THE CHRISTIAN PIONEER,

A WEEKLY JOURNAL,

DEVOTED TO

PRIMITIVE CHRISTIANITY.

CONDUCTED BY

DAVID T. WRIGHT.

VOLUME VII.

CHILlicothe, MO.
PRINTED AND PUBLISHED BY D. T. WRIGHT.
1867
INTRODUCTION.

After giving thanks to God, our heavenly Father, through our Lord Jesus Christ, for the abundance of favor given us in the gospel of his dear Son, we undertake to write a short introduction to the seventh volume of the Christian Pioneer. And as in former volumes, we can only promise to do the best we can in conducting the present one. We have tried to live in obedience to the Savior for upwards of thirty-two years, nearly twenty-six of which we have tried to preach the gospel, and having also some experience in conducting a religious journal, we promise to bring into effective use, in the publication of the present volume, all the available advantages we can command from our former experience, trusting Him whom we serve, and who has taken care of us all our life, for success.

The press is the most powerful engine we can command to reach the understanding of our fellow men. By it the word of the Lord is published, and the gospel is spread. By it millions of our fallen race are privileged to read the word of God at their own fireside, and to their own children. The bold, clear face of the printer's type, when properly used in the expression of the mind of the Spirit, gladdens the heart, and lifts the soul to heaven. It is this engine we have in command, and which we purpose, the Lord willing, to run during the year 1867, for the good of our fellow men, that they may be obedient to the gospel and be saved with an everlasting salvation. There is no higher honor we would aspire to in this life, than a work like this.

We want to make the seventh volume of the Pioneer more efficient in doing good than any preceding one has been. We wish to encourage the hearts and strengthen the hands of more brethren in the Master's cause this year, than we have ever done within the same length of time. The increased facilities now opening up before us in the publication of the paper weekly instead of monthly, largely encourages us to hope for the realization of our wishes. We want to place a copy of the Pioneer in the hands of every brother and sister throughout the State, as far as it may be possible. And to do this, we hope to have the cooperation of all our preaching brethren especially. Our labors here mutually run together, and we trust we shall harmoniously work together. We have a most inviting field for labor in Missouri. At no previous time have the
people been more willing to hear the gospel when faithfully preached. Wherever the preacher's voice is heard the people are bowing to the authority of the Savior. The secular papers throughout the State are, in almost every issue, chronicling the success of the gospel. All these new converts should have the Pioneer. Its weekly visits will be valuable to them. It will help to confirm them and establish them in their faith. It will make the elders' task comparatively easy. And may we not hope, that every preacher among our brethren in the State, will do his utmost to have his congregation take the Pioneer? It is the only paper we have in Missouri.

The unity and strength of the brethren in the faith once delivered to the saints, shall be constantly guarded. We shall labor to build up the brethren in love and harmony. We shall attend to the legitimate work of the gospel. Outside issues, political, sectional, and of every other character, shall be strictly avoided. We shall have nothing to do in the advocacy of whatever. Ours is a Christian work, and to that we shall confine ourselves exclusively.

* We have the assurance of the hearty co-operation of the same faithful brethren, with possibly a single exception, who have by their writings given the preceding volumes so much interest, that they will still be regular contributors to our pages, and we hope that other competent brethren will also, now that the paper is published weekly, help to make it interesting by short articles, observing invariably the old motto, "multum in parvo," much in little space, for we have but a small space, and in that we wish to have as much variety as possible. We hope all our writers will observe this rule. Long articles we shall have to divide and publish in parts, and we would much rather the writer in such cases would make the division himself. We have some lengthy articles on hand now, which were written for the monthly. These we may possibly publish without dividing, as the writer was not aware when he wrote them, of the change we have made. We solicit items of religious news, and shall be thankful to brethren for anything that will give interest to the paper. We wish every brother to feel himself interested as well as ourselves in its success.

We hope to be able now, with the increased facilities before us, to pay more attention to matters and things in general, religiously, than we have heretofore been able to do. In short, we shall do our utmost to make the Pioneer interesting and profitable to all its readers. And now, in conclusion, may we, again, ask the brethren when it goes well with them to remember us and ours? May the favor, mercy and peace of God, and our Lord Jesus Christ, be with you all. Amen.

D. T. WRIGHT.

AUTOBIOGRAPHY
OFF ELDER JACOB CREATH, OF PA
MYRA, MISSOURI, NO. XI.
(A. D. 1829.)

[Continued from page 358.]

On Saturday of the Association, while I was assisting brother Benjamin Chambers, the regular clerk, to read the church letters on the stand, elder Vardeman was rearing and pitching over me with his great cudgel, brother Thomas Brownson of Madison county, Ky., made his way to the stand in short order, from the crowd, by opening the people with both hands, and climbing upon the stand, he cried out to me, you
can read on now, I am here. This act-ed like an electric shock on the crowd, some of whom cried out, "read on, don't mind him. read on, don't mind him." In the midst of this excitement, brother Thomas Bullock, the moderator of the association, requested me to let brother Chambers resume the reading of the letters, which I did, when the clamor ceased. On Monday, after the Associational anathema was pronounced on the churches which preferred the bible to Baptist tradition, brother Bullock and my uncle stood there with their white heads, like two martyrs as they were for the bible, I shall never forget their looks, nor my feelings on that extraordinary occasion, while I retain my senses. Numbers, ignorance, prejudice, force and injustice triumphed temporarily, over truth, justice and innocence. Creeds and sectarianism were victorious over the bible. Some man in Neal's history of the Puritans, whose name I have forgotten, once exclaimed, "I would to God, I had never seen a council of clergymen, I advise our junior brethren to stand aloof from them. They are hotbeds of strife; they are the most formidable and insidious foes the churches ever met." This counterfeit thing called church representation is the mighty lever which turns this complicated clerical machine. It is full of all mischief and subtlety, the ground work of the kingdom of the clergy. They will enslave the churches as a military despotism has the States. In our hale and undegenerate days, we did not use them from 1823 to 1848. At the Rice and Campbell debate in 1843, in Lexington, Ky., my uncle Jacob Creath sen., there staffed the hue and cry for organization, showing that the ancient Christians had no other organization than one church, meeting on the first day of the week, that organizations belong to the corruptions of Christianity. Bro. A. Campbell was not present at the first christening of this first born of our apostasy from first principles, and the New Testament, nor for several years after its birth, nor did he ever retrace his steps and unite in favor of this will o' wisp of church representation, until he wrote against me on that subject. After the child was born and christened, and he agreed to stand godfather for the "Jerusalem of the Reformation" in Cincinnati, instead of Baltimore. The object of this pronouncement of July 31, in the A. C. Review, is to place these ponderous missionary and hymn books upon his shoulders as the ancients placed the heavens on the shoulders of Atlas. I regret this attempt; because his hammer fell the heaviest on creeds, councils and missionaries in the Christian Baptist, when his arm was the most vigorous and powerful, this is undeniable. It is also undeniable that in the latter part of his life, he was forced into these societies by the outside pressure, by a choice of evils, to prevent Jerusalem from going from Cincinnati to Baltimore, to stop the clamors of certain men for "Organization," in which he passed certain resolutions. So far as his name is expected to sustain these societies, it is neutralized, from the fact that he was first against them, and then for them. I have often been told that he changed his sentiments on this subject. I have as often replied that he did, and that his change was no reason why I should change, that his change of sentiment did not change principles, nor truth, nor justice, that he had the right, and that we have as good a right not to change as he had to change. If these human affairs of missionary societies and hymn books are expected to rest on his shoulders, we say, that he was stronger to bear up against them in the prime and vigor of manhood, than he was to carry them in his old age. So that these matters are resolved back into their original elements, the general brotherhood or churches. The fact that twenty thousand copies of the hymn book have been introduced into four hundred churches, and a long list of our clergy have sustained them, is no proof that missionary societies are of divine authority; or the hymn book either. All divisions among Jews, Mohammedans, Christians, Papists and sects, have been carried by ambitious or aspiring men, departing from original principles, and presuming to "decide for," "read for," and "rule" over those
who stand by original principles, and then these same "few aspiring men" have as uniformly blamed the opposing party for the division. Like their prototypes of old, the Jews, who followed Paul from place to place, and persecuted, stoned and imprisoned him, to prevent him from discharging his duty preaching the Gospel; and then they cried out: "These men have turned the world upside down"—'pestilent fellows,' "raisers of sedition," "heretics," and "apostates." See the book of Numbers, Judges, Samuel, Kings, Chronicles and Acts. The "few aspiring men," are the men who build on human authority, great names, necessity and expediency, and who desire to push their progress over the Bible. Men who are willing to stand by the bible and the rights of churches, have nothing to aspire to—no motive to decide, read for or rule over others. They are as high as they can get. After the expulsion of our churches from the kingdom of the clergy in 1830, I preached in the private house of sister Bell, in Lexington, Ky., on the opposite side of the street from where our large meeting house now stands, in 1866. I preached there to six hearers—three saints and three sinners—and I baptized her son, Dr. T. Bell, now of Louisville, Ky., in March, 1829 and, also Dr. Joseph Norwood, at the same time and place, in a pond in the south part of the city. Afterward, in 1830, Dr. Norwood, and and General L. Eastin, of Chillicothe, Mo., printed the Christian Examiner for me; and also the "Budget," into which I occasionally threw some dirty priest until such time as he became fit to appear in more decent society, such as the Examiner.

And now I shall stop the thread of my narrative until a more convenient season.

ANSWER TO "JOTTINGS BY THE WAY."

Bro. Wright:—On page 312 of the Pioneer, I see a short article from the pen of our beloved bro. J. M. Henry, which, as it uses my name, would seem to require some notice from me.

The main point in his "jottings," which affects my exposition of the Savior's language to Nicodemus—his quotation of the 12th verse of John iii—is fully answered, page 302, in my letter to bro. J. R. Hand. To that I refer him and all others who yet cling to the idea that the "kingdom of God" of that conversation, is the Church state.

Bro. Henry says, "Jesus said nothing to Nicodemus about the 'whole man' nor the 'kingdom of glory.'" Will he please to tell us how much less than the whole man, must be born of water and of the Spirit in order to enter into the kingdom of God? And which of the three component parts is left outside of said kingdom? For it is evident that the man who is born of water and of the Spirit is the man that shall enter. Now which part is to be left out in the cold? And as the kingdom of glory being the kingdom spoken of that is the question in debate; and he should refute my arguments before he decides the question against me. They are 1st. It is a kingdom that a man must be born again to see: but the earthly kingdom, or Church state, is placed as a "city set on a hill" which, "cannot be hid:" therefore it cannot be the church state, and must of necessity be the kingdom of glory.

2nd. Nicodemus' dulness to comprehend the "earthly things" necessary to entering the kingdom is our Lord's avowed reason for declining a description of the kingdom itself, which he calls "heavenly things."

3rd. Our Lord's description of every one born of the Spirit, which description He exactly fitted, and no other had, at the writing of the 13th verse, and we may safely add none others have as yet filled it—as pre-requisite to entering that kingdom, clearly shows that the
ANSWER TO "JOTTINGS BY THE WAY."

The kingdom of God there spoken of is not entered in this mortal state of existence.

4th. The 13th verse—whether it be John's comment (as I feel confident it is) or the Lord's—is evidently a clear intimation that heaven, and the means of entering it, was the subject of the conversation recorded John iii: 1-21.

Now let bro. Henry refute these four irrefutable arguments before he repeats the assertion, that Jesus said nothing to Nicodemus about the kingdom of glory. And as to the "whole man," when he informs us what part of the whole man our Savior did not say must be born of water and of the Spirit, I may have somewhat more to say on that point.

Bro. H. thinks he has me, on the saying that the "third birth being a birth of spirit makes us spiritual men," but unfortunately for his theory of the birth of the Spirit, he refers to the Corinthians who were begotten by the Spirit, and yet pronounced carnal by Paul—according to his own showing! Now let us look into that matter a little; not merely to gain a point in argument but to elicit truth. I admit that there have been—not that there are now—spiritual men in natural bodies. The prophets of the Old, and the apostles and all supernaturally endowed elders of the New Testament, were, in a certain sense, called spiritual men, in contrast with the uninspired, who were called natural or carnal men. See First Corinthians ii. 12-15, and iii. 1-4. uninspired Christians are spoken of as carnally or spiritually minded, according to their pursuits, as "after the flesh," or "after the Spirit." See Rom. viii 5-7. The supernaturally endowed elders in Galatian—which were the only kind of officers as yet possessed by them when Paul wrote to the Galatians—were the spiritual persons, doubtless, to whom he alluded.

But all this might be safely yielded up so far as the correctness of my statement is concerned. For surely, if men may be spoken of as spiritual men, when only begotten by the Spirit through the word of truth, they will be none the less entitled to the designation, when the Spirit shall have completed its work upon them—bringing them forth with Spiritual bodies like that of the glorified Redeemer. Will bro. H. say we will not be made truly spiritual men, in the highest sense of that term, by the process of putting on immortality? Will he deny the scripturality of calling that process a birth? Or will he deny the Spirit's agency, (see Rom. viii, 11) in effecting that birth? Then where is the impropriety of calling it the birth of the Spirit?

Here I might stop, having fully replied to all that relates to me in bro. Henry's "jottings;" and I think he will receive it as kindly as I have his structures, and that the cause of truth may be subserved thereby. As I have a little blank space left on my sheet, I will "jot" down a thought or two touching his first paragraph; not however, to interfere between him and bro. Gaunt; for I do not recollect bro. G's article, and know not the point to which bro. H. excepts.

I agree with bro. H. that the Romans to whom Paul wrote were "called saints"—not "to be saints," as the interpolation in the common version makes it read—and that the "witness of the Spirit" is an ever present testimony, which accompanies the Christian through life, and is as necessary to his comfort the last day as the first, of his Christian pilgrimage; but I am not right sure that bro. H. himself fully compre-
hends the **how** of this twofold evidence that we are children of God, or if he does perhaps I do not, and will be indebted to him for correction and instruction in the premises, whenever he shows us a more excellent way. My view of the matter is that the “Spirit itself” of that connection, is the spirit of inspiration; and that its testimony is borne in the gospel—God’s power unto salvation; pointing out the conditions of pardon to the believing penitent sinner, and the life he must lead after he becomes a Christian, or child of God, to maintain that relation; and that “our Spirit”—the other witness in the case—is the “Spirit of adoption, whereby we cry Abba, Father;” and it bears testimony in the life we lead. These witnesses are both equally divine and it requires the joint testimony of both, to make out the case. The seeming testimony of one, without the concurrence of the other, makes at the best only a doubtful case; but the concurrent testimony of both, places the question of our childhood to God beyond a doubt not only to ourselves but to every intelligent beholder in heaven and on earth.

May we ever maintain this twofold evidence that we are the children of God, and as such, heirs of God and joint heirs with our Lord Jesus Christ,

B. K. SMITH.

“SECOND INSTALLMENT.”

Absence from home kept me from seeing the September No. of the Pioneer, till now. Brother B. K. S. asks for my “second installment,” and I hasten to lay it before him. His reply to me, and his vigorous attack on bro. Hand, both indicate that he intends to defend his position till the last. To this I do not object; but regret that my absence from home, will doubtless prevent me from the pleasurable task of crossing swords with so honorable an antagonist. In my former article, the Pioneer made me say “futile imagination,” instead of “fertile imagination,” which was the phrase used in the MS., I would not have bro. S. think I would apply such an epithet to him. That bro. Smith’s imagination is really fertile, seems to me to be indisputable, from all that he has said on the subject of the new birth.

Bro. S. has a very felicitous way of disposing of “testimony, facts, and argument.” Isaiah is poetical, and must not be adduced as testimony here! “The kingdom of heaven, in its embryo state, was really among the Jews, in His person, at the time of the utterance!” (Italics mine.) Well, we shall let all these things pass, for it requires a very lively imagination, indeed, to discover that the 13th verse is John’s own language. The conjunction used, couples it with the preceding verses and makes it flow in harmoniously, as the language of the Savior. The verb in its present tense, will not allow bro. S. to receive it as the language of Jesus, just because he was not *then* in heaven. Now, bro. S. if your theory is sound here, then on your own showing, you are compelled to give up your birth of the spirit. For you say this does not occur till the resurrection. The resurrection is future, but Jesus says: “So is every one that is born of the spirit.” Perhaps this is poetical too! What think you?

Bro. S. has my thanks for his good-natured and pious exhortation, in which I am informed “that unless my mortal body is quickened, made alive, born or begotten by his spirit, which must dwell in me in this life, I never can enter into that glorious kingdom, of which I
SECOND INSTALLMENT.

(Bro. S.) think the Lord was speaking in this connection.” Now, my dear brother, I accept, and have always believed every word of this exhortation. But it will be my body that will be begotten then, not my spirit;” Now, Jesus says—(John iii. 6) “That which is begotten of the spirit is spirit;” therefore, this language cannot refer to the resurrection; for it will be the body that will be begotten by the spirit then, I have not been sufficiently educated in the doctrine of soul-sleeping, to believe that my spirit will have to be begotten in the resurrection.

Bro. Smith’s few words on the import of the language—“That which is born of the spirit is spirit,” is a little amusing. The birth of flesh makes us fleshly men; the birth of water makes us children of God; the birth of the spirit makes us spiritual men. Now, I insist that according to bro. Smith’s analogy, the birth of water ought to make us watery men! Bro. J. M. Henry has anticipated me here; and if I shall not have an opportunity of replying to bro. S. again, I commend him to the tender mercies of the above-named brother. Meanwhile, I commend bro. S. to the following teacher, which is far better than bro. Henry or myself:—1st Cor. ii. 15; iii. 1; xiv. 37; Gal. vi. 1; 1st Pet. ii, 5.

