalm. The word of God is addressed to us to instruct us in our duty; Prayer is addressed to Him. Prayer is the utterance of the desires of the heart; also it is the remitting institution to the Christian. No one can pray in faith sincerely, in the light of divine truth, and be ignorant of himself; therefore, if you would examine yourself, do it at a Throne of Grace. These two instrumentalities are the divinely appointed remedies to cure us of a neglect of this duty, and enable us to grow in grace and the knowledge of the truth, and to attain, by the divine help, to eternal life, in the heavenly home. Neglect them not at your peril.

J. R. FRAME.

SEPTENNIAL TIME.

The Lord demands of us one day in seven for His worship, and a cessation from our worldly pursuits. Our sordid manner of looking at things has led us to the conclusion that we can accomplish more in six days, by resting the seventh, than if we were employed the whole of our time. This doubtless is true. But what is the reason? Is it because the vital forces are aroused, or is it because in obeying God He blesses us for obedience? As long as the Jews faithfully observed the law that required not only abstinence from labor on the 7th day, but required that the land should rest every seventh year, they were prospered temporally as no nation ever was. In addition to these things, they were required to attend the worship of God three times a year at that place where God chose to record His name, and offer sacrifice to him. Nearly one seventh of the year was consumed, in attending their feasts—going, remaining, and returning, besides attendant traveling expenses. Added to all this they gave one tenth for the support of the Levites, and additional contributions for the support of the poor. How could so costly a religion be observed, and temporal prosperity attend the worshipers? Plainly, and only, because God blessed them in their obedience. When they began to complain of the cost of time and money, their prosperity began to decline.

Why is it that so much complaint is made
of leanness and barrenness among us? Because we practically deny the Lord as original proprietor of our farms, and our possessions. Until our liberality is increased greatly, our political declension will continue, and the day may not be far distant when our names will be erased from the records of the faithful on earth and in heaven. Remember, you that are rich, that dangers hover around you on all sides. Remember, that the cares of this world, and the deceitfulness of riches choke the word, and it becomes unfruitful.—Remember, that riches are deceitful. Remember, that you brought nothing into the world, and that it is certain you can take nothing out with you. Remember that you are only God's steward of all you claim as your own. Remember, it is hard for a rich man to enter into the kingdom of God. Remember the rich man in hades. Remember the Savior will approve. In the day of judgment, those who have used the goods of this world for the promotion of his cause, and the sufferings of the poor. He loves cheerful service, and cheerful servants.

J. M. HENRY.

DR. JOURDAN'S REPLY.

St. Louis, Mo., Dec. 10, 1866.

DEAR BRO. WRIGHT:—The November No. of the Pioneer, has not yet come to hand. I was much pleased with the October No.—it is improving, and promises much for the cause we plead. I have felt somewhat amused, of late, at the struggle of brethren Hand, Patterson, and Smith, around the iii. 5 of John. They appear to be laboring honestly, to give light to the world and the balance of mankind. I do not design to argue the matter with them, at this time, but would merely suggest to them, the ground, upon which, they can become one, and have the Truth. Let them put John, iii. 5, down as collateral with Mat. iii. 11, Mark i. 8, and Luke iii. 16, and consider the time, in the ministry of Christ, when those declarations, by the Savior, were made, and admit the doctrine in them, all to be the same, and all difficulties about this heretofore perplexing subject will end. They can surely see the leading items in those verses to be, an immersion in water by John, and an immersion in Spirit by Christ; in other words, to be born of water by John, and born of Spirit by Christ. This is the only basis upon which they can ever become one. There can be offered no other ground upon which the religious world can be quieted upon this passage. Upon this point, it must be settled, or this dispute will continue till time closes. I would further remark, that my respected Bro. Smith has but one proposition, assumed by him, to prove, and that is that the kingdom of heaven, in that verse, is the kingdom of ultimate glory, and when he shall have done this, all will be over with those two brethren and myself. And I shall then take it for granted that he can prove precisely the place where the Lord buried Moses.