After carefully studying the above scriptures, you will be in a mood to listen to me, while I reciprocate your favor, by giving you a word of exhortation. My dear brother, let me say in all kindness, that unless your spirit is quickened, made alive, born, or begotten (I prefer this term) by His spirit, which must dwell in you in this life, you never can expect to have your body begotten by that spirit that dwelleth in you, at the resurrection from the dead.

Bro. Henry has well said, that the difference lies not between me and bro. S. but between the Savior and bro. Smith. Now if Jesus had said that which is born of the spirit is a spiritual body, then with bro. S. I would say that the language referred to the resurrection. But the Savior never said that, and no amount of ingenuity can make him say it here. Brother Smith says so because his theory requires it; but Jesus was talking to Nicodemus concerning something that is quite different from brother Smith’s theory.

Finally, the Redeemer was talking of the new birth, not births. Nicodemus’ mind went back to the literal birth, and he exclaimed:—“How can a man be born when he is old?” The Savior replies—“Nicodemus, the birth that you are thinking of, is a birth of flesh; but that of which I speak, is a birth of water and the spirit. Now, that which is begotten of the flesh is flesh; this is what you are thinking of, Nicodemus. But the birth of which I speak, is not one the begetter of which is flesh; but in this birth it is the spirit that begets, and that which is begotten by the spirit, is itself spirit. Such is the obvious import of the Savior’s language, and it requires a special effort to make it mean anything else.

Two things are essential to a birth: 1st, begetting, and 2d, bringing forth. These two things are here contemplated. The begetting is done by the spirit, and the bringing forth is out of the water; and this is the whole secret of the new birth, over which there has been so much controversy. When the spirit of man is begotten by the spirit of God, (after the manner of James i. 18) then is accomplished what the Savior contemplated, when he said,
“that which is begotten of the Spirit, is spirit.” Hoping that brother S. may keep aloof from new fangled theories, and that we all may give to every sentence of God’s word, its true and obvious meaning, I again subscribe,

Yours, for the truth.

R. PATTERSON.

For the Pioneer.

THOUGHTS.

BY MRS. M. B. SMITH.

Suggested from learning that the house in which the author was reared, was about being torn down to give place to a modern structure.

Spare! O spare! that sacred relic
A memento left to stand,
Of the spirits pure and angelic
Resting in a better land.

All the way through memory’s wildwood
Waymarks lead to that loved spot,
Precious guardian of my childhood—
Spare! O spare it! Harm it not.

Days of childhood, golden-tinted,
Ardent hope of trusting youth,
Friendship purely coined and minted,
Love’s unbroken dream of truth.

Wedded bliss and joys that cluster
Round the dear domestic hearth,
Jewels rare of finest luster;
Pearls of more than mortal worth.

There is a grave on which is falling
The orphan’s and the widow’s tear,
And a voice from heaven calling,
Hither come, why linger here?

There’s joy arising from faith and truth,
A love of God and His holy word,
Far above the passionate dreams of youth,
Or brightest visions the heart hath stirred.

Strangely blending lights and shadows
Mark my path to that loved spot,
Mossy dells and fragrant meadows,
Barren sands and cooling grots.

But within that home paternal
Naught but brightest light appears,
Filial loves and joys maternal,
All endim’d by lapse of years.

There are counsels sage yet loving,
Youthful sports and childish glee,
Hearts that never dream of roving
From a home so loved and free.

O, these pictures fair will ever
Hang in memory’s mirrored hall,
Though each earthly tie may sever,
Though each crumbling tower may fall.

Then cease regrets all unavailing
Though each sacred plank be riven
Like my earthly hopes all failing,
I’ve a lasting home in heaven.


MR. WESLEY, THE DISCIPLINE, AND REGENERATION.

BRO. D. T. WRIGHT—DEAR SIR:—I send you the following communication not in a spirit of contention, but in love, knowing that there are many sensible, candid and pious Methodists who will give it a candid hearing.

In my late tour to the Green River country in Ky., I spoke on the third chapter of John’s Gospel, and referred to the Discipline and the third chapter of John as proof of what I said, a. I did not have the Discipline with me, and I was pronounced a liar by some religionists. I promised to write a piece when I returned home and let the people see that I had not lied. On page 101 of the Discipline, section 2, “the Ministration of Baptism to Infants” we have these words, the minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation suitable to this sacred office:

“Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savor Christ says, none can enter into the kingdom of God, except he be regenerate and born
new of the water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same."

Let me ask my Methodist brethren the following questions: Do you bring your children to the font of pure water, or to a bowl or basin? In bringing them to a basin do you obey the Discipline? Did our Savior converse with infants in the third chapter of John, or with an adult Jewish Senator? Can there be a grosser perversion of a passage of scripture than to apply what was spoken to a grown man, to an unconscious babe? Did not Nicodemus say to our Savior, we know that you are a teacher come from God? Can your infants say this? Can they converse about the new birth as Nicodemus did? Do you believe that a few drops of water put on the face of an infant makes it regenerate and born anew? Do you believe that infants receive the Holy Ghost? Do you believe that infants are lively members of Christ's church? If you cannot say yes to all these questions, is your Discipline and prayer true? Will you as pious men and women say and do things in the name of the "Trinity" which you know to be false? If you believe all the above things to be true, can you not be a good papist, and pray to saints and angels? Would it not be wise to alter the Discipline, or renounce it altogether for the New Testament ordained by Jesus Christ to be universal regeneration. Let me ask you and all who baptize children, have children sins? According to the New Testament and all creeds, catholic and protestant, baptism is for the remission of sins in the plural number, and according to these same creeds children have only one sin in the singular number. In the name of reason then, what do you give baptism to children for? They have only one sin, your creeds being judges, and baptism is for sins in the plural. How can baptism be to them for remission of sins, when they have no sins to be forgiven? Can you forgive a man a debt before he owes the debt? Can you forgive sins to children in baptism before they have sins? I once pressed a Bishop hard on this question; he said that baptism to children was for future sins. Ah, Bishop you cut the knot, you did not untie it as I expected you to do. This is the doctrine of catholic indulgence, pay for the sins first, and commit them afterwards. Baptize for the sins before the child has any, and then commit them afterwards. If any man can do any better with this article in all the creeds, let him try his hand at it. Do our Methodist brethren and the other papists baptize for remission of sins? Why not? It is in all your creeds. Why publish it to the world, and then refuse to practice it upon none, except infants who have no sins. The difference between you and us is, you publish to the world that baptism is for the remission of sins and will not practice it. We practice what you publish, and then you cry out heresy! Is this christian? Is it just? Let me advise my junior brethren, to press the advocates of infant baptism with regeneration and forgiveness of sins. Compel them to prove infant baptism from the New Testament alone, not allow them to prove a New Testament ordinance from the Old Testament, nor from the Fathers, nor from Tradition, but from the New Testament alone, and for regeneration and forgiveness of sins to infants. The creeds say that baptism is an ordinance of the New Testament ordained by Jesus Christ to be unto parties or infants a sign of regeneration and remission of sins. I would cease debating about the mode of immersion by sprinkling, and the mode of sprinkling by pouring. A
FASHIONABLE PARTIES.

SULPHUR WELL, JESSAMINE Co. Ky.

Dec. 18th 1856.

Eld. D. T. Wright: It is very common in Kentucky at least, for Christian householders to make fashionable parties, they sometimes call them social parties—and some who are a little scrupulous about worldly conformity, and who still wish to keep up appearances, simply invite their friends to take tea. But it generally all amounts to the same thing, and as we are pleased to call things by their right names, we call them all fashionable parties. We are not speaking of neighbors taking tea with each other, or of the number who shall spend a social evening together. The early Christians had their love feasts, the saints met at each other's houses in the church or some other room designated for the purpose, and partook of a social meal together. They met without distinction, rich and poor mingled freely together, in conversation, in prayer, in praise, and in feasting on rich provisions of a bountiful and gracious providence. This habit extended back as far as Job, his sons met alternately in each other's houses for feasting and prayer. But even then Job was afraid Satan would be in their midst. We want to see the primitive love feasts restored. Our Lord refers to this approved manner of making feasts in Luke, xiv, 12, 13, 14: "And when thou makest a dinner or a supper, call not thy friends, nor thy brother, neither thy kinsman, nor thy rich neighbors, &c., but call the poor, the maimed, the lame and the blind—and thou shalt be blessed." To say the very least then, a feast made for the rich, the fashionable, a feast that is not emphatically for the poor, is not according to the teachings of Christ. What shall we say then of the leading members of the church, making parties for the rich, the polite, the refined, the fashionable, and for these only. No one is the more pious for making or attending such parties. No one prays more, loves God, his word or his brethren more. As a general thing, no one is wiser or better in any respect. This alone would be enough to stamp it with the anathema of Paul, of Gabriel, of Christ. Such parties cultivate extravagance, we must have an fine supper as neighbor A., our cake must be as nice, &c., and then those who attend, and who have quite enough of fine dressing, must have this, and that, and another article, because others have them. Ah, the merchants and shop keepers are greatly in favor of these parties. It will not do to be so far behind in such a company, and if we cannot compare well with others, we will not go. But the enemy intended all such things to foster the spirit of pride, of extravagance, of emulation in worldly fashions and vanities, and drive far away humility and the fear of the Lord. One was invited, and another was not invited, and this produces hard feelings. Oh, if we had been rich, say the poor, we should have been invited too; they pick their society, we are not worthy to associate with them. And they remember this when they meet on Lord's day. How many hard feelings, and serious difficulties have grown out of such matters. They are not always made known. The poor often feel their poverty, and those who are able, but not so fashionable, know their station in society, and say nothing, but they feel, they regard their brethren as respecters of persons, they do not think that they love them as they should, and they cannot love in return as they should. Away then with such parties. Very truly yours.

SAM. M. DUNCAN.

REPLY TO REMARKS ON PAGE 287.

I have for many years thought much on the subject of church discipline, for I think it is one that is worthy of the most profound attention of our preachers, and I have been astonished to see with what indifference it is treated—and this spirit of indifference accounts for that wide difference of opinion.
in what constitutes disorderly conduct in a christian, although the teachings of the Apostles Paul, Peter and James seem to treat this matter with much interest.

From the teachings of the apostles I understand, that as long as a man is in fellowship with the church, he is and should be regarded even by the world as a member, no matter if he drinks whisky, plays cards, and the like disorderly conduct, it does not necessarily exclude him from the church. He was received into the bosom and fellowship of the church publicly, before the world, and just as long as the church does not withdraw herself from him, the world has no right or authority to regard him as any other than a church member, and as long as his fellowship is in the church, every member is more or less responsible for his conduct; and I receive it as a teaching of the New Testament that a man has just the same authority to become a member of the church without the consent of the church, as he has to withdraw his membership without its consent. May we not with propriety infer from our beloved brother's remarks, that the church has no authority or is positively afraid to withdraw herself publicly from disorderly members? Our brother remarks that these lazy, drinking, card-playing, dancing members do not belong to the church of Christ; they are not of us, and we ought not to be held responsible for them any more than the Saviour for having a Judas among the small number of the twelve apostles.

Is there a government or society on earth that is not, in some way or other, held responsible for the conduct of its members? Who will say, after reading the twenty-one Epistles, that the church of Christ has not laws amply sufficient to exclude disorderly members? But is it possible that our loved brother wishes to hold out the idea that, because the Saviour had a Judas in his small band of twelve apostles, the church is bound to keep wicked men as members? If so, what does the apostle mean when he says, (II Thess. 111: 6,) "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received from us." I confess that I am unable to see the propriety of comparing Judas and the Saviour and his apostles, in any way, to the church of Christ. Are we to infer, because the Saviour knew Judas and permitted him to remain with the apostles, in order that the Scriptures might be fulfilled, that when we know wicked men are in the church we are to permit them to remain in the church? To fulfill what Scripture? Judas, the Saviour and his apostles had their work to perform; they did it faithfully. The church has another work to do, namely, the conversion of the world; and how can she do it if unequally yoked together with unbelievers? As to using those ugly names hastily, that our brother alluded to, I was forced to use them because I found the characters and no other names would suit them; and I thought and spoke more about these characters ten years ago than latterly. I have seen nothing new manifested in the church in the last few years. Human nature runs in the same old channels that it did three thousand years ago.

Now, I pray that the time may speedily come when the churches of Christ will have some general understanding as to what constitutes bad or disorderly conduct in a member of the church. For this reason, what is sometimes considered disorderly conduct, by one congregation, is not by another. I should like to see our preaching brethren talk, speak and write more on this matter, for many things that we consider disorderly conduct is not once named by the apostles—such as card playing, distilling, buying and selling intoxicating liquors, dancing at balls or parties, horse-racing, buying and selling lottery tickets, and many other practices which are covered by the teachings of the apostles under some general rules laid down by them for the government of the church of Christ.

CARTES JACKSON.

NEW LONDON, Mo.

REMARKS.—We have only to say that we are not an advocate of disorderly conduct; that was not the object of the remarks appended to brother Jackson's article in the September number. We only wished a distinction made between a few reckless characters and the body of our brethren. That these drunkards, whisky-drinking, card-playing, gamblers, fighters, dancers, and perhaps other characters brother J. may have named, do not express the character or moral status of our people. Far from it, and we should always observe this distinction, and in an attempt to expose them, be careful not to
slander the church. An opponent might seize upon a paragraph or two that brother Jackson wrote, and make out from it that such was the character of our church. Now, we should never make concessions or write things about ourselves, that can be used against us to our injury. We are not a "whisky-drinking, card-playing" people, but a holy people unto the Lord, beloved for Christ's sake.

D. T. W.

DR. McARTHUR'S PROPOSITION.

Dr. McARTHUR'S PROPOSITION.

BRETHREN OF MO: I second the proposition of our highly esteemed bro. T. W. McArthur, of Chillicothe Mo., and an eminent surgeon, to assist our experienced editor and faithful watchman, bro. D. T. Wright, to start a weekly religious periodical for the spread of the gospel. I will second this proposition both in word and deed; will you do the same brethren? If so, send the money as soon as you read these lines. Many persons will support a weekly paper who would not sustain a monthly, because of the time—a monthly is so long in coming. If a monthly periodical deserves encouragement, how much more a weekly, which is so much more efficient, and frequent? I have seen a number of persons who were much pleased with the spirit and ability displayed in the Pioneer who would not take it because it was a monthly and not a weekly. There are three great means of propagating any cause, to-wit: the tongue, the pen, and the schools. The press is the most powerful of the three. It is one of the great levers that turns the complicated machinery of human society. The press is more powerful than the sword. The pen has humbled many a despot from his throne. The money that has been given to one missionary for one year will start this weekly religious periodical, which will accomplish more good than two or three men with the tongue. The results of the press are more durable than those of the tongue. Bro. Wright has proved himself a faithful pilot in a dark, stormy and perilous night. Come to his help brethren in Mo. Come to the help of the Lord against the mighty. We need such a weekly in the great and growing west, in the valley of the Mississippi, in the granary of America, in our great Mo. She is down but she will rise again. I have seen great improvements in 30 years. I subscribe for and pay for five religious periodicals, and write for them all without one cent remuneration. I do not take a political paper. Let us concentrate our means in the support of our own State paper, and here in the great west. I believe and hope you will do it, brethren.

J. CREATH.

SOUTHERN RELIEF.

BETHANY, Mo., Dec. 1866.

BRo. D. T. WRIGHT—DEAR SIR: We succeeded at our late meeting in raising over one hundred and twenty-five dollars, to aid the suffering, to feed the hungry, and clothe the naked disciples of the South, a God given work; for the Lord will say, "I was hungry and you fed me, naked and you clothed me," and so on. "Lord when saw we thee hungry and fed thee, or naked and clothed thee?" "Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me." And thus the good work should go on, doing the commandments of the Lord that we may have a right to the tree of life. But some through prejudice, close the bowels of compassion against the needy, and how, as the apostle says, "dwelleth the love of God in such an one." The great redeeming principles of the gospel of our Lord Jesus Christ treasured up in the heart, will eradicate all prejudice from the minds and hearts of the Lord's people, and in Christ they know no north nor south, east, nor west, all are one in Christ Jesus.

And this leads me to consider our position as a people. I rejoice to have it to say, that while sectarianism has jangled and split, over the late war, we remain one in Christ, north and south, east and west. And why is it so? Because the kingdom of our Lord is not of this world, and close attention to the holy scriptures will keep us united. It is true, however, that now and then one may fly off, whose heart is more engaged in the things of this world than in the things of the Lord. My faith is increased in the cause we advocate when I consider the great shock and trials we have as a people just passed through, without a breach or anything tending to divide us as a people. Surely the Lord is with us. Let us praise his holy name, and labor on for the union of all his people, and the upbuilding of that kingdom that will stand forever, and that the gates of hell shall not prevail against. Then let the preachers pro-
claim aloud, the old apostolic gospel, and nothing else, as bro. Ben. Franklin says, and it will do its work. It anciently broke down the prejudice of Jew and Gentile, and made them one in Christ Jesus, and raised their aspirations for eternal life. But alas, in these latter days amidst the changes, speculations and conflicts going on in this sin-stricken world, men lose sight of the great object contemplated in the gospel of Jesus Christ, and hence its influence is paralyzed. Confidence in God’s work is very essential to the disciples of Christ, with our trust in Jesus, as our only hope, of a glorious exaltation to his throne.

These considerations will keep his disciples united, while politics and things connected with Caesar, and this world, come not within the precincts of these exalted ideas.

May the Lord preserve us and keep us all one in him, is our sincere desire and prayer.

J. S. ALLEN.

THE WEEKLY AND MONTHLY COMBINED.

On the fly-leaf of our last issue, a move was made for a weekly. In reply we agreed to publish a sheet in folio form, if the proper encouragement should be given. But knowing the partiality of many of our subscribers for the pamphlet form, we said that the monthly would be continued, even if we should publish two papers to the end of the volume. But upon further reflection, we have concluded to combine the two in one, as in the present number, and publish sixteen pages per week until we can have time to hear from the brethren whether they will accept of the two thus combined. If it be desirable to continue this form, the friends of the paper will go to work immediately to increase its circulation at $2.50 each. This is as low as we can offer the paper at present. It will require every cent of it to sustain it.

The pamphlet form is the best in which a paper can be published. Every copy printed becomes a permanent tract, and each issue of so many tracts spread broadcast throughout the State. What a means of doing good! In no other way can we put into circulation so many tracts, and give the masses of the people so much useful reading in permanent form. Articles published in this way will not be destroyed or lost after the first and second reading, as is often the case in the newspaper form. They can be read and reread, and loaned, and still preserved. All matter thus published has a chance of being preserved for years. Both the writer and the reader must like this better than the newspaper form. As we said in our last, it will be slower in coming out, on account of the binding, but what will be lost here will be more than compensated in the efficiency of the paper when it is out. We think all will be pleased with this form.

The only question is, can it be sustained? It ought to be. We have brethren enough in Missouri alone to sustain it, if they will but take it at the subscription price. This we have every reason to believe they will do if the matter be properly brought before them. Many of them are taking no paper at all. Who, brethren, will volunteer to spend a few months in laying the claims of the paper before them, and obtaining their subscription?

It will require some sacrifice to introduce this expensive form of a weekly paper, but what are such sacrifices to the good to be accomplished? My life, so far, has been one of sacrifice, and I am willing in this to bear a good part. But we shall only add, that if after a fair trial, the weekly cannot be sustained, we shall drop back to the monthly, and fill each subscriber’s time with that at the old rates. But we shall be sorry for such a necessity to occur. We hope for better things. May the Lord be gracious to us, and show us favor. Blessed be His glorious name forever and forever.

D. T. W.

REPORTS FROM THE BRETHREN.


DEAR BROTHER: As you requested, all the congregations to let you know how they were progressing, and as no one has written to you from here, I will endeavor to do so. I moved in this neighborhood the last week in March, 1866. I found but few brethren and sisters, and they very much scattered. In May, bro. Gaines, of Howard county, preached three sermons in the Baptist church. Some good fell to good and honest hearts. In July we held another meeting; bros. Gaines, Robinson, and Hancock were present and did some excellent preaching. Our Baptist brethren openly refused us the use of their church, although not occupied by them. We went to work and built us an arbor out on the prairie. The meeting lasted eight or ten days, with six confessions and immersions. In September we held another meeting under the arbor, conducted by bros. Robinson and Hancock; the meeting lasted over two Lord’s
BRO. D. T. WRIGHT—DEAR SIR: We had a very good meeting at this place last month, that continued some two or three weeks. Speakers participating, was bros. John Taylor, late of Knox county, of this State, Nelson and Turney. The result was 25 additions to the congregation.

J. S. ALLEN.

But let none hesitate in sending for the paper for the lack of an agent. Let each one inclose the money, $2.50, in a letter, with his or her name, post office, county, and State, very plainly written; seal up the envelope, and then direct it plainly to “D. T. Wright, Chillicothe, Livingston county, Mo.,” and drop it into the post office, and say nothing about it to anyone, and it is almost certain to come to hand safely. Money for the paper, sent by mail, is always at our risk.

BRO. D. T. WRIGHT: On Friday before the first Lord’s day in this month, bro. A. M. Hutchinson commenced a meeting at our congregation and continued over 12 days which resulted in 14 additions to the church, 11 by confession and immersion, and 3 reclaimed. Bro. Joseph Farmer, an eloquent man in exhortation, assisted him much in the meeting. Let everlasting praise and honor be ascribed to the Lord. Yours in the one hope.

GEORGE F. LAUGHLIN.

BETHANY, Mo.: Dec. 1866.

BRO. WRIGHT: On Friday before the first Lord’s day in this month, bro. A. M. Hutchinson commenced a meeting at our congregation and continued over 12 days which resulted in 14 additions to the church, 11 by confession and immersion, and 3 reclaimed. Bro. Joseph Farmer, an eloquent man in exhortation, assisted him much in the meeting. Let everlasting praise and honor be ascribed to the Lord. Yours in the one hope.

GEO. F. LAUGHLIN.

BAPTIST MEETING.—The First Baptist Church of this city closed, on the 13th inst., a very interesting and successful meeting of some three weeks duration, under the labors of its Pastor, J. S. Green, assisted, by Elder T. W. Barby, of Richmond, Mo., with 44 additions, 25 by baptism. The preaching, we are told, was much after the apostolic order. This continued approximation to the old standard is truly gratifying. God speed the day when all shall follow the New Testament order, and be content with that, and that alone. Then not only fortieths and hundreds, but thousands will bow to the authority of the Savior in a day, as in the beginning.

Died on the 3d of December, 1866, sister Miltha J James, wife of bro. W. M. James, of Gentry county, Mo., in the 33d year of her age, after a protracted illness of some three months. She made the good confession some two years ago, and lived an upright life till her death. We believe that she is now with the blest. Bro. Wood delivered a funeral discourse on the occasion from Job xiv. 14. Your sister in the Lord,

NANCY J. HOPKINS.

Died, at McKissick’s Grove, Fremont county, Iowa, October 1st, 1866, MINNIE, infant daughter of T. B. and MARY UNDERWOOD, aged one year, eleven months and fourteen days.

[Lines omitted for want of space.—Ed.]
A SOLILOQUY.

There was a learned, pious Pedo-Baptist, who lived at--, a few years since. If there is nothing in a name, there is certainly less in no name, so I will call him Smith. Well, Smith "got religion" about forty years ago, in the State of New York. The memorable event occurred in a beautiful grove near the root of an old upturned tree. It was there that he prayed long, and wrestled much with God, to "get a hope." But he was often disappointed and compelled to retire from the consecrated spot without "getting through." Of course his prayers were all without faith, else he would have been already through; and as acts of devotion to God, were not pleasing in his sight. Still he prayed on.

One evening, just after sunset, the wind singing its vesper hymn in praise to the God of all, the brook's murmur and the sweet wild bird's carols uniting in the general chorus, he kneels again at the altar of prayer and pleads with the Lord for forgiveness. This time he prays longer and louder than usual. Finally, when hope was lost in despair, and his wretched soul was wailing, "The harvest is past, the summer is ended, and my soul is not saved," the "Holy Ghost," passes by, the glory of the Lord overshadows him, and he experienced that peace which passeth all understanding. He was a man of much character, some pride and a little vanity, so he could not think of going to some river or stream, as the Savior did, and be buried with his Lord by baptism into death, and arise to walk a new life. For, the new life he already had, and as for the burial, he thought that non-essential. He thought that, since he had gotten religion on high, dry land, he might be baptized on dry land also; that he might use the least possible amount of water. Though this reminds me of the rich man's request for one drop of water, still I shall claim nothing on that account. The time for the baptism was fixed for a "Sabbath day," near at hand; the mode selected was sprinkling, and the place, a parlor. Then, thus there was a drop of water applied to the forehead in exquisite style, by the officiating clergyman. It was then that Smith did not arise to walk a new life. The new life he had enjoyed for several weeks, and since he had declined to be buried, he could not, of course, imitate or be in the likeness of "his resurrection," and of course he thought he ought to be excused. Although Smith had selected sprinkling as his choice mode, it must not be supposed that he was unwilling to extend the same liberty to others. He was a liberal man. Three modes, he held, to be equally valid. Every one should choose for himself. Thus committed, Smith was of course a regular ironclad warrior for the triple alliance—and especially was a most valiant knight of the "decent mode." Many the battles he fought. Strongly did he contend for the easier, more decent and convenient mode. He was often gratified to see that the world liked his conclusions much, if not his reasons for them. Especially was this true of the better—richer—part of the people. The class which was always opposed to the Savior's cause, in the days of his poverty. Although it was and is hard for a rich man to enter the church which the Christ established, it was, morally and practically, a comparatively easy thing to become a member of Mr. Smith's church. Its defense, therefore, before the world would be easy. Smith was a good man. Though he was
A SOLILOQUY.

much affected, influenced, by the considerations mentioned, still he was sensible of it. He loved the Savior dearly, ardently. He would follow Jesus if he knew his orders. His eye having first fallen upon the, decent mode, and being persuaded by grave and potent senior divines, that the mode was not essential, he really did not see but that the “decent mode” would do as well.

Since the year 1850, through the labors of the Bible Union and its friends, the questions of revision and translation have been brought before the world as never before. The right of the people speaking the English language to have and hear, in their own tongue, “all the words of this life,” was asserted and demonstrated with such power as commanded Mr. Smith’s assent, consent, admiration. He could not see, if his party held the truth, how a pure version of the living oracles could injure them. Nay, it must result in positive good to them, he thought. Being now convinced that if we have not already the best possible version of the Scriptures, we are under obligations the most solemn to secure such a one, at the earliest day practicable: and feeling that the duty was upon him, as much as any other one, according to his ability, he set to work in good earnest and at once. His purpose was that of a true man: to give the light of the glory of God to his fellows. After examining all the rules of translation he could find, he proposed for his own use the following: Every thought of the Greek New Testament, and no others, shall appear, distinctly, and in proper order, in the translation. Under this rule he commences to work; prayerfully and earnestly. As he advances, he sees what he never saw before; he is blessed as he never was before; and he loves the blessed giver as he never loved before. His heart swells with gratitude to God as beauties and blessings unknown before, open up to his mind. As the flower yields its brightest beauties and sweetest blessings only where its petals are unfolded, baring its bosom to the sun of its life, so the blessed lessons and precious promises enveloped in the Greek text are seen and enjoyed by an English speaking people only when unfolded in accurate translations.

Evenly and smoothly as the current of Caesar’s curious river, his work goes on, till lo! a monster of tremendous size, the plague of all nations and ages, the destroyer of Zion’s peace, a little in the distance. He looks at it, and, for a moment, trembles. Smith was a brave man, and pausing only a moment to examine and adjust his armor, he fell into the following train of thought:

“Never did churchmen have such trouble as with this word. Kings and Popes have full many times, by royal decrees and pontifical bulls, chained and fettered this word from the people, in the strong Greek prison of a dead language. On the door of this prison, has often been placed the seal of despotic power, forbidding entrance, when attempts have been or might have made to bring to light the prisoner. And, in view of past history, I must confess, that, pedo-Baptists have generally been volunteer prison-keepers for the powers of darkness. Why is this? They are certainly honest as others. Why then opposed to allowing God to speak plain English every word that he spoke in Greek? So far as the Papacy is concerned, I understand it. They do not believe that the word of God is the ultimate authority. The decisions of Mother Church take precedence of the commandments of God. Indeed, they hold that immersion was the teaching and practice of the apostles; but, the church has the right to change the mode, and claims to have done it. With Protestants it is not so. They hold the Bible authority to be final. It was in view of the above papal assumption that the reformers of the sixteenth century commenced the brief epitome of their faith: The Bible, and the Bible alone, the religion of Protestants.” Of course then, Protestants, if consistent, must find all their faith and practice in the Bible. And for the same reason, their faith and practice should exhaust the teachings of the sacred volume. The Bible being their only infallible rule of faith and practice must, of course, for the use of an English people, be fully and faithfully translated into English. The passage now in hand is Matthew 3: 6. E baptized in this verse tells us what John was doing in the name of the Lord. What was it? May we not know? Ought we not to know? If we can ascertain this exactly, then we have the exact translation of the word. The Lord be praised! the intelligent piety of the 19th century has decreed: “Let there be light,” on this as on all other questions. My reason, rule and resolution are all for translating the word. All Baptist, and some pedo-Baptist translators do it; and how strange it is, that every one of them, of whatever party or
practice, who has translated the word at all, has said: "were immersed," or something equivalent thereto! No one has said: "were sprinkled," or "were poured." This perplexes me much. If I translate "were sprinkled," or "were poured," I would do what no one has ever felt willing to do, though many thousands would, no doubt, have been rejoiced to see it their privilege to do so. If the truth of God would have permitted, would they not have boldly asserted their rights to say: "were sprinkled"? Everybody believes it. The fact that they have not so said, though *exhorted* to state in a *translation* what they believe, and with nothing to prevent, unless it be an opposing truth *perceived*, is strange indeed. The Baptists annoy us much. They exhort us, beseech us, entreat us to translate; to help them to translate. Are they bold because confident of having truth? But we are timid. Why? Is the conviction that we have not the truth at this point, secretly working and destroying our manhood? Alas! I hardly dare to guess. John's raiment was of camel's hair, and he had a leathern girdle about his loins. And, too, these, no doubt, had some appositeness to the work he was doing. I well know what our practice is, and it does seem to me that if our practice is right, the translation ought to be in harmony with it. We practice sprinkling, pouring, and immersion; in accordance with this let me translate: "And were sprinkled, poured and immersed, by him, in the Jordan, confessing their sins." Let me see—. If this rendering be the true one, John caused each one of his disciples to submit to all the three modes. Hence he who is not sprinkled, poured and immersed—all—is not baptized. This will not do. Nor is this exactly our practice. "And were sprinkled, poured or immersed by him &c." That is just our practice. We give the candidate for baptism choice of these modes, only, we allow him to take but one. But we never neglect to prejudice him, as much as possible, against immersion, and, therefore, against what we acknowledge to be from God. For the sake of the stubborn we generally employ our most gifted men to deliver a sermon to prove that sprinkling will do as well, which speaker never fails to set off a terrible battery against immersion. After this we sometimes immerse, only to *retain* the converts. This I know still, if it be true, that we are allowed to select as we please, from these modes, the one to our taste, I cannot see any wrong in doing it. But this rendering has the disadvantage of no precedent in its favor. The learned will hold it in contempt, or rather, me. And what is more embarrassing still, is that it represents John as doing one of these things, and only one, without telling us which it was, but leaves us to guess at it, with two chances out of three of not guessing the truth. If this be the manner in which God had given us his revelation, it is right I grant, but still it is curious. If it be not the manner in which God reveals his truths, then it is no translation. Nay, it is worse than none, it is false. I cannot think this translation is right. But then our church—our practice——. Am I, indeed, in a strait betwixt two; between following our church and practice and being unfaithful to the Bible, or following the Bible and leaving the church? Lord help me to be true to thee and thy word; "I believe, help thou my unbelief." If the passage must be translated: "And were sprinkled, by him &c," it will ruin our church, for we practice three modes. The same will be true if it be translated: "were poured," or, "were immersed." Now the meaning of the word is certainly *all these*, requiring that they shall all appear in the translation of it, or, some one of these, requiring us to first determine which one, and then to give that one as the translation, or any one, allowing us to choose as we please from the three modes. If the first be right, then we are wrong, for we require no person to submit to all the three modes. If the second is right, then we are frequently wrong, and are *never* certainly right. If the third is right, then the translation has no precedent in the history of translating the word; nor has it a parallel in the translation or any other word in any language known to me.

If Enoch and Elijah had not a better translation than pedo-Baptists seem likely, soon, to give this word, I fear they never got to heaven. Practices should be abandoned which demand translations so foolish. But I must rest here a little. Meantime, I will not confer with flesh and blood on this question. I will try, "God being my helper," as says our excellent book of discipline, to know the will of the Savior, and to have less to do with selecting a mode suited to the taste of converts. I am resolved never to give up this.
investigation until I arrive at a conclusion which I would not blush to see on the sacred page as my own translation."

If Smith should talk again on this subject, I will see that you have a true report of what he may say. He does not seem, as yet, to have arrived at any satisfactory conclusion. This is not unusual with pedo-Baptists, when the translation of Baptizo and its cognates, is the question.

L. B. WILKES.

AN ARTICLE IN THE "WESTERN RECORDER" REVIEWED.

Not being a constant reader of the Western Recorder (Baptist) my attention has been called (by the editor of the Pioneer,) to an editorial article in its issue of Nov. 19, 1866, the caption of which is, "Immersion should not be postponed." This the editor copies from an article of ours in the Oct. No. of the Pioneer. It will be remembered by those who read that article that we earnestly opposed the practice of deferring immersion beyond the time for which we have any scriptural authority, either in precept or example. The enemies of Christ, while he was on earth, watched him closely, that they might find cause to successfully attack and overthrow his doctrine. But, being infallible, he successfully withstood all their vile attacks, and left to his followers an infallible creed, which has been able to stand against the combined opposition of his enemies for over eighteen hundred years. This creed (New Testament) is our theory. We have no other. Like as was Christ, while on earth, surrounded by an innumerable host of enemies. They find it impossible to gainsay our theory. But we are fallible, and their only chance is at our practice. Ready to contribute his mite in virulent opposition to us, the Recorder has produced the above mentioned article, which we propose now to review. He says:

"A writer in the Christian Pioneer, (Campbellite) urges that immersion should not be postponed, from "the fact that it is the consummating act by which we are introduced into Christ; and by which we put him on." We admire the man who is bold enough to be consistent. If we were a Campbellite preacher we would have either a baptistry, or a pond at the back door, always at our service."