And you, my brother, came to a strange conclusion, from what I had said on the same subject, that is, that if I was correct, every body would be excluded from the kingdom of heaven. And this single objection of yours, in the opinion of bro. Patterson, set aside everything I had said upon the subject. Well, I would just as soon bro. P. would settle this matter as any other brother, if settled in this way. So far, then, my brother, as you may think, that possibly I may be right, you will, in proportion, feel unpleasant, as the idea that no one will enter the kingdom is disheartening. And to relieve whatever apprehension you may, perchance, entertain, I will call your attention to Matt. v. 20: “For I say unto you, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Now, my brother, should I be right, still there is a chance for you and others to enter the kingdom, by exceeding the righteousness of the Pharisees, and I think that would not be very hard to do. You will observe, brother W., that the Savior is the author of both these terms of admission into his kingdom, and also, that they were made to the members of the Jewish church, in reference to a kingdom not yet set up. And yet, further, let me quote: “And, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” I hope you will not imagine, that to be converted and become as little children, is the same as to be born of water, an immersion, or born of water, never did convert any one, nor was it ever designed to do so. This, I take for granted, as such. Farewell. In hope,

W. D. JOURDAN.
Bl. D. T. WRIGHT—Dear Sir: I was requested by bro. John W. Arnold, of Owen Co. Ky., to acknowledge through the Pioneer, the receipt of two dollars, which he sent me as a free will offering and which I most cheerfully and gratefully do, as it assisted me to pay a small debt which I owed, and which caused me to know that I was remembered for past services, by a Christian, and if others would follow his example, we should not be so often straightened and pressed as we are, and others would be blessed for such deeds. God loves a cheerful giver.

A short time since, I received a card from bro. J. H. Dowling, Indianapolis, Ind., requesting a statistical report of the preachers and churches. In answer to which, I refer him to the 24th chapter of 1st Samuel, and the 21st chapter of 1st Chron. And Satan stood up against Israel, and provoked David to number Israel. Read these chapters through. Since my return home, I saw a notice in one of our journals, of a convention of churches in some place in Missouri, and which report included Marion Co. I would ask the reporter to state truthfully, for my information, how many churches were in that convention? Was there more than the one congregation located in that place? Name the time and place in the New Testament, where the churches held such a convention to spread the gospel through one man? Can the power of a church be delegated? Is the plan of the New Testament to spread the gospel, general, vague, discretionary, indefinite, or was it spread by individual persons and churches? Are conventions of Divine or human origin? When and where and with whom did they originate? And for what purpose were they originated? Can the power of a church be transferred? What was the object of specifying Marion county? Was Marion county in that convention? What part of Marion county was in that convention? Have not these conventions impaired the independency of all sects and parties that have used them? Did the apostles have any discretionary powers, or was the power in Christ and the congregation? Is Christ King and Law-giver, or have conventions the power to finish his legislation? The apostles were to teach all things which he commanded them, no more, no less. Where did they use or command these conventions of churches to spread the grace of God? Who had the power to call this convention of churches to "spread the grace of God?"

Are the epistles of the New Testament, addressed to persons and individual churches, or to conventions and the societies? Come, brethren, gird on your harness and face the music, and answer these questions Scripturally and no dodging.

I herewith send you my subscription for the ensuing year 1867, and hope that all your patrons will do the same, and not throw the expenses of the Pioneer upon bro. Wright for one year before you pay him. By his long tried and faithful services he deserves our confidence and prompt and cheerful support, which I believe you will most heartily accord to him with me. I remain your bro. in the kingdom and patience of Jesus Christ.

JACOB CREATH.

SWEENEY AND JONES' DEBATE.

Bro. Wright: I have been attending a discussion which closed at this place on the 14th inst., the disputants were R. K. Jones the champion of Universalism, and bro. John Sweeney of Cincinnati, Ohio, which resulted entirely satisfactory to the brotherhood; and I believe all who had not taken a decided stand in favor of Universalism, was thoroughly convinced that it is not the doctrine of the bible. The proposition was: Do the scriptures teach the final holiness and happiness of all mankind? Mr. Jones affirming, bro. Sweeney denying.

The manner in which Mr. Jones discussed the proposition, it seems that he stakes all on the absolute will of God,—that God wills the salvation of all,—it must necessarily follow that all will be saved. That God's will flows from his attributes, power, wisdom, goodness, mercy and justice. That Christ came to do his father's will, and will give eternal life to all that God has given him, and should lose nothing. I shall give thee the heathen for an inheritance, &c., 2nd Psalm. Bro. Sweeney said the attributes of God, spoken of by Jones, belong to man also, to a certain extent, but there was one other that did not belong to man,—viz.: vengeance,—but was peculiar to God, for He says, vengeance is mine, and that the will of God was not absolute but always conditional when applied to intelligences; and whatever is conditional, may or may not
happen. The ease with which he refuted every argument of Jones’, shows him to be one of the ablest debaters of the age. He fully sustained the high reputation he had won for himself, in past debates with sectarianism in its different forms.

I expected some of you from Chillicothe here, but was disappointed. Give my love to all the brethren, and accept the same for yourself and family. Fraternally yours,

T. I. REED.

KINGSTON, Mo., Dec. 16th 1866.

REMARKS:—This discussion was unknown in Chillicothe, till sister Reed came on a visit to see her sick mother, and the discussion was then over. I have no doubt but some of us would have been there had we known it.

D. T. W.

LITERARY NOTICES.


This is a neat volume of nearly 500 pages of pious thoughts on the love of God to man. Wonderful theme! All will be edified and entertained by its perusal. Much of it is to show the love of God manifested in the redemption of our fallen race. It abounds in beautiful poetic as well as prose thoughts and quotations from standard poets and authors. It is sold, by subscription only, by agents now canvassing the State. Price, $1.75. For further particulars, we refer such as may not meet with an agent, to Earl J. Hall, No. 32 Olive street, St. Louis, Mo., Book and Map Publisher, Wholesale Bookseller, and general agent for Subscription Books and Maps.

POLITICAL MANUAL, comprising numerous documents connected with the political history of America, compiled from official records, with portraits of Presidents, and biographical sketches and comments, by J. M. Hiatt. Published by Asher & Adams, Indianapolis, Ind. For sale by Earl J. Hall, No. 32 Olive street, St. Louis, Mo. Price $1.25.

This is a very useful manual of political information, which every person wishing to be posted in the very important affairs of our Government, should have. It contains the Declaration of Independence, Articles of Confederation, Constitution of the United States, Washington’s Farewell Address, brief history of each State, Presidential proclamations, important sketches, record of the late civil war, with various statistical information which every youth in the land should read.

LETTERS TO A FRIEND.—In the notice of this excellent tract we gave in the last Pioneer, we wish to make two corrections: 1. The price. It is five cents per copy, the purchaser paying the postage, which must invariably accompany the order for the book. A single copy will cost two cents, and four, or perhaps a half a dozen, will not cost more than two cents. The postage is charged by weight—two cents for every four ounces or less. 2. There are but 36 pages, instead of 88 as stated. This is a good Tract offered at the mere cost of publication, and should be circulated.

THE MO. BAPTIST JOURNAL.—What has become of it? We have not had a copy for a long time. We hope it has not cut our acquaintance. Will the Journal not exchange with the Pioneer? We are trying to keep a file of our exchanges, and we are sorry that our file of the Journal is broken.

The Northwestern Christian Proclamation.—Why does not this paper exchange with us? Bro. Wagoner will please answer.

REPORTS FROM BRETHREN.

LIBERTY, Mo. Dec. 12th, 1866.

Bro. Wright:—Brothers Josiah Waller and Preston Aker have been Evangelizing in this and Platte counties the last six months with the following result:

Their first meeting commenced at Missouri City, Clay county, Mo., on the Saturday before the second Lord’s day in June, and closed on the Tuesday after the fourth, with fifty-nine additions.

Their second meeting commenced at Smithville, Clay co., on the first Lord’s day in July, and closed the Monday after the third, with one hundred and thirty-five additions.

Their third meeting commenced at Mount Zion, in Clinton co., Mo., on the Saturday before the fourth Lord’s day in July, and closed on the Tuesday after the third, with fifty-nine additions.

Their second meeting commenced at Smithville, Clay co., on the first Lord’s day in July, and closed the Monday after the third, with one hundred and thirty-five additions.

Their third meeting commenced at Mount Zion, in Clinton co., Mo., on the Saturday before the fourth Lord’s day in July, and closed on the Tuesday after the fourth, with fifteen additions.

Fourth meeting commenced at Mount Pleasant, Platte co., Mo., on the Saturday before the first Lord’s day in August, and closed on the Monday after the third, with one hundred and four additions.

Fifth meeting commenced at Hickory Grove
W. A. MORTON

M. L. LANDING, Mo., Dec. 4th, 1866.

DEAR BROTHER WRIGHT:-Brother J. J. Errett and I have just dosed a very Interest-
ininf meeting at Louisville, Mo., resulting in sixty-six additions to that congregation.

The good cause is onward, and the Macedonian cry comes up from all quarters: "Come over and help us."

I understand our brother, Dr. W. D. Jour-
dan, of St. Louis, is an able and eloquent preacher, and will labor in the Lord's vine-
yard cheerfully if called out. Brethren along the lines of the North Missouri or Pacific

Platte co., on the Saturday before the fourth Lord's day in August, and closed on the Tues-
day after the first Lord's day in September, with fifteen additions.

Sixth meeting commenced at Rush creek, Platte co., on the Saturday before the second Lord's day in September, and closed on the Monday after the fourth, with sixteen additions.

Seventh meeting commenced at Barry, Clay co., on the Saturday before fifth Lord's day in September, and closed on the Friday before the second Lord's day in October, with twenty-two additions.