Will the editor of the Recorder accept our especial thanks for his compliment in saying, "we admire the man who is bold enough to be consistent." We hope ever to be "bold enough" to defend the truth of the Gospel against such foul assertions as are found in the Recorder article, and, yet we hope never to become so unjustly bold as to follow his example in the crime of opprobrious appellations. In his persistence in calling us Campbellites, he evinces either gross ignorance or a willful spirit of misrepresentation. If he does not know that we as the disciples of Christ disclaim the name "Campbellite," with all other sectarian and unscriptural appellations he must be extremely stupid. But, he certainly knows better, and is therefore guilty of willful misnaming. We do not object to the name Campbellite from any inferior estimation of our beloved and lamented bro. Campbell, as a man and a good man, but simply because we do not recognize the right in Christians, to assume any name, save those divinely authorized. The Recorder, we should guess, feels a little pained at our success, and having no charges against the doctrine which we teach, which can be sustained by the sacred scriptures, he resorts to his only alternative—misnaming and misrepresentation. He sets up the cry of "inconsistency," just as though we were the only people who are fallible, and therefore constantly erring in practice. Now Bro. Recorder, if you do not "live in a glass house," just "throw as many stones" as you please, but be careful they do not rebound, and inflict their injury at the place from which they started. If in your theory you are "consistent" in all things, and your practice is exempt from any imperfection, you may continue your castigations as severely as you have the ability, and we, poor erring creatures will receive all the profit we can from them. As an humble follower of Christ, we frankly confess our error in the postponement of immersion. While it cannot be expected that fallible man,
will be infallibly exact, in all his ways, it is greatly desired that we as disciples of our infallible leader—Christ, should make our practice, correspond as nearly as practicable, to the perfect theory which he has given us, that we may be approved, and the mouths of gainsayers be stopped. We quote again from the Recorder article:

“Nothing is plainer and more certain than that if baptism introduces us into Christ, if we are not baptized we shall be lost.”

Now we hope the Recorder will be “consistent” and “bold enough” to remember this assertion of his, and stick to it, while we prove to him that baptism introduces a proper subject “into Christ.”

Before introducing the proof, however, we wish to state, that, our brethren never have taught, that baptism to any but penitent believers, has anything to do in introducing us into Christ.

Baptism unpreceded by the necessary prerequisites,—faith and repentance,—would be an unauthorized, unavailing and invalid ceremony. When we speak of baptism, we wish to be understood as meaning the immersion of penitent believers. There is no promise of salvation out of Christ. We must therefore come “into Christ” in order to be saved. We are now ready to present the proof that baptism introduces us into Christ: “Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?” Rom. 6: 3. “For as many of you as were baptized into Christ have put on Christ.”—Gal: 2, 27. Nothing is plainer and more certain, than that baptism introduces us “into Christ,” as is abundantly proven by the language of Paul as above quoted. Now, if we put the language of Paul and that of the Recorder together, what will be the conclusion? Evidently that those who are not baptized shall be lost. Paul says: “We are baptized into Christ.” The Recorder says: “Nothing is plainer and more certain that if baptism introduces us into Christ, if we are not baptized we shall be lost.” To be “consistent,” the Recorder must do one of three things, viz: 1st. contradict the Apostle Paul; or, 2d, back down from his own assertion; or, 3d, believe and teach baptism necessary to salvation. We hope he will now stop his fuss about “water regeneration,” “baptismal remission,” &c., as he is such an admirer of “consistency.”

Hear him again:

“Yet in hundreds of instances do our Campbellite friends postpone the administration of the ordinance—and therein are they chargeable with gross inconsistency, and criminal indifference to the welfare of souls.”

Now there are four things, one of which the Recorder must do, or give up his claim to “consistency”: 1st. Deny the apostle’s assertion, which says, “We are baptized into Christ;” or, 2d, give up his own assertion, which says: “Nothing is plainer or more certain than that if baptism introduces us into Christ, if we are not baptized we shall be lost;” or, 3d, never postpone the administration of baptism to those who have confessed Christ; or, 4th, “be chargeable with gross inconsistency, and a criminal indifference to the welfare of souls.”

Again he says:

“The truth is, we very much suspect that they are beginning to lose confidence in their own theory. When their sect first started they were not thus lax in administering baptism to those who confessed Christ, but forthwith they repaired to the water and were immersed.”

We never can lose confidence in our theory. God gave it through Christ, and before we can lose confidence in it we must renounce the word of God. If we had a human creed, the Recorder might talk with some show of reason about our losing confidence in our theory. Is it not a little strange, that as much as our enemies hate us, their principal opposition consists in poor, weak, flimsy assertions?

“And as a farther evidence of this, we cite the fact, that whereas at first they would boldly and unequivocally assert that baptism was necessary to salvation, now they do so only under express limitations and explanations, and ‘with fear and trembling,’ lest they shall be misunderstood. Now we do not say this to stir up strife, or to provoke bitterness, or to vainly exult that our foes have been beaten from their stronghold. We simply
We have, and still continue to assert, that the law of the gospel makes baptism essential to salvation. That remission of sins is predicated of baptism. Of course no honest and intelligent man will understand us to mean anything but baptism to penitent believers. The "express limitations and explanations" under which we assert baptism necessary to salvation, are simply those under which Christ and his apostles asserted it. It is extremely hard to tell what the Recorder means by the phrase, "boldly and unequivocally." If he means that at "first" we asserted that baptism was the only condition necessary to the pardon of sins, his assertion is simply false. The idea that we have changed, as he would have his readers understand, in teaching baptism necessary to salvation, is only an illegitimate offspring of his fertile imagination. His allusion to our "fear and trembling," is a low jest, too insignificant to be noticed. The idea that we have been "beaten from any stronghold," finds a lodgment only in the overheated imagination of such men as the editor of the Recorder. We should think the Recorder was "raantly exulting" when he allows himself to "heartily rejoice" at a chimera!

We once more quote from the Recorder's article:

"Nothing short of an entire abandonment of baptismal remission, with all its limitations and explanations, will ever satisfy the lovers of truth, and of the doctrine that is according to Godliness."

We presume the Recorder would have us turn infidel, and give the lie to such Scriptures as the following, and that, too, that the "lovers of truth" might be satisfied! "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins."—Acts 2:38. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—John 3:5. "He that believeth and is baptized shall be saved."—Mark 16:15.

For believing and teaching such Scriptures as these just quoted, we have incurred the especial opposition of the Recorder, and many others. Oh, when will the time come, when the professed followers of Christ will have faith enough to believe his and his apostles' word, whether it corresponds with their early teachings and preconceived opinions or not? We fear that prejudice has such a hold on many, that they will go to their graves honoring their opinions above the word of God. We would "heartily rejoice" if Baptists would believe and teach just what Christ and his apostles have said about baptism. They talk and write a great deal about the action of baptism, but say little about its office or design! Now if we can be "introduced into Christ," "enter the kingdom of God," and become christians without baptism, and if baptism be unnecessary and not essential to salvation, what can it matter whether we be sprinkled, poured or immersed? Baptists claim that pardon of sins precedes baptism. When pardoned we are evidently christians, and if christians, members of Christ's kingdom or church. But we cannot become members of the Baptist church without baptism! Therefore it requires more, according to Baptist doctrine, to become a member of the Baptist church than the church of Christ. We therefore conclude, naturally, that the Baptist church is not the church of Christ. We may now, with "consistency," call upon them in the language of the Recorder's exhortation, and say—"Come out from among them, my peo
plente, and touch not the unclean thing, and we will receive you." Now may the blessing of God attend our Baptist brethren, that the veil of prejudice may be removed from their eyes, that they may see the harmony between our teaching and the Holy Scriptures, and that they may come and battle with us on the word of God alone, for the union of all christains.

J. F. DAVIS.

MOORESVILLE, Dec. 24, 1866.

THE TEMPLE OF CHRIST AND ANTI-CHRIST COMPARED.

The temple of God is built upon Jesus Christ and the apostles.—Matt. 16, Eph. 2, 1st. Cor. 3, Rev. 21. Any religious temple or house not built exclusively upon the bible is not the church of God. The way to build upon the only foundation is to understand the sacred writings, believe them, and obey them. As there is only one foundation and one temple; so there is only one way of building on this stone,—Acts 4.

The only materials in the building of God are true obedient believers comparable to gold, silver, precious stones,—1st Cor. 3. The materials in the temple of anti-Christ are a few christians, babies, unbelievers, seekers and mourners, and a great amount of flesh and blood. I do not expect to specify the materials in the temple of anti-Christ in numerical order, and according to their age and importance. But I hope before I am done to name some of the main pillars and sills, and rafters in this great house, which has been in building now some 1,800 years and is not yet complete. Herod the great was engaged 46 years with 18,000 hands, at vast expense in repairing, enlarging, beautifying and adorning the Temple of Solomon, and had not completed it in our Savior's day.—John 2. Satan has been engaged a longer time than this, and with a greater number of hands and more money than Herod expended, and he has not finished his temple yet. It has taken a long time to rear this temple, and it will take a longer time to demolish it. Its destruction is not the work of a day nor year, and he repairs as fast as we destroy it. He is a master workman in his way. The foundation stones in his temple are lies and errors, and traditions. He has succeeded admirably by mixing Judaism and christianity, science falsely so called, Gnosticism, false philosophy, Platonism and Aristotelism, speculation, dogmas and inferences all together. He has laid thousands and hundreds of thousands of stones in his wall in this way. He has made great use of human learning, educated priests, men of talents, arts, sciences. This has been a mighty spoke in his wheel. He has made great use of money to pay his laborers—he pays well, he has millions at his command. He is the richest man in this world. Infant baptism has been a great lever in his machine. What a master stroke of policy it was in him, to have the Greek word baptizo transferred to the Vulgate Latin version, had it Latinized or Romanized first for one thousand years, then had it adopted into the old English versions, then into the modern versions, and not to have translated into plain English immerse, so that his servants could fight for baptize, and make it mean pour or sprinkle, or turn any way like a nose of wax. The divisions and parties and sects have helped him to build his temple wonderfully fast. Nothing pleases him better than to have his work carried on by the pretended friends of God—than to have religious people pulling each others ears and hair, and scratching and fighting each other. This is a large stone in his wall. He cheers up his hands, and rushes on his temple in this way. Confusion is his delight. The mock-gospels are a powerful instrument in his hands. What a mighty work he has accomplished with the seven sacraments, traditions, prayers, and divine services in Latin. The mass, transubstantiation, purgatory and idolatry, and creature worship, erroneous rites, ceremonies and superstitious practices of the Romish Hierarchy, assisted him amazingly in rearing up this wonderful superstructure. Papal sovereignty and ludicrous ceremonies have laid many stones in this fabric. Persecution is another ponderous stone in this
stupendous farce. In forty years he slew forty millions of God's workmen by persecution. What a wonder-working engine the inquisition was in his hands, how he speeded his work with this infernal engine. It filled all Europe with horror and terror—it was invented to destroy the Waldenses who were the descendants of the ancient christians. Persecution has been used by all his workmen, such as Episcopalians, Presbyterians, and all who had the power to destroy God's servants.

It is asked,—Can our people divide? That depends on other questions. Have our people adhered closely to the New Testament as they pledged themselves to do? Have they done it? Will they do it? If these questions are answered in the affirmative, then we will not divide; but if they cannot be answered in the affirmative, then we will divide as other religious people have divided. While the Jews obeyed God's law, they did not divide. But when they forsook that law and became corrupt, they divided. See the Book of Numbers, the two tribes remaining on one side of Jordan on account of pasture for their cattle. See the book of Judges, in the case of Benjamites. See the charge of Joshua to the tribes 24th chap. See the choosing of Saul, 1st Saml. 8. See the case of Jeroboam and Rehoboam after the death of Solomon. While the ancient christian congregations remained separate and distinct, and obeyed Christ they did not divide. But when they became numerous, rich and corrupt, and the churches lost their independence in councils, creeds, and speculations, they divided about Arianism and Athanasianism in the year 325. When heathen priests were converted into clergymen, the kingdom of the clergy was substituted for the kingdom of Jesus Christ, when they had fat salaries, were called fed, then they quarreled and divided. When heathen temples were called churches, and the cross was exchanged for this world, then they divided. Catholics have had two popes at a time, they have more parties than protestants, they are like a bed of rattlesnakes. See Jansenists and Jesuits, and the different orders of monks and friars. Episcopalians, Presbyterians, Baptists, Methodists, and Quakers have divided. With all these historical and scriptural facts before us, what is the use of saying we cannot divide. The words “repudiate and reject” are only substitutes for excommunicate and expel. Some persons must reject and others be rejected. The cause of the rejection will be a departure from the New Testament, by the strong party or orthodox party, who will charge the split on the weak party or apostates.

THE KINGDOM OF CHRIST, No. 2.

BY D. R. DUNGAN.

John the immerser, who went forth in the spirit and power of Elijah, to make ready a people prepared for the Lord, cried, in the wilderness, the approach of the coming reign of heaven and the necessity of a personal preparation, upon the part of that people, for a place therein, saying: “Repent, for the kingdom of heaven is at hand.” Matt. iii. 2. From this, it is certain, first, that the reign of heaven was not yet established, and second, that it was shortly to be established. No amount of quibbling will be sufficient to show, or make it appear, that this Scripture teaches otherwise than we have stated. But again, when the Savior was sending out the disciples—the twelve and the seventy. He said: “As ye go, preach, saying, the kingdom of heaven is at hand.” Math. 10: 7. Luke 9: 2; and 10: 9. To say that this kingdom was established with Abraham, or even with John, in the wilderness, is too preposterous for us now to stop to argue with those that thus teach. But suppose that we had been Jews, and in the range of these primitive preachers, and heard them say that the kingdom of heaven was then at hand; and after we had heard the whole of the twelve and seventy unite in thus testifying, some modern adventist had passed that way, pretending to be a disciple of Christ, and told us that the kingdom of heaven would not yet come for about two thous-
and years, would it not have appeared to us to contradict all that was said by the first witnesses on this subject? Most assuredly, unless "near at hand" means about two thousand years in the future! We therefore conclude that those who say that Christ's kingdom is not yet set up, contradict the primitive disciples of the Master; yea, the Master himself, for He told them thus to preach.

The Savior told Peter that into his hands he would deliver the keys of the kingdom of heaven, with the assurance that whatever would be bound by him on earth would be bound in heaven. Matt. 16: 19. He uses the word kingdom, in the nineteenth, as tantamount to the word church, in the eighteenth verse. So if it will be possible to tell when the church of Christ was established, we will have learned when the kingdom of heaven was set up. "Upon this rock I will build my church," can not be made to mean "I have built it," nor does it put the beginning of his church and kingdom beyond the then present existence of the apostle Peter. Further argument from this Scripture, just now, we deem unnecessary, but will perhaps have use for it again in showing the harmony of the word of the Lord.

The Savior said: "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark 9: 1. Or: "Verily I say unto you, there be some standing here which shall not taste death, till they see the Son of man coming in his kingdom." Matt. 16: 28.

All that modern adventists have had to say on this passage of Scripture, only betrays their desire to free themselves from the Savior's teaching, and establish a system of their own, that will suit them better. According to this teaching of the Master, the kingdom of heaven had not yet been set up, had not "come with power;" in it, the "Son of man" had not yet come, but all this should be accomplished before the death of some that were then present. This Scripture ought to settle the kingdom question forever, so far as its having been set up with Abraham, John the immerser, or the modern adventists' theory is concerned. For, though John had fulfilled his mission, the kingdom had not yet come, but should come, and come with power, before some of them should taste of death. What may be said upon this in the future, is useless to predict, but so far, the finest talent and brightest genius, have not been able to show that the Lord meant something less, or different, from what he said; or make it appear that the kingdom of heaven was set up before that time, or that it was not set up during the lifetime of some that were then present.

As nearly to the crucifixion of the Master, there was no kingdom yet come, but the promise that it should soon come, in the then present lifetime, we shall notice remarks of the inspired writers on the subject. Even an incidental remark, may throw some light on the subject.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1: 13, 14. If this does not teach that Christ, the dear Son of God, had a kingdom at that time, in which sins were remitted through his name, and that the Saints at Colosse had been translated into it, I am curious to know how it could be done.

[To be continued.]

THEATREX. EXHIBITIONS.

The theatre is an amusement which occupies much of the time of our people in large cities and populous towns, and, unhappily, attendance of resort is not by any means confined to such as are commonly called the dissipated and licentious. Many sober citizens think themselves justified in appearing within its walls, and even some professed Christians are seen in that school of vice and debauchery, and not a few of them openly attempt to vindicate the practice. How this has happened, it may be a point of some difficulty to ascertain, for nothing is more certain than that the ancient pagans always condemned theatrical exhibitions as immoral in
MISSIONS.

their character, and as utterly improper, to be discountenanced by the virtuous and decent part of the community. And it is equally certain that the Christian church, in all ages, has still more pointedly condemned and denounced them. Nay, in early times, all who frequented the theatre were excluded from the fellowship of the church without respect of persons. But by some strange circumstance this evil, criminal and pestiferous as it evidently is, has crept, under a sort of disguise, into the church of Christ, and has come to be considered by many as an amusement lawful for Christians! With respect to most other sins which we are in the habit of reprobating, they are freely and generally conceded to be such, and when any of the members of the church fall into them, they are dealt with as the circumstances may require. But we have here the strange phenomenon of a great and crying sin, in which some professors not only indulge, but which they openly endeavor to justify, to which they freely introduce their children, and as if this were not enough, in behalf of which they take serious offence when the elders of the church speak of it in the terms which it deserves. We may rely upon it, this practice will not stand the test of examination.

Theatrical exhibitions may be shown to be criminal, and productive of much evil in a great variety of respects. I will endeavor to state a few of them: 1st. To attend the theatre is a criminal waste of time. Every one will admit that every moment of our time is given us by the great Author of life, and that we must render an account to Him for the manner in which we spend it. Neither will any deny that life is short, that there is much important work to be done, and that no one can be sure that he has another day or hour to live. To creatures situated as we are, every hour that passes over us must be incalculably, nay, infinitely momentous, because we know not but there may be suspended upon it the destinies of our immortal souls, and all the never-dying interests of eternity. Placed in circumstances so solemn as these, can any rational, conscientious man consent to sit for a number of hours in a playhouse, attending amusements which, to say the least of them, are as perfectly vain and frivolous as they can be? Could we appeal to the great Searcher of hearts, and say that he thinks this right? Can we say that it is acting as a dying and accountable being ought to act? No; the most determined advocate of the theatre that lives, would not dare to say this. He would be shocked at the thought of seriously adopting such a principle. Either, then, the scriptural precept to redeem time and the scriptural rules for disposing of time must be utterly rejected, or theatrical amusements must be pronounced criminal. Either men are not accountable for the manner in which they spend their time, or are not bound to devote it to the glory of God, and the promotion of their own moral and spiritual benefit, or it is a grievous sin to squander precious hours in an amusement of which the lightest censure that can be passed upon it is, that it is wholly unprofitable.

(To be continued.)

MISSIONS.

Christianity began in missions. The Harbinger, in accordance with the last prophet, began the kingdom with a preparatory mission to the Israelites. The Twelve, the Seventy, all had missions to the lost sheep of the stock of Israel. But these were limited. Not until after the death and triumphant resurrection of the Redeemer was there an authorized mission to "every creature." The wide spreading philanthropy of the Eternal Father embraces the perishing world in the farewell charge to the apostles—Christ's missionaries to the wide, wide world. No boundaries, no latitudes, no zones are known, but "from Behring's Strait to Greenland's native isle," the glad tidings are to be proclaimed. The church should labor for the salvation of the world as if its entire salvation depended upon each local organism. Indeed, so should every disciple work, as if it all depended upon him or her.
enterprise! "Go, disciple, baptize;" these are the vital elements, said the lamented Scott, of the missionary's usefulness. The language is imperial and imperative; it is full of authority—Christ's authority. It is the revelation in his will on this vital point, and to us it is a law, a rule of conduct. The ministry must go; it must itinerate, or disobey Christ, incur his displeasure; and lose its work and character. "Go into all the world: to Europe, to Africa, to America, and to the islands of the sea. Leave your footprints on the sands of the frozen north. Trace out pathways in the flowery pampas of the balmy south. Seek the setting sun, the far west, the wild prairies and the still wilder men that inhabit them. Search out the land of figs and dates, and the land of vines and aloes. Tread over the golden sands and along the rivers gleaming with diamonds and gold, far, far away." Eloquent words. But how shall we do it? As individuals, or collectively? Both. Every disciple is placed under obligations to give the gospel the largest circulation commensurate with his means, opportunities, influence. Each disciple sustains a relation to each other, and each collective body, or local congregation, sustains a similar relation to each sister congregation. The common interests demand co-operation. Union is strength. Agreed, all say. All are willing for this. Indeed, since the beginning of the Reformation, we have been a proselytizing or missionary people, either individually or collectively. All are willing to have missionary work carried on in this way, but there seems to be a diversity of opinion about missionary societies. "If one church is not able to send out a missionary, two or three may unite and do it. Now what is the difference? The objection to the Missionary Society is, that it has a President, an Executive Board, a Secretary and Treasurer, and life directorships, life memberships, &c., upon a money basis. Suppose twelve churches agree to co-operate. They will be spread over a large district. They cannot convene on all requisite occasions in a mass-meeting. If they did, such a meeting
CELEBRATION OF THE HOLIDAYS.

The apostle is evidently referring here to their adoption (the Roman brethren,) into the family of God, as is clearly shown in the former part of the 8th chapter of Rom. This is the line of demarkation between those who are adopted and those who are not. Hence, I said in my former, those who comply with the conditions of adoption as God commanded of his good pleasure, receive the witness at the very moment of their adoption. And having received the witness (or testimony) it continues co-existent with the gospel record of that fact. The spirit bears witness through the gospel as the means of grace, not super, or above it. There is a difference between receiving, and walking in the spirit. As christians have received the witness of the spirit at the time of their adoption, they should continue to walk in the spirit, Gal. 5-16. As none save those who became the sons and daughters of God, can address him spiritually as their Father, it is important that we should all become His children, that He may send forth the spirit of his son into our hearts crying,-Abba, Father, Gal. 4-6. Brethren, as we have received Christ Jesus the Lord, let us walk in him. Fraternally,

W. H. GAUNT.

CELEBRATION OF THE HOLIDAYS.

RICHLAND, HOWARD CO., MO.,
January 1st, 1867.

DEAR BRO. WRIGHT.—It must be apparent to every reflecting and enlightened christian, that the celebration of the Christmas holidays has for many years been most wofully perverted, the occasion seeming to give license to the most thoughtless and sinful pleasures, in which many of the professed followers of the meek and lowly Jesus, participated with as much apparent pleasure and wild enthusiasm, as though they had purchased from the Pope or some other ecclesiastical dignitary an indulgence to serve the enemy of our souls, at least for one week.

In view of the abuse of the short season of rejoicing, a small band of the brotherhood at Richland, determined by the help of God, to spend the holidays in the sanctuary, in a way more consistent with their professions than has been usual in this vicinity, and to afford more profitable employment for all who felt disposed to meet with us, than might otherwise engage their time. The result has been fourteen meetings, com-
THE MISSOURI OATH ONCE MORE.

The Test Oath as applied to preachers, or the Missouri Oath, as it has been familiarly known in the Pioneer, is now no more, it is numbered with the things that are past. The late decision of the Supreme Court has set it aside. All are now as free to preach the gospel as they are to breathe the atmosphere which surrounds them. It is the Lord's doing, let us be humble and thankful before him, and renew our faithfulness in his cause. There should be no rejoicing in the spirit of victory over dissenting brethren. It is human to err, but divine to forbear and forgive. The Lord is the strength and the shield of such as put their trust in him. He will deliver from trouble, and make the rough places smooth.

Whatever of error there may have been among us as a people, over this matter, for we differed about it, is now, by the kind interposition of our heavenly Father, numbered with the part of our life which is past. It is all with him, and as judge of all the earth, he will do right. It has been a sore evil to the churches of Missouri; it has been like a thorn in the flesh of our brethren, but the Lord has taken it away, and let no brother now probe the wound and make it a running sore, lest a worse thing come upon us. We are brethren in the Lord. Let us show the spirit of Christ in us, and unitedly labor to spread the gospel in Missouri—the gospel as it was preached, understood and obeyed by all before. 'We hope also that the meeting has done much to develop the rich treasures of heart and mind in some of our younger brethren, who come out publicly in advocacy of the great fundamental truths of the Bible. Bro. Jas. Spickett, whose mind is rich with general information, favored us with several beautiful addresses. Also bro. Jas. Jones, for the first time since he has been a member of the Christian Church, publicly vindicated his master's cause. We had the co-operation of bro. Thos. Campbell, who has been setting forth the claims of the Pioneer to the patronage of the church. Brother Campbell is a beautiful speaker for one of his experience, his ideas being clear and distinct, and his language well selected. Eld. E. P. Graves labored faithfully and efficiently during the meeting, inspired by his zeal for the good cause, he is ever ready to make any reasonable sacrifice for the advancement of our Savior's kingdom. Your humble correspondent made several efforts at teaching and exhortation, being present at every meeting both day and night. Now, my dear bro., we invite co-operation, or offer to co-operate with all good people to wrest from the devil and his emisaries, the livery of heaven on such festive occasions.

I have the honor to be yours fraternally in the cause of Christ.

J. C. HEBERLING.

THE SUFFERING SOUTH.

We see it stated in the Missouri Baptist Journal, by an eminent minister of Savannah, Georgia, under date of December 19, 1866, that "it is estimated that fifty thousand widows and orphans in Georgia must be aided this winter or starve."

Brethren, readers of the Pioneer, what are you doing? What have you done? Have you done all you can? See to this matter.
The Lord, the righteous Judge, will reward every one according to his works. Whatever you do for these poor saints, the Lord regards as done to himself.

There have been too small remittances made through my hands to brother D. Lipscomb, of the Gospel Advocate, Nashville, Tennessee, for the benefit of these poor saints. But we have received no acknowledgement of the amount being received by brother Lipscomb. We have written twice inquiring after it, but have no answer yet. What the matter is we do not know. The first was a check payable in St. Louis, for forty-three dollars, from the church in Chillicothe. The other was a check payable in New York, for twenty dollars, from brother Silas T. Hailey, of Sullivan county, Missouri. The suffering in the South is great. Those who have the means to give, and yet refuse or neglect, how dwelletb the love of God in such? D. T. W.

TO THE DISCIPLES OF CHRIST SOUTH OF THE MISSOURI RIVER.

DEAR BRETHREN: Permit me to make an earnest appeal to you in behalf of the Christian Pioneer. We need an organ for the brotherhood in our State; a medium of intercourse for the preachers and brethren devoted to the cause; a vehicle for the reports of the gospel success, and all religious intelligence of general interest to the friends of Jesus throughout our great and growing commonwealth.

Bro. Wright will give us the sort of paper we need, if we will only do our duty. The Pioneer will hereafter, with the encouragement and material aid of the brotherhood, come to us weekly in pamphlet form. The advantages of this arrangement are apparent without an argument. A good religious paper coming to us every week, laden with the freshest intelligence from our evangelists and other fellow-laborers in the Lord’s field, in a form suitable for preservation, is clearly the very thing we want. Brethren, I need not tell you,—for the case is too plain to require it—that such a paper in our State, sustained and encouraged as it should be, will exert a powerful influence for the cause we love. One thing however I desire to say—and I am sure you will agree with me when I say it—namely, that you can not invest the same amount of money in any way that will yield a larger return of true enjoyment. You take the political papers, the weeklies, and tri-weeklies, and some of you, the dailies. You think you can not do without them. Is it true my brethren, that you feel so much more interest in the affairs of State and in the movements of political parties, than you do in the affairs of Christ’s kingdom, Beware, brethren. The tree is known by the fruit that grows on it. But you read politics and become bitter partisans just like the wicked men of the world around you. You learn to stand aloof from each other, and, sometimes, to hate each other. Let me beseech you to read less politics, or if this is out of the question, let me at least beseech you to read more about Jesus and the great salvation. May the Lord help his people to realize “the situation.” Jesus prayed for your perfection in one body; but the policy of Satan has ever been to divide, scatter, destroy. Let us read what will remind us of our obligations to the Lord and to each other. Stand by your brethren, stand by the Lord, stand by the truth.

Let us help bro. Wright to build up a first class Christian Weekly in our State. He has won a right to this encouragement by his fidelity to Christ, and his steadfastness in the work during the dark years of the late social and civil strife. Throughout the gloom of the long bitter conflict, the Pioneer stood for Christ, and for his cause only. Above the din of the mighty struggle, its voice was heard in behalf of the holiest and best cause ever pleaded on earth. Let us prove that we carefully appreciate its editor’s devotion to this great cause that lies nearest our hearts. Let us not be unmindful of his work of faith and toil and love.

At my suggestion, bro. Wright will send a specimen of the Weekly to a number of brethren who are not subscribers. Let each who receives it not only subscribe but obtain as many others as he can. I shall be greatly pleased if it result in a large addition of names to the editor’s list. Meantime I remain as ever, yours for Christ and the truth.

GEO. W. LONGAN.

LETTER FROM WARRENSBURG, MO.

WARRENSBURG, Mo., Jan. 15, 1867.

Bro. Wright: Enclosed please find ten dollars for the Pioneer, for a club made up by my daughter Sallie.
We have just finished our church house, thirty by forty feet. Bro. Longan preaches for us once a month, but in the meantime we do not neglect the assembling of ourselves together as the manner of some is. We meet every Lord's day, though we are few in number. We have had a union prayer meeting going on for the last eight or ten days, which I think will do good toward bringing about a better state of feeling between the churches.

I will do all that I can for the Pioneer. It is a welcome visitor with us, and we only regret that it does not come oftener. I endorse brother McArthur's appeal to the brethren, in the December number, and will do all that I can. Yours, in the hope of Christ,

J. P. JOHNSON.

REMARKS.—We are thankful to sister Johnson and her kind father for the above. They will please accept our sincere thanks.

It would greatly aid us to make the Pioneer Weekly, a permanent thing, if all our kind subscribers, who have sent for it at the club rates as above, could spare the money to send as the full subscription price of the Weekly, $2.50, which would only be about 85 cents additional to each one who has sent for it at the club rates. To each one, this is a small amount, but to us the total amount of all these little sums, when put together, will be quite an item. But as we said before, it is with the brethren to do as they please. It will require all the aid we can get to sustain the Weekly.

D. T. W.

REPORTS FROM THE BRETHREN.

MCKISSICK'S GROVE, Fremont Co. Iowa. December 19, 1866.

DEAR BRO. WRIGHT: Brother Cook, from Mills county, in this State, held evening meetings here during last week, which resulted in six additions to the church of Christ—five by immersion and one from the Wesleyan Methodists. Yours in Christ,

T. B. UNDERWOOD.

MEXICO, Mo., Jan. 11, 1867.

DEAR BRO. WRIGHT: Brother Wm. Mason and brother Grandfield were with me during Christmas week, at Hickory Grove Church, in Warren county. The weather being extremely cold, and the roads quite rough, we had not a very large attendance, but a truly happy time together. The meeting resulted in the strengthening of the hearts of many, and four accessions to the congregation of Disciples worshiping at that place—two by letter and two by confession and baptism. May they prove faithful, and at last receive the crown of life, together with all those who love God. Your brother,

JOHN W. MOUNTJOY.


Bro. D. T. WRIGHT: I commenced a meeting in Greenville, in this county, on the night of the 29th of December, and continued it up to the 6th inst., which resulted in the organization of a church of forty members, eleven by confession and immersion. I trust much good was done besides the additions reported.

Yours, P. AKER.

JACKSONVILLE, Mo., Jan. 14, 1867.

DEAR BRO. WRIGHT: I closed a several days meeting at Macon on the 1st inst., with seven additions, four by confession. We have gathered a band of Disciples there, numbering now near forty. Surrounded by much opposition, denied the privilege of preaching in the houses of worship, hence we occupy a room in the courthouse, and I bespeak for the brethren and sisters there the attention of our preachers. They are a firm, united band, and the cause can be established in that city, and they are determined to do it if the preachers will give assistance. As I was instrumental in their organization, I feel particularly interested in their behalf. Already much prejudice has been removed, and the truth established in many hearts who will yet embrace it in obedience. The cause is forward here, though laborers are few (being the only one in the county.) We would welcome a worker among us.

I will send you more subscribers soon. One confession at my last meeting in Huntsville.

Fraternally,

J. A. BERRY.

MISCELLANEOUS.—Any of our subscribers failing to receive their papers, will please notify us immediately, and we will supply the missing number if we have it. The sooner we are notified of the fact, the better the chance for the subscriber to get his paper, as we shall print but few extra copies.

WHEN TO BEGIN.—Subscribers can begin with any number, but while we have the back numbers, we would rather they would begin with the first number, and take the entire volume. Each subscriber will then have at the end of the year, a large, double-column octavo volume of eight hundred and thirty-two pages, an excellent encyclopedia of the religious teaching and success of the Disciples in Missouri especially, for the year 1867.

Every subscriber ought to have the whole volume. But let each decide for himself as to what number he will begin with.
A Thanksgiving Day.—The editor of the St. Louis Christian Advocate suggests to his brethren, and all others like disposed, in view of the mercies of God shown in the late decision of the Supreme Court of the United States in reference to preachers in Missouri, “that Friday, the 22d of next month, February, be set apart and observed as a day of thanksgiving and praise for mercies and blessings past, and humble prayer that needful blessings will continue to be bestowed.”

Not Able.—A beloved brother writes us in his report of labors for the Pioneer, that he met with one poor brother who was not able to pay for it, but after a good deal of begging and reasoning with him, he agreed that upon certain conditions he and two others would take it. Now the collector told our agent that this brother pays over three hundred dollars of taxes!

The Christian Record.—We are in receipt of this old and familiar friend lately revived by its former editor and originator, Eld. James M. Mathes, the Prospectus of which we have published for some months past in the Pioneer. Bro. Mathes is so well known among our brethren as a writer and an editor, that there is no need of even a word of commendation from us. Suffice it to say, that the number before us is filled with interesting matter, from the pens of brethren J. M. Mathes, E. Goodwin, A. R. Benton, etc. We welcome the Record to our office as a true fellow-laborer in the great cause. May it long live and do good, and its worthy editor receive an ample support.

FREE LECTURES FOR MINISTERS.

Bethany, Va., Jan. 4, 1867.

Dear Bro. Wright: Will you be so kind as to publish the enclosed notice? These lectures are free, and are to be a permanent arrangement, annually. We shall be greatly obliged to you for the favor.

Affectionately your brother,

CHAS. LOUIS LOOS.