Eighth meeting commenced at Platte City, Platte co., on the Saturday before the second Lord's day in October, and closed on the Monday after the fourth, with seventy-five additions.

Ninth meeting commenced at Antioch, Clay co., on the Saturday before fifth Lord's day in September, and closed on the Friday before the second Lord's day in October, with thirty-five additions.

Tenth meeting commenced at this place, on the Saturday night before the second Lord's day in November, and closed on the Tuesday after the first Lord's day in December, with seventy-two additions. A few of the additions were restorations.

In one or two instances one of the brethren would commence a meeting, leaving the other to close the previous one.

At several of these meetings, other preach-
ing brethren assisted somewhat. The additions for the six months number five hundred and forty-five (545), besides a few—I do not know how many—added at Mount Gilead, in Clay county.

We thank God and take courage!

Your brother,

W. A. MORTON

MILLER'S LANDING, Mo., Dec. 4th, 1866.

DEAR BROTHER WRIGHT:-Brother J. J. Errett and I have just closed a very interesting meeting at Louisville, Mo., resulting in sixty-six additions to that congregation. The good cause is onward, and the Macedonian cry comes up from all quarters: "Come over and help us."

I understand our brother, Dr. W. D. Jour-
dan, of St. Louis, is an able and eloquent preacher, and will labor in the Lord's vine-
yard cheerfully if called out. Brethren along the lines of the North Missouri or Pacific

railroads, or bordering on the "Father of Waters," call out this venerable man of God, and let him distinguish himself in Missouri, as he has formerly done in Kentucky. The heart grows sick over the wide waste of moral ruin in our great and growing State! Countless thousands might rejoice in the full assurance of immortality, could we double our forces in the Gospel field, and send the bread of life to the hungry multitudes that now fill our borders.

Heaven send us more Reapers! for "the harvest truly is great, but the laborers comparatively few."

Fraternally,

D. M. GRANDFIELD.

MEXICO, Mo., Dec. 7th, 1866.

Bro. Wright:-A meeting of several nights continuance has just closed at this place. Bro. W. D. Jourdan, of St. Louis, has been with us, commencing his labors Saturday night, the Ist inst., and continuing earnestly and zealously until last night. The weather being so unfavorable, he thought it best, under the circumstances, to close thus early a meeting, which, otherwise, might have re-
sulted more successfully, and to return to his family and labors in the city. During the meeting, there were two accessions, by letter, to the congregation.

Those who are still left here, "without God and without hope in the world," may say, in view of the results of the meeting, "You made no captives for the King this time? and consider the meeting a total failure;" while those of us who, as christians, are ever anxious during such efforts to see many brought into the fold of God, and wit-
nessing no immediate and visible fruits of this character, may feel that the effort was not attended with success.

We are all too prone to sum up the results of the earnest, active workers in the Father's vineyard, more by what our eyes see, than by what our ears hear and our hearts feel of the Divine Truth.

The sinner, looking only to the fact that he did not surrender to the Prince of Peace, for-
going the admonitions, warnings and exhor-
tations, given in love, which will haunt him, in time, and be as witnesses against him in eternity, if he persists in disobedience, thus falls into a wrong view of a righteous effort for their sake. The christian, looking too often to the cold and impenitent world, is like-
GENTRYVILLE, Mo., Dec. 4th, 1866.

DEAR BRO. WRIGHT:—I am happy to inform you, that in August I commenced preaching in the following counties: Ray, Clinton and DeKalb, and have met with some success. If my memory is not at fault, there have been more than one hundred additions to the church of Christ. To God be all the praise. Your Bro. in the faith,

J. C. LAWSON.

CHILlicothe, Mo., Dec, 8th, 1866.

BRO. WRIGHT:—On the 4th Lord's day in Nov. last, I commenced a meeting in Nebraska City, Nebraska Territory, which, I hope, contributed to the advancement of the cause of the Redeemer in that growing city. The meeting continued over a week, with good and attentive audiences most of the time, notwithstanding there were two other protracted meetings in progress; a school festival and theatre, etc., in operation.

While only one young man confessed the Savior and was immersed in the turbid Missouri, much seed was sown, which, I have no doubt, will generate and fructify to the honor of the Master. Nebraska City and Territory present one of the finest missionary fields, in my judgment, in the Great West. Its teeming population and growing towns demand the attention of the Lord's people. Why is it, that the children of this world are wiser in their generation than the children of light? Not that it should be so, but the Lord speaks.

NEW ALBANY, IND. Sept 14th, 1866.

DEAR BRO. WRIGHT:—Within three weeks. I have witnessed 48 additions to the cause, at Silver Creek, Moresville, and New Albany. The Lord prosper you in every good work to do his will. Fraternally yours,

J. M. HENRY.

PLATTSBURG, Sept. 4th, 1866.