Bethany College—Free Lectures for Ministers.—We take pleasure in announcing that, in harmony with the plan of Biblical Instruction proposed in Bethany College, our free lectures for ministers will commence on the last Monday in March, 1867. These lectures are designed especially for such preachers of the Gospel as cannot take the regular course of the Biblical Institute. They will be popular in style, and arranged to cover all the most practical wants of the Preacher in Sacred History, Biblical Literature, Church History, Christology and Homiletics. The course will extend through two months, and embrace about two hundred lectures, with regular practical training in the art of composing and delivering sermons. Thus, in the course of two months, our young ministers may have the benefit of the richest practical fruits of the life-long studies and experience of the Lecturers, on all the more practical subjects of their responsible calling. We can scarcely adequately estimate the value of such a privilege. Its benefits will be felt throughout life. The wide field of knowledge that will be opened up to the student and partially explored in his presence, will give an impulse to investigation and a comprehension of the grasp of truth that cannot fail to contribute greatly to his power and usefulness as a minister of the gospel. I. The People of God and their Land; II. The Book of God, its Origin, its History and its Interpretation; III. The Christ—His Divinity, Humanity, Life, Sacrifice, Resurrection, Doctrine, Government, and Second Coming; IV. The Church—its Origin, Growth, Conflicts, Corruptions, Reformations, Missionary spirit, and Ultimate Destiny; V. The Preacher, his work and duty in reference to all these, what he must do, and how he must do it; these are a few of the themes that we cite to suggest the vaule of this free will offering of the Faculty of Bethany College for promoting the efficiency of our ministry in the gospel. It is unnecessary to go into detail. Suffice it to say, that we have meditated long upon the whole subject, and devised a scheme which cannot fail to give the utmost satisfaction.

Dr. R. Richardson, Dr. J. T. Barclay, Prof. C. L. Loos and W. K. Pendleton will be the regular and responsible lecturers for the whole course of two months, beginning on the last Monday in March, 1867. We make in correspondence with other lecturers to assist us on special topics. We may mention brethren P. S. Fall, of Nashville, Tennessee, and Isaac Errett, of Cleveland, Ohio; others may be conferred with, all of which however, notice may be given when we can speak more definitely.

We invite all to attend, who have a desire to do so, without charge. We desire and hope to have a large class. May the blessing of God attend our work.

W. K. PENDLETON,
President of Bethany College.

The Division of Articles.—We have taken the liberty to divide two articles in this number, from esteemed brethren. We did it to give as great a variety as possible. It will be noticed that we have economized the space very nicely in this number, so as to give all the reading and variety we could. The remaining part of these divided articles will appear next week.
ACTS OF APOSTLES.

Lecture X.

Philip at Samaria.

At the time of the death of Stephen there was a persecution against the church at Jerusalem. All the disciples, except the apostles, were scattered throughout the regions of Judea and Samaria. They that were scattered went everywhere proclaiming the word. That it is proper for the disciples to preach the word, is implied in Luke's account of their conduct years afterward, without a hint at there having been anything improper in it. The apostles, in the case of these converts, had done as Jesus directed them to do. They taught them to do all things whatever he had commanded them. Prominent among the commandments to the apostles was this one, to preach the gospel to every creature. Jesus had directed that the gospel should be preached first at Jerusalem, then in Judea and Samaria. His prescription is followed exactly by the disciples, as if Jesus had delivered the commandment to them in person. They must have been informed in this matter by the apostles. They had attended to the apostles' doctrine until, having learned it well, they could tell it correctly to others. That their work was approved may be further indicated in the statement: "They went everywhere preaching the word." Had they preached something else, this would never have been recorded to their credit. The gospel message in those days was a plain story of the great love of God manifested in the gift of His only begotten Son, for the whole world. His death for our sins, his resurrection from the dead, and his coronation as Lord of all, and what he requires men to do in order to be saved, was soon learned, and not easily forgotten. The doctrines of inbred sin, total depravity, eternal sonship, divine decrees, predestination, freewill and necessity, operation of the Holy Spirit in conversion, sprinkling and pouring instead of immersion, the form of church government, the infallibility of the church, and many other things that now sorely perplex men, were not necessary to be known in order to preach the word.

The gospel can still be preached without these things being mentioned. Unfortunately, in many minds now, these things are regarded as the very essence of the gospel. In them, the gospel can have no place until room is made for it by the removal of these philosophical doctrines, that never saved one man. That the word which they preached is easily learned, we may be sure from the brief time occupied in learning it. The first day it was proclaimed, three thousand arrived at a sufficient understanding of it to obey, and obtain remission of sins, and the spirit of adoption, whereby they called God their Father. Now, to qualify a man to preach, years of patient, laborious study are thought necessary. Indeed, if he is to preach the gospel with the largest success, he is almost.
compelled to inform himself on the
dogmas of the religious parties, in order
to successfully meet them.

Philip went to Samaria, and preached
Christ to them. And the people with
one accord gave heed to those things
which Philip spake, hearing and seeing
the miracles which he did. Preaching
the word, preaching Christ, and speak-
ing the things that Philip spoke, are all
the same substantially. Great joy was
produced in the city by the miracles
that were performed by Philip. Unclean
spirits came out of many that
were possessed by them. Palsy and
lameness were cured. Philip was act-
ing under divine direction, hence no
one seems to have regarded him as a
great man. Inspired men of God never
seek their own glory, There was a
certain man named Simon, who was a
sorcerer. He gave out that he was
some great one. Receiving this hint
from him, the people from the least to
the greatest said: “This man is the
great power from God.” He had for a
long time bewitched them with sorcer-
ies. When the people believed Philip,
preaching the things concerning the
kingdom of God, and the name of Jesus
Christ, they were immersed, both men
and women. Then Simon himself also be-
 lieved and was immersed. He won-
dered at the miracles and signs that were
done.

Here we have the difference between
a man divinely endowed with power to
work miracles, and a representative of
modern wonder-workers. Simon could
neither imitate nor deny the miracles
performed by Philip. He was converted
by hearing Philip preach of the king-
dom of God and the name of Jesus
Christ. He believed what Philip prea-
thed. Philip did not tell the people
that he (Philip) was some great one.
He told them about Jesus Christ, and
the kingdom of God. He did not in-
vite attention to himself. It is said that
God is partial if he does not give the
same power to believers now to work
miracles, as he did in the apostolic age.
What personal benefit was conferred on
inspired men? None, beyond what
was enjoyed by those who heard them,
if we judge of this by the use the in-
spired men made of their power. In
Jerusalem, when the disciples sold their
possessions and goods and laid the price
at the apostles’ feet, did they appropri-
ate the money to themselves? Cer-
tainly not. They said of themselves:
“We are not sufficient for these things;
our sufficiency is of God.” Men whom
God inspires, do not try to prove that
they worked a miracle at this or that
place to prove that they have the power.
Instead of this, whenever their power
was called in question they could per-
form a miracle, and when they did so,
no one ever doubted the fact. No one
doubted the healing of the lame man at
Solomon’s porch, nor the wonders and
signs done by Philip at Samaria. No
one doubted the phenomena of Pentecost
who was present on that occasion.
Simon abandoned his magical and de-
monical practices when he beheld the
supreme power of Philip.

Concerning this man much trouble
has arisen in the minds of many. Men,
we are told, are justified by faith alone.
If this be true, then Simon was justified,
for he believed also. If more than faith
is necessary, we have it in the case of
Simon. He was immersed. Jesus had
said: “He that believeth and is bap-
tized shall be saved.” The trouble is
so great with some concerning Simon’s
salvation, that they deny his having
had faith. These quote Peter’s langu-
age to him, thus: “I perceive that
thou art yet in the gall of bitterness
and bonds of iniquity.” His sin con-
sisted in the thought that the power to
impair the Holy Spirit by imposition of
hands, could be purchased with money.
Peter directed him to repent, and pray
for pardon for this thought of his heart.
Had he not been saved, according to
Jesus’ promise, “he that believes and is
baptized shall be saved,” Peter’s lan-
guage might have been what it is so often
quoted to be, “thou art yet in the gall of
bitterness.” Whether Simon walk-
ed in godliness after this, the sacred
writers have not informed us. He de-
sired the apostles to pray for him to the
Lord, lest any of the things spoken
should come on him.
Eusebius informs us that he became a very wicked man again. That he went to Rome where he was honored as a god, a statue being erected to him on an island in the Tiber, between the bridges. That he also became the leader of a pestilential sect in existence in the time of Eusebius. Justin Martyr also speaks of him in one of his early apologies for the Christians. He says in his address to Antonine: "After the ascension of our Lord into Heaven, certain men were suborned by demons into agents, who said that they were gods. These were not only suffered to pass without persecution, but even deemed worthy of honors by you. Simon, a certain Samaritan of the village called Gilo, was one of the number who, in the reign of Claudius Caesar, performed many magic rites by the operation of demons, was considered a god in your imperial city of Rome, and was honored by you with a statue in the river Tiber, (on an island) between the two bridges, having the superscription in Latin, "Simoni Deo Sancto," which is, 'To Simon, the Holy God,' and nearly all the Samaritans, a few also of other nations, worship him, confessing him as the Supreme God. A certain Helen also, is of this class, who had before been a public prostitute in Tyre of Phenicia; and that time attached herself to Simon, and was called the first idea that proceeded from him." Ireneus also coincides with this testimony of Justin and Eusebius.

From these witnesses it appears plain that Simon afterwards became a wicked man again. In his sins that he committed, in them he died. The righteousness of his obedience to the gospel was of no avail to him. He went back to the control of his demon or spiritual guides.

Philip was one of the seven, chosen at Jerusalem, to attend to the distribution of daily food to the multitude of the disciples. Eusebius says he was one of the seven deacons. This term has come by almost universal consent to be applied to the seven chosen and ordained by the apostles. There is no divine authority for calling them deacons, unless it be found in the duties they performed.

When the apostles, who were still at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Spirit, for as yet he was fallen on none of them; only they were immersed in the name of the Lord Jesus. It was not some secret influence of the Spirit on the hearts of his hearers that converted the Samaritans, but the word of the Lord that Philip had received from the apostles, who spoke as they were moved by the Holy Spirit. How striking the contrast between this and the narratives of modern conversions. In this instance the word of God was spoken first, the people heard it, and when they believed Philip preaching the kingdom of God and the name of Jesus Christ, they were immersed, both men and women. After that they received the Holy Spirit. Now we have preaching the Holy Spirit, earnest and continued prayers for a fresh baptism of the Holy Ghost and fire, a glorious outpouring of the Holy Ghost, sinners arising or coming forward for the prayers of the church, the cries of the mourner and shouts of the converted at the same time, sinners inquiring what they shall do to be saved, and several soundly converted. The primitive Christians preached Christ and him crucified to convert men. To those who would obey, they promised forgiveness and the Holy Spirit. Now, the Holy Spirit is preached and prayed to and for, in the most confused and unintelligible manner, and Christ and faith promised. The two practices are unlike, therefore the systems of which they are exponents are not alike. One is Christianity as at the beginning; the other may be a philosophy of Christianity. The one is plain, simple, easy to understand, and powerful to save them that believe it; the other is weak, confused, hard to understand, and doubtful and uncertain in its results. This latter makes Methodists, Presbyterians, Lutherans, Baptists, United Brethren, &c., &c., according to the style of the workmen. The
OLD CHRISTIANITY AGAINST BAPTISTISM.

Or, a Review of the "Three Reasons Baptist" of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1853. By Elder Jacob Creath, of Palmyra, Mo.

"But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated."—James.

PREFACE.

The love of controversy was not the motive for writing the following pages. While on a preaching tour in the southern part of Kentucky, last autumn, the Three Reasons of J. M. Pendleton for being a Baptist, was put into my hands by a friend, with a request that I should reply to it, and it was said by him to be a superior article and unanswerable. I promised to peruse the book after my return home, and if I thought it merited a reply I would reply to it. The answer will serve to show, in some measure, the difference between the Baptists and the Christians. Peace should be anxiously sought by all christians, but always in subordination to purity, and therefore every attempt to reconcile the difference between professed christians which involves the sacrifice of truth, or the least deliberate deviation from the word of God, is spurious in its origin and dangerous in its tendency. If union with a sect of people cannot be had without compliance with names, dogmas and usages which are unscriptural, or without a surrender of that liberty in which we are all commanded to stand fast, we must, as we value our allegiance to Christ, forego the advantages of such a union, however advantageous it may be to us in other respects. We desire a union with all the people of God upon the word of God alone as prayed for by our Saviour in the seventeenth chapter of John's gospel. On no other platform can we unite with any people. Purity and simplicity of worship are violated by a mixture of human opinions. We are not at liberty to comply with them for the sake of union; because the first consideration in any act of worship is its correspondence with the word of God, which would often justify us to decline an external union with a people with whom we cease not to cultivate a friendly spirit. It is one thing to decline a union with a society absolutely, and another to join with them in practices which we deem unscriptural. We do not refuse communion with the pious part of such societies; we decline it because it is clogged with conditions which render it impracticable. I will try to be as concise as I can to do the subject justice.

Mr. Pendleton's Reasons are the old war over again about the subjects and mode of baptism between the Baptists and the sprinklers. There is nothing new in it. I have no choice left me as to the course I must pursue. Mr. Pendleton has led the way; I must follow him.

CHAPTER I.

Mr. Pendleton's first reason for being a Baptist is: "Because Baptists regard the baptism of infants as unscriptural, and insist on the baptism of believers in Christ, and of believers alone." Page 5. We shall first define the word baptist. Walker defines the word baptist, he that administers baptism. Dr. Webster says, one who administers baptism. This appellation is appropriately given to John, the forerunner of Christ. In the mouth of two or three witnesses everything is established, says Moses, our Saviour and Paul; the thing is proved that a baptizer is one that baptizes, as the Syriac version of the New Testament made in the latter part of the second century calls John the harbinger of our Saviour. But whether the baptizer is an immerser, or a sprinkler, or a pourer, depends on other testimony.

If, according to the above witnesses, only baptizers are baptists, how few baptists there are! If their testimony is to be credited, then the persons baptized are not baptists. Then it is an
abuse of the word to call a whole sect of people by the surname Baptist, as if they were all baptizers. Nearly all the evils that afflict humanity, arise from an abuse of words. It is by words that we think and speak. According to the testimony of my witnesses, there is no such thing as a sect of baptizers. Only a few persons baptize in any sect, compared with the number baptized. I have five revisions of the New Testament, viz: A. Campbell's, by George Campbell, Doddridge and McNight, the American Bible Union, the Emphatic Diaglot, by Wilson, and H. T. Anderson's, all which editions call John the Harbinger, Immerser. The Syriac calls him the baptizer. From the testimony of these learned witnesses, the proper appellation of the harbinger of our Saviour is Immerser, and for all who like him immerse persons.

All who immerse persons, are immersers. Whether it be right to immerse is another question. I freely admit that the sect to which Mr. Pendleton belongs is usually known by the appellation or surname of Baptists, in contradistinction from whom all other sects may properly be denominated paido-baptists, or the sprinklers of children. The action of immersion is one thing, and the object, import and meaning of immersion is a different thing. The Jews had divers immersions previous to the coming of the Messiah, but their object was the purification of the flesh, and not the conscience. (See Heb. vi, ix, x, Mark vii, and 1 Peter iii.). Immersion is immersion, whether it be a chair, a bed or a person. Naaman immersed himself seven times in the Jordan, but it was not Christian immersion. Persons immerse themselves for health. The Mohametans and Russians immerse themselves, but it is not Christian immersion. Indian immersion is Christian immersion. The immersion of the Baptists stands in antagonism to Rantism, and a belief in something in opposition to infants who believe nothing. The word baptist, as used by Mr. Pendleton, is a general or family word, and not specific any further than it stands in contrast with paido-baptists.

I now hold in my lap "A History of all Religious Denominations in the United States, by John Winebrenner, C. D. M. 1848," which enumerates, Baptists, Freewill Baptists, Free Communion Baptists, Old School Baptists, Six-Principle Baptists, German Baptists, Seventh Day Baptists. I have before me another work called "Gleanings of Religion," which speaks of Particular Baptists, General Baptists, Calvinistic Baptists, Trinitarian Baptists, Armenian, Arian, Unitarian and Socinian Baptists, etc. There are not less than fourteen branches of this Baptist family. To which of these fourteen branches of the Baptist sect Mr. Pendleton belongs may be gathered from page first, when he says: "Were I to state that I am a Baptist because Baptists believe the Bible to be the word of God, and cordially subscribe to the doctrine of salvation by grace, justification by faith, regeneration by the Holy Spirit, and all kindred topics," etc. From these expressions it is clear that Mr. Pendleton belongs to the Calvinistic branch of the numerous Baptist family. As all the branches of the great Baptist family regard the baptism of infants as unscriptural, and insist on the baptism of believers alone, why are they not one people? Why do they not commune together? Certainly infant baptism does not divide them. All these fourteen branches have the thing for the want of which paidoae are excluded from their communion table.

(The to be continued.)

THEATRICAL EXHIBITIONS.

(Concluded.)

But we may go farther. Theatrical entertainments are not merely unprofitable, not merely a criminal waste of time, but they tend to destroy all taste for all serious and spiritual employments. Let me appeal to those who have been in the habit of attending the theatre, whether this amusement is not unfavorable to everything like a religious frame of mind. When you return from the playhouse, after witnessing the most decent play that was ever
Theatrical Exhibitions.

exhibited, have you any taste for prayer, for reading the Scriptures, or holding communion with God in any exercise of the mind? Is there not something in the sentiments uttered in the theatre, in the scenery displayed, in the dress, attitudes and deportment of the performers, and in the licentious appearance and licentious conduct of many or the spectators which is calculated, to say the least, to expel all seriousness from the mind, to drive away all thoughts of God, of eternity, and of a judgment to come, and to extinguish all taste for spiritual enjoyments? Every one who has the least experience on the subject, knows that these things are really so. He can bear testimony that few things have a more direct tendency to give the mind a vain and frivolous cast, to make it familiar with licentious images and objects, to destroy a taste for devotion, and to banish that spirituality which is at once the duty and happiness of the christian.