BRO. WRIGHT:—The Pioneer for August is at hand, I notice a few typographical errors in the article on the New Birth, which, should you publish in tract form as intimated by me, will please correct. 1st. Date Sept. 12th, not April 12th. 2nd. Page 229, first column, 4th line omit the, before water. 3rd. Same page, 2nd column, 12th line, should read, The body being the subject of the birth of flesh. 4th. Same page, last column, last word in 2nd paragraph, put quotation marks, before, as well as after marvel. 5th. Page 230, first column, 10th line from bottom, put maternal, for material. 6th. Next page 2nd column, Donnegan, not Dunnegan. 7th. Page 232, first column, 18th line from the bottom, in both parts, not on both parts &c. 8th. Same page 2nd column, in three places spell Corinthians with one or, instead of two. 9th. Page 234, first column, 23d line at that time, not the time. 10th. Same page 2nd column, 6th, line from the end read normal method, instead of moral method.

Yours fraternally,

G. R. HAND.
REPORTS FROM THE BRETHREN.

PALMYRA, Mo., Nov. 22, 1866.

Bro. D. T. Wright:—

Dear Sir:—I returned home a day or two ago, much exhausted by two and a half months' preaching, day and night, in the States of Illinois, Indiana and Kentucky, where I saw much which needs correction, and which I may attempt when I have more leisure and better health. The last meeting I attended on Barren river, in Barren county Ky., at Mount Zion, near Brown's Lock, in company with brethren Morgan, Henry, of Tenn., and Rowans, we had twelve confessions and immersions, and one person restored. The Green River country in Ky., is far behind the Blue Grass country in numbers, preachers and influence. Preachers and preaching are greatly needed in that section of the State. The Mill-slab salvation or mourning bench salvation is in great repute in that section. Two of the worst behaved persons I saw in the assemblies had been on these modern substitutes for baptism for remission of sins. One of them said the Baptists had promised her religion if she would go on it, and they had not given it to her, and she reckoned she would have to Join the Campbellites, as they were the only people who would take her without religion. Another, a Cumberland Presbyterian, told me that every person believed the Bible, believed that Jesus Christ was God's son, but that would do them no good, without a special application of the word to the heart, and that that application made him a Cumberland Presbyterian, and makes many sectarians. This teaching makes God the author of sectarianism. It is a hundred-headed monster. Yours truly,

J. CREATH.

ST. JOSEPH, Mo., Dec. 18th, 1866.

Bro. Wright:—I held a meeting at Wathena, Kansas, commencing Saturday night before the first Lord's day in this month, continuing over Lord's day. I took the confession of a prominent member of the Methodist Church, and immersed him into the Lord. The prospects are promising for a good many more to be added to Christ. To him be all the praise.

H. H. MITCHELL.

CANTON, Mo., Nov. 27, 1866.

Bro. Wright:—I have just closed a meeting of ten days at Monticello, in this (Lewis) county. Fifty were added; thirty-seven of which were by confession and baptism. This congregation, in former times, was one of the most flourishing in the State; but the war and removals had reduced it quite low. Many of the lukewarm returned to their first love, and I trust much good was done, besides the addition of the number reported. I send you the following list, gathered at that meeting, with money, ($42.00) enclosed. I will continue to solicit, and hope to be able to send many more.

Yours,

BEN. H. SMITH.

CLOSE OF THE VOLUME.

Through the kind and continued mercy of God our heavenly Father, we are permitted to write the conclusion for volume six of the Christian Pioneer. Through years of unpar-
alleled excitement in our time, the Lord has spared our life, and opened the hearts of brethren and sisters to aid us in our feeble effort to publish a paper, devoted, from the beginning, to his cause exclusively. During the publication of the present volume, he has shown me special favor, and extended the circulation of the Pioneer nearly fifty per cent beyond what it had ever attained before. Blessed be his holy name forever and forever.

We also feel sincerely thankful to the many brethren and sisters who have generously and nobly aided us with pen, tongue and purse. But for such friends, we could not have continued the Pioneer through six volumes. We fondly indulge the hope that they, with many others, will continue to co-operate with us in its publication that we may make it still more useful and interesting.

We have labored earnestly and candidly in conducting the present volume, as we did in the preceding ones, and whatever we may have published, either from our own pen or from that of others, not conducive to the interest of the cause of Christ, was "a misfortune and not an intention." We have labored for the Union of the brethren, and so long as we are sustained as the publisher of a religious paper we shall continue to do so. "United we stand, divided we fall."