And will any man, who means to stand on christian ground, venture to deny that whatever has this tendency, must be criminal? That whatever draws off the heart from that which is sober, useful and pious, and inspires it with a prevailing taste for the gay, the romantic, the extravagant, the sensual, the impure, cannot but be deeply pernicious? Alas! the theatre does not instruct a man how to live, how to suffer, how to die. It does not tend to inspire those serious, practicable sentiments which become only those who remember that they may be called to-morrow to quit this transient scene. On the contrary, its direct and only tendency is to make men forget their duty to their real happiness, and to beguile the feelings proper for one who has no continuing city here, whose builder and maker is God.

But this is not all. The theatre is now and ever has been a school of profligacy and vice. By far the greater part of the most popular plays, though they may, and doubtless often do, contain many good sentiments, yet also contain much that is profane, obscene, and calculated to pollute the imagination, to inflame the passions, and to recommend principles the most corrupt and practices the most pernicious. How common it is to find in the language of the theatre, the most unqualified profaneness, and even blasphemy! How often are mock prayers and irreverent appeals to the Majesty of Heaven exhibited on the most trivial occasions! How often is the dialogue interspersed with such unchaste expressions, or allusion, as cannot but grievously pain the ear of modesty, and these pronounced and set forth in a way calculated to give additional force to the evil! Are they such as a disciple of Christ can witness with safety, or encourage with a good conscience? If they are, then it is difficult to say what is criminal, or what may be approved.

How can we account for it then, that decent females, who would be shocked at the least approach to obscene language in their presence in private, and who, if it were uttered, would think their reputation sullied, if not ruined, if found in such company a second time, can yet go every week to the theatre, and there listen to such language, and sometimes in very gross forms, without, perhaps, a blush, and apparently without the consciousness of doing wrong?

Nor is this yet all the evils. Piety and virtue are made to appear contemptible, and vice, in the person of some favorite hero, is exhibited as attractive, honorable and triumphant. Folly and crime have palliative, and even commendatory names bestowed upon them, and the extravagance of sinful passion is represented as amiable sensibility. Pride, revenge, false honor, duelling, suicide, the indulgence of unhallowed love, and conjugal infidelity, if not openly commended, are yet so depicted as to make them appear objects of envy rather than of abhorrence. Provided a man be frank, generous and brave, he may be an abandoned libertine, an invader of conjugal purity, a defrauder of the fatherless and widow, a desipser of God; and yet on the stage may be, and is, celebrated as the possessor of an excellent heart! Is this a school in which a disciple ought to
introduce his sons and daughters? Is it a place for one who is commanded to "live soberly, righteously and Godly in this present evil world," who is warned to "have no fellowship with the unfruitful works of darkness, but rather to reprove them;" who is required to "crucify the flesh with the affections and lusts," and "whether he eat or drinks, or whatever he does, to do all to the glory of God;" who is to "shun the company of the profane," and who is to pray, "Lead us not into temptation"—can he be found in such a sink without sin, without tarnishing his profession, and offending his God? These are questions left for christians to decide. Will they take the example and lessons of their Savior, or that of the dissolute tragedian, for their guide? The former will lead them to glory; the latter to eternal ruin!

SINDEY, IOWA. A DISCIPLE.

AUTOBIOGRAPHY
OF ELDER JACOB CREATH, OF PALMYRA, MISSOURI, NO. XII.
(A. D. 1831-3.)

[Continued from page 6.]

In September 1831, I married Mrs. Susan Bedford, the widow of Sydney Bedford, of Bourbon county Kentucky, at her father's, Thomas Price, Esq., on Hickman Creek, in Fayette county, Kentucky. She had one child when I married her, Sydney Bedford, the son and heir of Sydney Bedford—his father. As the property of the widow and heir lay in Bourbon county, he, in November 1831, entered as guardian of the ward in Paris, and gave as securities for the faithful administration of the estate of his ward, Thomas Price, the ward's grandfather, Thomas Matson, of Bourbon county, and Henry Foster, of Fayette county, in a bond of ten thousand dollars. The property consisted in land, slaves and money, subject to the widow's dower right. In 1832, I lived three miles from Lexington, on the Ironworks road leading to Winchester, on a farm formerly owned by the great uncle of Mrs. Creath, Andrew Price, who was among the first victims of Asiatic Cholera in 1833, and also General Dudley and Captain Pastlewright, the inn keeper in Lexington. In 1832, the County Court of Fayette county Kentucky, appointed three commissioners to allot the widow her dower in the estate of her former husband Sydney Bedford, to wit: William Ellis Sr., William Ellis Jr., the County Surveyor and Henry Foster, who allotted her her dower, made out written report, swore to it, and recorded it, which is on record to this day. They allotted to the widow one slave worth four hundred and fifty dollars. In 1832, I followed farming, working hard all the week on the farm and preaching Saturday and Sundays, at Davids' Fork, Lexington, Clear Creek, Woodford county, South Elk horn, Providence, Nicholasville, Cane Run, and other places in adjacent counties. I remained on the same farm in 1833, and pursued the same course until the autumn of that year when I moved to a farm belonging to Milton McCan, the son and heir of Joseph McCan, eight miles from Lexington, on the Winchester road, where I remained until November 1839, when I left Kentucky for Missouri. While living on the farm near Lexington in 1832, on a very warm day in June, about 11 o'clock A. M., a Methodist clergyman of Lexington rode up to the fence, just as I finished my furrow, and says to me, what do you plough and preach too! I looked up at him, as my face was covered with perspiration, and replied to him. If you clergymen, would plough and labor more than you do, you would not be so proud and quarrelsome as you are. Another time I met this same clergyman in Lexington, when I had just returned from immersing a number of persons in North Elk horn, near Semon's Mill, in August, he asked me, what makes you perspire so freely? I replied I have been immersing a number of persons. He replied I would not give anything for your waterworks. I said I would not give my waterworks for your fireworks. This was bro. Spence Cooper. I immersed a great many persons in these two years of 1832-33. In one case we cut very thick ice and immersed when the snow was deep on
men there, and they were in the highest state of excitement. One said to another, this is what is meant in the Revelation of John where it says the stars shall fall like the unim:ibly figs from a fig tree shaken by a violent wind. The day of judgment has come, and we are not ready for it. I could not tell what my thoughts were riding three miles in the night by myself, and witnessing what I never saw nor dreamed of before. When these meteors fell upon me, they appeared to melt or dissolve like soft or wet snow flakes. If they had remained I should have been completely covered with them. I would not have failed seeing them for a trifle, although I was greatlj excited and alarmed, not having expected to see them, nor having any knowledge of them, nor having a being to converse with about them, on the solitary road before day. I was left to my own reflections, and to place them among the unaccountable things, of which I know nothing. They were as thick as a snow storm.

---

THE KINGDOM OF CHRIST.

BY D. R. DUNGAN.

(Continued from page 25.)

Benjamin Wilson, one of the soul sleeping family, has tried to rid his doctrine of the difficulties of this passage by the following rendition: "Who delivered us from darkness, and changed us for the kingdom of the Son of His love; thereby making it indefinite with reference to the time of its establishment." But what authority he had for rendering eis for, instead of into, which is its primary meaning, can not be learned from the passage itself. But the reason why he did so, was to keep Paul from ruining his theory. I venture the assertion that no man but a modern adventist can see any sense in the rendition that Mr. Wilson has given to this passage.

The change of sides, relation or position, transition or translation, was from under the power of darkness; and if out of the power or reign of darkness, into what were they ushered by the
translation? Paul says: "into the kingdom of God's dear Son." Not only had the brethren at Colosse been delivered from the power of darkness, and their sins remitted in the name of Jesus the king, but were translated into the kingdom of God's dear Son. Now, as it is impossible to be translated into that which has no existence, and they were translated into the kingdom of God's dear Son, therefore, Christ's kingdom was then in existence—had been established.

"We exhorted, and comforted, and charged every one of you, as a father doth his children, that ye walk worthy of God, who hath called you unto His kingdom and glory." 1. Thess. 2: 11, 12. The Thessalonians, like the Colossians, had been called out of the darkness into the marvellous light of the kingdom of God, from under the reign of darkness into the kingdom of Christ, and as being connected with the family of heaven, were exhorted to walk worthy of God, who had thus called them unto his kingdom and glory.

Paul, in writing to the Hebrew brethren, presenting the claims of the plan of salvation by the Lord Jesus Christ, showing its superiority to the law of Moses, by the superiority of its author to Moses, and the Prophets, and even the angels, through whom God had spoken to the fathers, in the eighth verse of the first chapter says: "But unto the Son He saith, Thy throne, 0, God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Showing conclusively that the law of Moses had come to a conclusion; that it had given place to a better law; that it had performed its office, and that the better covenant was established on better promises: the sceptre of righteousness was the sceptre of Messiah's kingdom. But if Christ then had no kingdom, he had no righteous sceptre in his kingdom, and, therefore, Paul spoke falsely! At any rate, modern adventism is here arrayed against the inspired Paul. So we think.

"Wherefore, we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Heb. 12: 28. From which we learn that Christians then not only received a kingdom, but received one that could not be moved. Though heaven and earth might be shaken, and removed from their places, this kingdom can not be moved. The kingdom of Christ is unshaken; it shall never pass away." And these Hebrew brethren had a place therein, and thus the kingdom of heaven had come unto them and they had received it. If it had not been established, no one could have received it, for we cannot receive that which has no existence.

John the aged apostle, addresses the seven churches of Asia and says: "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ was in the isle called Patmos, for the word of God and the testimony of Jesus Christ." Rev. i, 9. And thus declared that he was in the kingdom of Jesus Christ, and proved to a demonstration that Christ's kingdom had then a positive existence, not merely in prospect, but in reality; and into it John and the brethren in Asia had been translated, and in it were companions in tribulation.

Thus we have John the Baptist, the Master Himself, the twelve and the seventy disciples, before the crucifixion, all preaching the approach of the coming kingdom. The Savior even delivering the keys of this kingdom into the hands of the apostle Peter, telling him that whatsoever he should bind on earth should be bound in heaven. But since the crucifixion of the Savior, none of the apostles ever talked of the near approach of the reign of heaven; only once they asked the Lord if He could at that time restore the kingdom of Israel. But on the first Pentecost after the ascension of the Lord, the apostle Peter gave clear intimations of the coronation, glory and kingdom of the master; that He was made both Lord and Christ."

This change of the preaching of the apostles is owing to the coming of the kingdom. On the other side of the crucifixion of the Savior they spoke of the kingdom as approaching and near at hand; on this side, they speak of it as
having come, and people having been translated into it, having received it, being companions in it as well as in the suffering and tribulation that was common to the disciples at that time.

Another way of telling when the kingdom of Christ was set up, is to learn from the word of God, when He became King, when He was crowned with kingly authority. This may be known by the going forth of the law of his kingdom and the remission of sins in His name. But for the present, we propose to notice some of the evidences of his being crowned, anointed and sitting down on his throne. We invite attention first to Isaiah 9:6,7: "For unto us a child is born unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, counsel, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Let us read also 2 Samuel 7:12,13: "And when upon whose shoulder should be the government, and whose kingdom should be established, and whose kingdom should never end; and this promise He had fulfilled when Paul addressed the people in Antioch and in Pisidia on this subject. Then what miserable blindness must have happened unto those who teach that Christ's kingdom is not yet set up? The scepter should not pass from Judah till the Shiloh come, but He has come, and unto Him were given the sure mercies of His father David. He is David's Lord, and David's King, and sits on David's throne; and is Priest after the order of Melchizedek, of which we will speak more particularly in our next.

ACKNOWLEDGMENT.

DEAR SIR: Allow me, through the medium of your excellent Weekly, to express my thanks to the sisters, brethren and friends of Harrison county, and especially those of the Beth-
any and Salem congregations, for their active co-operation and generous sympathy with us in our humble labors with them as an evangelist.

While they have rejoiced in the conversion of their sons and daughters, and neighbors and neighbors' children, to the good and right way, we have been made to rejoice upon every remembrance of them for their personal interest and kindness at their houses, and their liberal contribution for the maintenance of my family.

The ladies of Bethany will please accept my thanks for their elegant and useful present of the latest edition of Webster's Unabridged Illustrated Dictionary, through the kindness of sisters Blackburn and Devers.

We have arranged with the congregation at Bethany for one fourth of our time for the ensuing year, and tender our thanks to the brethren of the church and the citizens of the town, for their liberal subscriptions.

With sincere desire for the personal welfare of yourself and family, and the success of your Weekly Journal, I remain your brother,

D. M. TURNERY.

DOES THE SOUL SLEEP?

The answer to this question is fraught with interest, to every man, who has the well being of his whole race at heart. Before we attempt to answer the question, let us look at some things that are intimately connected with the subject. And first, What is meant by the word soul? Those who are out and out materialists, use the word in such a way as to make it stand for that part of man which after death is unseen; or, in other words, all of man except his body. Then they tell us, that when the body dies, the soul dies also; and both are unconscious till the resurrection. The "soul sleeper's" philosophy of man, makes him a mere animal; and such he continues to be, till changed by the gospel; the exceeding great and precious promises of which, make him a partaker of divine nature. Now he is a proper subject of salvation; but till now he is not. This, I am sure, is the philosophy of John Thomas, M. D., a writer of considerable ability. Out of this philosophy, grows legitimately the doctrine of infant damnation! There is no room for infant salvation in the theory of the consistent soul sleeper. The reason for this conclusion is plain; for the infant being a mere animal—of a little higher grade than other animals—dies as other animals die, and not having been made a partaker of the divine nature, by the gospel, it remains as other animals, and is not a fit subject of salvation. It is not my intention to misrepresent in any way those who have fallen into what I conceive to be a great error. I have read Dr. Thomas some, and cheerfully give him credit for many good sayings; but I insist that from his philosophy of man, infant damnation is a legitimate result.

Does the soul stand for all of the man except his body? Let the bible decide this question. "The word of God is quick and powerful, and sharper than any two edged sword, piercing even to dividing asunder of soul and spirit &c." Heb. iv xii. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless &c." Thess. v, 23. From these scriptures it is evident that man has a spirit as well as a soul; and both of these are contradistinguished from the body. Hence, we conclude that man is made up of soul, body and spirit. So far all is clear and definite. Now, we shall stand aloof from all metaphysical distinctions, while answering the question, does the soul sleep between death and the resurrection? It will be necessary to remember that modern soul sleeping means this, that the whole man is unconscious in death; or, in other words, that soul or spirit cannot exist in a state of consciousness independent of the body.

Our first inquiry then is this: Does the spirit exist in a state of consciousness independent of the body? In answering this question, we shall let the bible speak. After the Savior's resurrection, he appears to his disciples and says: "Peace be unto you." They are terrified, supposing that a spirit is before them; but, he calms their fears by saying, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit has not flesh and bones, as you see me have." Luke, xxiv, xxxix. It is worthy of note, that the Savior does not say, there is no spirit independent of body; but he does say, "a spirit has not flesh and bones," and in this very
DOES THE SOUL SLEEP.

ying acknowledges the existence of spirit separate and apart from flesh and bones; and hence, without a body. But, it may be said that the spirit can exist without a body, but that it is unconscious during such existence. I answer, that what the disciples supposed to be a spirit was conscious, and manifested it by saying, “Peace be unto you.” Again, Paul was caught up to the third heaven. Whether in the body or out of the body he could not tell. Here again, we have a proof of the conscious existence of spirit while out of the body, for Paul heard words. Now, men do not hear while they are unconscious; and if they could hear, they could not remember either what they saw or heard. But Paul did remember what he saw and heard. 2 Cor. xii. And as his language implies that he might have been out of the body, while seeing and hearing; therefore, I conclude that the spirit exists, in a state of consciousness, while out of the body. If the question is not answered satisfactorily, and in the affirmative, I confess that I know not what it takes to constitute such an answer.

The next question in order is this: Is the whole man unconscious between death and the resurrection? Paul shall again throw light upon this question. “Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord.” 2nd Cor. v, 6, 8. This scripture suggests some fine thoughts. Paul is enduring much affliction while in the body. He affirms that while in the body, he is absent from the Lord; but he has a strong desire to be absent from the body, and present with the Lord. Now, if that part of Paul, which he desired to be present with the Lord, would be just as unconscious as his body in the tomb, I can see no propriety in him expressing such a willingness to be with the Lord. For it would be far better to be at home in the body and conscious of the good he was accomplishing, than to be altogether unconscious of anything for eighteen centuries. But if the spirit of Paul would be in the presence of Jesus, and enjoying his smiles, while awaiting a reunion with the body, prior to an entrance into the everlasting life, I can see a beauty, and a significance in Paul’s wish. Again Paul says, “I am in a strait between two, having a desire to depart, and be with Christ; which is far bet-
will enter upon his final reward. The inheritance incorruptible, undefiled and unfading, shall be given him by Him whose reward is with him when he comes.

This view of the matter which I believe is most defensible, is to me a grand one. The inner man simply rests from his labors, and rest is not at all synonymous with unconsciousness, while the outer man, moulders in the grave; and at last God will clothe the inner man with an immortal body, the man being now complete enters on a new life and engages in the activities peculiar to the New Jerusalem. Thus will every spirit that is pure, whether it be that of the infant or the adult, be clothed with a body immortal and saved in the everlasting kingdom. While expressing my belief I would not be dogmatic, but with the Psalmist would say, “I will praise thee, for I am fearfully and wonderfully made, marvellous are thy works, and that my soul knoweth right well.” If then we would attain to the resurrection of the dead, let us remember that the spirit of Christ must dwell in us here, for it is by that spirit that our mortal bodies must be made alive in the last day.