Our conclusion has necessarily to be short for the want of room. Therefore, after thanking you all, again, generous, Christian friends, for your aid and patronage, we bid you adieu till January 1867, hoping in the mean time to be of service to all who published, either from our own pen or from that of others, not conducive to the interest of the cause of Christ. Close of the volume.

EDITORIAL ITEMS.

YOUR TIME IS OUT.—To all who received the January number, we say, your time is out. The time for which you have paid expires with this number. Our terms are payment in advance, and our rule is to discontinue the paper when the time is up for which it is paid for. If you wish us to continue the Pioneer to your address, renew your subscription. Our terms are payment in advance. We keep no account books between us and our subscribers. This is the only safe basis upon which a paper can be published. Renew your subscription.

PERSONAL:—Eld. John R. Frame of Milfordton, Ohio, has spent several days with us very pleasantly and profitably we trust. He preached for us over two Lord's days, the 2nd and 3rd in this month. The weather was cold and the church house somewhat out of repair, and the audiences were small on account of it. Still we trust that Bro. Frame did much good by the number of excellent discourses he delivered. He left on the afternoon train on Friday the 21st for Savannah, Mo., where he had been invited to hold a meeting. We authorized him to act as agent for the Pioneer in his travels. We hope that he may be able to send us many subscribers and help to enlarge our sphere of usefulness. The Lord abundantly reward him, and give him joy and gladness of hearts while preaching the unsearchable riches of Christ.

Leaves Over.—Several articles, which shall appear hereafter, we have to lay over for want of room. Some pieces of poetry, which have been to hand a good while, have to lay over with other matter. We will try and find room for all these as early as possible. In the mean time, let none reflect on us because their pieces are not printed earlier. Our beloved brother, Courtis Jackson, has a reply to remarks of ours on a former article of his, which, indeed, ought to have appeared in this volume, but it is now next to impossible. Bro. J. will bear with us, we hope.

Eld. E. L. Craig, of the Gospel Echo, Carrolton, Illinois, passed through this place a few days since, on a visit to Grundy county. He merely gave us a call at our office a few moments only. It was the first personal acquaintance we ever have had with him. Though we have known and highly esteemed him as an editor for a number of years, yet we had never had the pleasure of meeting with him before. Bro. Craig is publishing a good paper, the Gospel Echo, (see prospectus in our advertising department,) and should have a liberal patronage. The brethren of Illinois especially are under lasting obligations to him for his untiring and faithful labors in the editorial department. The Echo is the largest monthly we have, and its mechanical execution will compare with the best, while the matter it contains is excellent. We take much pleasure in commending the Echo to all our brethren as a sound paper and worthy of an extensive patronage. We shall be pleased for Bro. Craig to return home from Missouri, with a good list of subscribers.

SUBSCRIBE FOR THE PIONEER:—Will each friend of the Pioneer now make a renewed effort to extend the circulation. Show it to your neighbors and
ask them to subscribe. Will all our agents now renew their efforts for subscribers? The Pioneer is no longer an experiment. It is a fixed fact. The publication is as certain as the life and health of its editor and publisher. Encouragement has never been so great as at present. We thank God and take courage. Let the friends continue to extend its circulation, and as soon as the pay will justify it, we shall either increase the number of pages, or publish weekly. We are not publishing it to make money, else we should long since have stopped, but to do good. We want partners in this firm to do good. Every one who puts in the value of his subscription only, becomes a partner with us. The Lord reward and bless all such.

D. T. W.

FROM RICHMOND VA.

RICHMOND, VA., Nov. 18, 1866.

Brethren Franklin and Rice,—Will the Review please publish, and the Pioneer please copy this letter with the accompanying document from Bro. T. D. Quarles, for my special gratification and for the satisfaction of all whom it may concern? In addition to this, I acknowledge the receipt of ninety dollars, the proceeds of a concert, from the Misses Floyd of Cincinnati, and ten dollars from Bro. Dick Messick of Nicholasville, Ky., to be personally distributed by me among the poor. I have done with the money what they requested. Permit me to add my thanks to that of the church, to these church brethren for their kind remembrance of our poor. I will cheerfully receive and distribute according to instruction, among the "poor saints" in the city or country, any additional contributions sent to me for that purpose by churches or individuals to whom I am personally well known. Others can, and these too if they choose, send their donations to the Treasurer of the church, as in the six preceding volumes, we shall have but one object in view, and that is, the propagation of the Gospel of Jesus Christ, "which is the power of God unto salvation to everyone that believes it." The entire interest of our fallen humanity is wrapped up in the Gospel of Christ, and whatever can be made available to the furtherance of this object, shall be brought into requisition, so far as may be possible within the limits of our paper. The same brethren who have contributed so much interest to the Pioneer by their articles hereunto, will continue to write for its pages. We shall spare no pains to make the volume for 1867, both interesting and profitable to all its readers. Nothing political shall intentionally appear on its pages. The Pioneer shall be strictly a religious paper—a Christian paper.

Truly your brother,

WINTHROP H. HOPSON.

Contributions to Sycamore Church from Kentucky and Missouri Churches:

Lexington, Kentucky. $100.00.
Eumoines $50.00.
Hopeville $50.00.
Winchester $50.00.
Flemingsburg $50.00.
Danville $50.00.
Mayfield $50.00.
North Middleton $50.00.
Old Union $50.00.
George-town $50.00.
Newton $50.00.
Columbia, Missouri $50.00.
Lemuria $50.00.
New Hope $50.00.
Pawnee $50.00.
Frankford $50.00.
Mayslick $50.00.
Pawnee $50.00.

June 20th, 1866.

$834.55.

Sycamore Church of Christ, Richmond, Va., gratefully acknowledges the receipt, through Dr. Hopson, of the above mentioned contributions for the benefit of the poor, especially the poor saints, in and around Richmond. May the good Lord abundantly reward and bless the generous contributors.

THOMAS D. QUARLES,
Treasurer.

THE CHRISTIAN PIONEER.
VOLUME VII. 1867.

The Christian Pioneer, the Lord willing, will continue to be published as hereunto, each number consisting of at least thirty-two double columned octavo pages, neatly printed, folded, stitched and covered, and accompanied with index of contents. The volume will contain a title page and general index, making it suitable for reference, binding and preservation.

As in the six preceding volumes, we shall have but one object in view, and that is, the propagation of the Gospel of Jesus Christ, "which is the power of God unto salvation to everyone that believes it." The entire interest of our fallen humanity is wrapped up in the Gospel of Christ, and whatever can be made available to the furtherance of this object, shall be brought into requisition, so far as may be possible within the limits of our paper. The same brethren who have contributed so much interest to the Pioneer by their articles hereunto, will continue to write for its pages. We shall spare no pains to make the volume for 1867, both interesting and profitable to all its readers. Nothing political shall intentionally appear on its pages. The Pioneer shall be strictly a religious paper—a Christian paper.

Terms. Owing to the continued high price of labor, and the necessities of life, together with that of paper, and all kinds of printing materials, we have to continue the price at two dollars a year for single subscribers; and at ten dollars for a club of six, when the names and money are all sent at once. Payment in every instance must be in advance. No paper sent in violation of this rule. Remittances by mail always at our risk.

Address D. T. WRIGHT,
Chillicothe, Livingston county, Mo.

There is an errata for bro. Hand's article on the ili, 6 of John, put on page 377 among the reports from the brethren. This mistake occurred in making up the form and was not discovered till too late to correct it. Ep.
OBITUARIES.

IONE CITY, CAL. Nov. 4, 1866.

DEAR BRO. WRIGHT:—By the request of bro. Jas. Fairley, it becomes my painful duty to write you of the death of his dear wife and kind and affectionate sister, Julia Ann Fairley, who departed this life Sept. 24th, 1866, at the residence of her brother, J. C. Hamrick, in Jackson Valley, Amador county, Cal. Her disease was Consumption, of which she suffered a long while, but bore her sufferings with Christian fortitude. Her age was twenty-nine years, one month and one day.

The deceased was a member of the Christian Church for near twelve years, and lived an exemplary and Christian life, and died in the triumph of a Christian faith. She was a daughter of N. M. and Maria Hamrick. She leaves a mother, her husband and four children, also, several brothers and sisters, to mourn their loss. But they mourn not as those who have no faith, for the proclamation from heaven has gone forth, that the bereaved may be comforted, that "blessed are the dead which die in the Lord, for they rest from their labors."

Bro. James and the deceased were married by yourself, May 27, 1855, and lived together a quiet and Christian life. Many who have enjoyed sister Julia's hospitality and Christian kindness, will no doubt mourn her departure, when they learn she is no more.

Bro. James seems to bear his loss with Christian fortitude and firmness. May the Lord comfort him and all the friends in this bereavement, and so enable them to live that they may enjoy her society in the heaven of eternal happiness.

GEO. HAMRICK.

Died in Harrison county, Mo., October 24th, 1866, infant son of David F. and Lucinda Loudback, aged 9 months and 24 days.

They are left to mourn the loss of their darling one. The loss is its gain. It has gone to glory, where sickness, sorrow, pain and death is felt and feared no more forever. The Lord giveth, and he taketh away whomsoever he wishes. The Lord says: Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven. Yours in the Lord

Wm. H. H.

Died, in Carroll county, Ohio, on the 20th of October A. D. 1866. Sarah Emma Lotz, wife of Adam H. Lotz, and daughter of John P. Lotz, of Bethany, Harrison county, Mo. She was born on the 20th day of July A. D. 1840, in Greenup county Ky., and was immersed by bro. W. D. Stewart in the year A. D. 1862 near Bethany, Mo., where she resided with her father until her marriage about one year ago. All persons acquainted with her can testify that she succeeded in exemplifying, in her conduct and conversation, the Christian graces and virtues in a very high degree. She was particularly exemplary in obeying that precept which requires children to honor their parents. She was cordial and prompt in complying with their requests and obeying their commands. To her husband, her father, her brother and sisters, and other relatives, to whom she was dear, she has left a bright example. In the desolation of their bereavement and in the poignant of their grief it is a consolation to them to reflect and rely upon the grand promises of the gospel which invite all the faithful followers of the Savior to look forward to the time when families, now disunited and shattered by death, shall gather in eternal reunion and joy in a home whose maker and builder is God.

Bethany, Mo., Nov. 25th, 1866.

J. C. H.

ERRATA. In the writings of Eld. J. Creath, in the August, September and October Nos. In the August No. on page 237, first column, Biv-Buff, instead of "Biv-Buff;" near the bottom of same column, read 1830, instead of 1833; on page 238, read McKerria river, instead of "McKerria" river. September No., page 237, read tuprool, instead of "toproot;" on page 259, read Gates, instead of "Gotta." On page 251 read Benedit instead of "Pene-
dict." On page 277 read zigaas instead of "zigaas;" on page 277 read memoirs instead of "memories." October No. page 234 at the top of the page read autobiography instead of "anobiography." On page 295 first column read Jesuitical principle instead of "Jesuiticle." On page 313 first column of my letter from Kentucky Oct. 15 read that the word Baptist does not occur on the pages of church history before the seventeenth century instead of the "seventh century." You were right in saying that Elder D. was David Cooper, near Natchez Miss. a Calvinistic Baptist preacher who wrote me a long letter on Campbellism. On page 295 first column instead of Calvinistic Baptists in 1823, read Christian Baptist.

J. CREATH.

SUNDAY SCHOOLS.

I have been tempted to write on the importance of our churches taking more interest in establishing and sustaining Sunday Schools. It is true, the most of our churches have Sunday Schools, but they are frequently thinly attended, and a few zealous members do all to keep them up. On my recent visit to Nebraska City, I was forcibly impressed with the utility and importance of a more vigorous prosecution of these instrumentalities, as essential to the establishment and growth of our churches. A young brother, a lawyer by
profession, has originated, and is superintending the "Christian Sunday School" there. It is the best in the city; has the best library, most numerously attended, and best conducted of any school that I have visited, East or West. What a noble, Christ-like work! I have no fears of the success of the Church, where there is so flourishing a Sunday School. Need I, at this late date, argue the propriety and utility of the Sunday School Institution? Is it not good, lovely, pure, and of good report? These general principles which are inculcated by the Apostle authorize and utilize such associate effort. The importance of taking advantage of the young and susceptible mind, to mould and impress it by Christian truth, is surely appreciated by every reflecting mind. Christian mothers, parents and teachers make the first and most lasting impressions. Catholics generally succeed in making Catholics of their children. If such influence can be exerted by errorists, why not use our influence and advantages for truth? "Train up a child in the way he should go, and when he is old, he will not depart from it," is a precept of the Wise Man. It is a general truth, to which, like all other truths, there may be exceptions.

Sunday Schools do not supersede the necessity of family culture and training, but will greatly aid it. "Bring up your children in the admonition of the Lord," is a divine command addressed to Christian parents. They cannot excuse or exonerate themselves from it, but at the hazard of disobeying the Apostolic injunction.

Children thus educated will love to attend the Sunday School, and it will greatly contribute to their instruction and advancement. Let every brother and sister feel that there is an appropriate and useful work to be accomplished for humanity—for the Church of Christ, and set themselves about it. "Be not weary, too, in well doing; for in due season you shall reap, if you faint not," Youth is the precious seed-time—"Blessed is he that soweth by all waters." "In the morning sow thy seed." Youth is the morning of life. These precious promises should stimulate all to zeal, to untiring activity, in this great and glorious work. The soul of some dear child won to Christ, by your instrumentality, might shine resplendently in your crown of rejoicing through the cycles of eternity. What an incentive! "They that turn many to righteousness, shall shine as the stars forever and ever." J. R. FRAME.

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