R. PATTERSON.

THE WEEKLY PIONEER.

Shall the Weekly Pioneer be sustained, is a question of deep interest to our brethren in Missouri, and not without interest to our brethren elsewhere, as all are, or should be, concerned in the diffusion of religious knowledge. The Pioneer is the only paper we have in the State, and it is one of which we may justly feel proud. Our highly competent and dearly beloved editor has spent six years of constant devotion and untiring energy in the propagation of the gospel through the columns of the Pioneer. He has published the paper with no lucrative consideration, but on the contrary has made large sacrifices to keep the paper going, by which his finances have been sadly depressed. Brother Wright has now changed the paper from a monthly to a weekly, at the earnest solicitation of some of our good brethren, and for the good of the cause. I am traveling through the State for the Pioneer, and as far as I have had an expression from the brethren the change is highly approved and appreciated, and the brethren are proud to have such a paper in Missouri, where there is such a

field for the spread of the gospel. Its pamphlet form gives it favor with the brethren. They say it is cheap at $2.50 a year. It comes four times to where it came once as a monthly, and contains twice the matter, and yet only fifty cents has been added to the price.

Now, brethren, shall we sustain the Weekly, or shall we, by our negligence and disregard for the spread of the truth, let it go back to a Monthly? If our brethren will send brother Wright, as freewill offerings, to aid him in his laudable and noble efforts to send forth the Pioneer weekly to the hungry souls for gospel truth, let it be fifty cents or fifty dollars, as per ability, they may have the great satisfaction of being partners in this noble work, and the “Pioneer Weekly” will be sustained. Let all our preachers, elders, deacons, and all our good brethren and sisters feel themselves directly interested in the Pioneer; let them send their names, subscription money and donations to the office, and they will receive their reward, if not in this world, in the “world to come.” Let not our brethren be ashamed to send brother Wright what they feel able to contribute, because of its smallness, for I can assure them though it be but fifty cents, it will be gratefully received and properly appropriated. We have brethren who we hope will contribute liberally to the Pioneer, while on the other hand there are those who cling so covetously and tenaciously to money that they will not give one cent, though they may be ever so able; and yet others who are not really able to give anything, and to this class we would be glad to send the Pioneer gratis.

J. F. DAVIS.

FARMER'S CITY, Mo.

THE PAMPHLET FORM.

ST. LOUIS, Mo., Jan. 27, 1867.

Bro. Wright: I am opposed to a change of the Pioneer from the pamphlet to the newspaper form, but to no change of advantage, provided, however, the pamphlet form be not lost. We should not labor for ourselves and the present generation only, but for those yet to be born. Surely we, as a people, are not willing that gospel truth should die with us. We profess to have more gospel truth and light than any other religious denomination, and our great object should be that the people yet to be born may be benefitted by our having lived. And how can this be, if
our labor for truth and light should die with us? I feel anxious that even brother Wright should be remembered as the friend and advocate of truth in his day and generation. And I hope future generations will learn the truth as taught in the Pioneer by brother Wright and his brethren. I am not willing, when brother Wright dies, for his labor to be lost, but earnestly desire that he may continue to work on earth for the cause of truth even after he shall have gone to heaven. We should not think that our work is all done when we leave this life—not all. Did Tom Paine's work of infidelity die when he left for the world of darkness and misery? By no means. He is still ruining the souls of many. By what means? By his book of infidelity. How fortunate for mankind if his writing had been left in newspaper form. But if the Pioneer should go into the newspaper family, who can tell which will die first, brother Wright or the Pioneer? What a sad thought, that the labor and truth in the Pioneer should cease to live in the end of the present generation. But if retained in the pamphlet form, it can easily be born into the family of books, and then struggle with time for the victory.

It is with deep regret I look upon many of our publications, containing so much truth, which will soon be lost forever. Instance, the Millennial Harbinger, the work of our great and good brother, for some thirty-three years, although given in pamphlet form, yet how few, if any, have all the volumes. I doubt if outside of Bethany those thirty-three volumes can be found complete in any family. And what will be the consequence? Why, the loss to future generations of brother Campbell's labors for over thirty years. But some may think the work can be republished, but I doubt whether the people will ever live who will be both willing and able to undertake such a work. How different and how fortunate, it would have been had every subscriber had his volumes bound as they were published, what a number of books and great amount of truth could be handed down to posterity. But should it ever be republished, I hope it will not suffer loss as did the Christian Baptist in the hands of brother Burnett. I wish our periodicals that may go to posterity, to do so as they came from the press, without the loss of one article. Brother Wright, if possible have every volume of the Pioneer bound, that it may live and work when you are gone. I cannot think that the Pioneer in newspaper form would survive you more than twenty-four hours. How distressing it would be to you on the bed of death, to think that the work of your life, for suffering humanity, should follow you so quickly into the grave, and cease to bless and comfort those that remain on earth. May such a thought never trouble you at the gate of death. But may the Lord bless and prosper your work while you are here, and more abundantly after you are gone, is my prayer, and may you die at home.

W. D. JOURDAN.

P. S.—I have just received No. 1, of sixteen pages in pamphlet form, the monthly and the contemplated weekly combined, and can heartily say nothing else could suit my view better. W. D. J.

REMARKS.—The magazine or pamphlet form will, we think, soon become the choice of our brethren. It is sad to think of the many excellent articles that have appeared in our papers from the pens of able and devoted brethren within the last few years, as measurably lost forever. But few files complete of the newspaper form can be found, and they are so inconvenient they are but seldom referred to. Bro. Manire, of Carrolton, Mississippi, says, "I have often tried to file a sheet for preservation but failed in every instance. I never took a pamphlet without preserving it, and those that I have kept constitute an invaluable library." Some have asked us if it would not pay us better to publish the Pioneer in the newspaper form. To all such, we have invariably replied, that the bear thought that when our paper stopped, all our labors would be like a candle blown out, as was sufficient to deter us from such a change, be the pay what it may. We did intimate in the December number, that such a change might be made, but it was hasty, second thoughts or reflections corrected it. We shall continue the pamphlet form as long as we publish the Pioneer, but whether Weekly or Monthly depends upon the will and action of the brethren.

D. T. W.

DOUBLE NUMBERS.—We have put Nos. 2 and 3 under the same cover in a small part of this issue. We do this to save cover, paper and presswork. We save both paper and labor by this arrangement. The cover will contain the contents only of the last number, in such cases.
THE CHRISTIAN CHURCH IN CHICAGO.

The brethren of this city, we learn, have purchased the Central Presbyterian Church, a large and handsome house, and called bro. B. H. Smith, formerly of St. Louis, now President of Christian University, to labor for them. Bro. Smith has accepted the call, and we congratulate our brethren of Chicago in the choice they have made. Our cause in Chicago has never made much progress, owing chiefly to the want of a place of worship demanded by such a city. But with their present commodious and eligible place of worship, and with the known zeal and ability of Bro. Smith, we expect good report from Chicago. We are pleased to learn that Bro. Smith's health has much improved. We much regret the loss of his labors for the time, in Missouri, but our loss, we trust, will tend to the furtherance of the cause in Chicago. He will enter his new field of labor about the first of next month.

D. T. W.

FELLOWSHIP.—In our last we made mention of two small remittances for the poor saints in the South, which had been made through our hands to Bro. D. Lipscomb, of the Gospel Advocate, and that we had not heard whether they had been received. We scarcely finished printing that number when the first number of the Advocate for 1867, came to hand. In it we find the following, under the head of "fellowship." We are glad the amount has been received, and only regret that it was not much larger. Cannot more be done in this locality?

"We have received from Bro. D. T. Wright, Editor of the Christian Pioneer, Chillicothe Mo., $43.00, a contribution of the church at Chillicothe, and twenty dollars, a contribution of Bro. Silas T. Haley, of Sullivan county Mo., for the destitute brethren South.

D. L."

The Advocate also contains an acknowledgement of a remittance from Bro. G. W. Longan, of Dresden, Mo., of sixty dollars and thirty cents, under date of Dec. 4th, 1866; and also one dollar from Dr. Shelburne, of Winsor, Henry county Mo.

The church at Bethany, Mo., and a few citizens of that locality, have recently sent one hundred and fifty dollars to these poor saints.

OUR ADVERTISING DEPARTMENT.—This was arranged for the Monthly and not for the Weekly Pioneer; still if we had sufficient patronage in this line we would continue it in the Weekly issues, but until we get that, we shall give it a place in the Pioneer only once a month. This is all anyone expected when the advertisements were first inserted.

THE GOSPEL ADVOCATE.—This excellent Weekly Journal, by T. Fanning and D. Lipscomb, Nashville, Tenn., has enlarged to double columned octavo pages, and P. S. Fall of Nashville has also become one of its editors. We take pleasure in commending this Weekly Magazine to the patronage of our brethren. Send for the Advocate. Price $3.00 per annum.

TO OUR SECULAR EXCHANGES.—It is customary, we believe, with all our country newspapers to give an editorial notice of each issue of the light and secular literature of the East, in the form of Magazines, such as Peterson's Godey's and others. The Christian Pioneer will exchange with all such pa-
OBITUARIES.

Died, in Randolph county Missouri, on the 25th of January, 1867, sister Milly Guy, wife of bro. James Guy, of Huntsville, aged 22 years. Sister Guy was born on Sunday, married on Sunday, and was buried on Sunday.

Though young and hopeful of life, death was of no terror to her, for many years ago she bowed to the authority of Jesus, and adorned her profession by the graces of the christian. She died an heir of God, and joint heir with Jesus to the deathless honors of heaven. Let us labor to join her beyond the river where parting is unknown.

J. A. BERRY.

Died, at her residence, at Sulphur Well, Jessamine county Kentucky, on the 11th of January, 1867, after a brief illness, Mrs. Jane Land, wife of the late Thomas Land, Esq., aged 72 years. Hardly had the fountains of sorrow opened in grief for the death of an esteemed friend, ere the irreparable loss of another awakened anew the painful wounds of affliction. They have both gone to bear each other company, to the bright home of the blessed. Aunt Jenny, as she was familiarly called by every one, was a native of East Tennessee, and came to this State when only three years of age. Few matrons of any community have passed through a more useful and peaceful life. For nearly thirty-six years Mrs. Land has been a faithful and consistent member of the Christian Church, and in all the relations of life has been noted for the kindness of her heart. She was ever devoted and affectionate, and her last moments were reserved for repose on that faith, which had been her guiding star through all the vicissitudes and trials of years. We shall miss her—yes we shall miss the kind and warm hearted old lady. She too, has left us for the Spirit land, where sickness and suffering are unknown, and where the pure in heart shall enjoy the centre of all light—the judgment seat of Christ.

S. M. D.

Died, at his residence in Jessamine county Kentucky, January 3d, Jordan Scott, aged 64 years. Strict integrity and high moral worth formed the prominent features of his character in early life. In 1855 he joined the Christian Church, of which he was no idle member, but continued to the end of his earthly career, a consistent and faithful servant of Christ.

S. M. D.

Died, at his residence in Trenton, Mo., on Tuesday the 22d of January 1867, of typhoid pneumonia, after a little over one week's confinement, and with apparently but little suffering, Enoch Jones, aged 33 years, 3 months, and 28 days.

The deceased was one of the most estimable and useful citizens of Trenton, both as a citizen and a member of the Christian Church. His loss will be sadly felt in that community. We have known him long and loved him much. He has left a wife and four children, together with other friends to mourn his death. We truly sympathize with sister Jones and her little children in this most painful separation. May God in his mercy remember them, and give them consolation and friends in this cold and sinful world.

D. T. W.

OBITUARIES.

A Call from Mississippi: Bro. Alex. Ellett of Starkville, Mississippi, under date of Dec. 7, '66 in the Review of Jan. 15 '67, calls the attention of the brethren to the State of Miss. and asks for laborers to preach the gospel there. He says that as far as known to him, there are but five Christian preachers in the State, viz. Bro. Ury near Aberdeen, Bro. Manire near Carrollton, Bro. Smith in Jackson, Bro Kirk Baxter near Woodville, and himself in Starkville.

A New Proposition. Under this head Bro. Franklin gives a letter from Bro. Joseph Wolf of Sullivan, Indiana, in which he calls upon the Review, the Harbinger, and the Quarterly, as the three papers the brotherhood need, to put their price, after this year, at one dollar each, or he will neither take them nor ask others to do so. Bro. Wolf ought to publish a paper for one year at least, and he would see the matter differently.

The actual cost of the article of blank paper used in the publication of the Pioneer, for each subscriber, amounts up largely towards the dollar. Then there are office rents; fuel, the hire of hands, etc. etc., which at present primarily, have been wasted through a more useful and peaceful life. For nearly thirty-six years Mrs. Land has been a faithful and consistent member of the Christian Church, and in all the relations of life has been noted for the kindness of her heart. She was ever devoted and affectionate, and her last moments were reserved for repose on that faith, which had been her guiding star through all the vicissitudes and trials of years. We shall miss her—yes we shall miss the kind and warm hearted old lady. She too, has left us for the Spirit land, where sickness and suffering are unknown, and where the pure in heart shall enjoy the centre of all light—the judgment seat of Christ. S. M. D.

Though young and hopeful of life, death was of no terror to her, for many years ago she bowed to the authority of Jesus, and adorned her profession by the graces of the christian. She died an heir of God, and joint heir with Jesus to the deathless honors of heaven. Let us labor to join her beyond the river where parting is unknown. J. A. BERRY.

Died, at her residence, at Sulphur Well, Jessamine county Kentucky, on the 11th of January, 1867, after a brief illness, Mrs. Jane Land, wife of the late Thomas Land, Esq., aged 72 years. Hardly had the fountains of sorrow opened in grief for the death of an esteemed friend, ere the irreparable loss of another awakened anew the painful wounds of affliction. They have both gone to bear each other company, to the bright home of the blessed. Aunt Jenny, as she was familiarly called by every one, was a native of East Tennessee, and came to this State when only three years of age. Few matrons of any community have passed through a more useful and peaceful life. For nearly thirty-six years Mrs. Land has been a faithful and consistent member of the Christian Church, and in all the relations of life has been noted for the kindness of her heart. She was ever devoted and affectionate, and her last moments were reserved for repose on that faith, which had been her guiding star through all the vicissitudes and trials of years. We shall miss her—yes we shall miss the kind and warm hearted old lady. She too, has left us for the Spirit land, where sickness and suffering are unknown, and where the pure in heart shall enjoy the centre of all light—the judgment seat of Christ. S. M. D.

Died, at his residence in Jessamine county Kentucky, January 3d, Jordan Scott, aged 64 years. Strict integrity and high moral worth formed the prominent features of his character in early life. In 1855 he joined the Christian Church, of which he was no idle member, but continued to the end of his earthly career, a consistent and faithful servant of Christ.

S. M. D.

Died, at his residence in Trenton, Mo., on Tuesday the 22d of January 1867, of typhoid pneumonia, after a little over one week's confinement, and with apparently but little suffering, Enoch Jones, aged 33 years, 3 months, and 28 days.

The deceased was one of the most estimable and useful citizens of Trenton, both as a citizen and a member of the Christian Church. His loss will be sadly felt in that community. We have known him long and loved him much. He has left a wife and four children, together with other friends to mourn his death. We truly sympathize with sister Jones and her little children in this most painful separation. May God in his mercy remember them, and give them consolation and friends in this cold and sinful world.

D. T. W.
OLD CHRISTIANITY AGAINST BAPTISMT.

Or, a Review of the "Three Reason Baptists" of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1863. By Elder Jacob Creath, of Palmyra, Mo.

"Put the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated."—JAMES.

[Continued from page 37.]

CHAPTER II.

As Mr. Pendleton, like most Baptists, is fond to have it believed that they descended from John the Immerser, in a regular line, and as he builds on John's baptism and confounds John's immersion with the immersion of Christ, and as the Baptists have made great capital of this supposed descent from the old immerser, as the Catholics have by their supposed succession from St. Peter, the old Galileean fisherman, we shall look into these pretentions to succession from the Harbinger of our Saviour, by our Baptist brethren. On page 7 he says: "The Baptists certainly copy the example of the first Baptist." He refers to the third chapter of Matthew, Mark, the first chapter of John, Luke third chapter, and Acts nineteen for proof. On page 111 he says: "I am aware that paides does argue that John's was not Christian baptism, that he did not live under the gospel dispensation," etc.; "dissenting, as I certainly do, from these views, I waive a consideration of them as foreign from my present purpose."

5. Let us see in what respects the modern Baptists copy the example of the old Immerser. Let us first compare the preaching of the old Reformer with that of the modern Baptists. The burden of his preaching to the Jews, his countrymen, who had the oracles of God, and who professed to believe in the God of Abraham, was repentance, and the reason assigned by him why they should repent was because the kingdom of heaven was at hand. Matt. iii., 1 to 13; Luke iii., 1 to 19. He acquired an extraordinary reputation from the austerity of his life, the subject of his sermons, the fervency of his exhortations, and the freedom, impartiality and boldness with which he reproved his hearers. His fame was augmented by the various rumors current in the country at that time, which had transpired thirty years before. The vision of his father, the coming of the eastern philosophers to Jerusalem, the prophecies of Simon, the discourses of Anna, the perplexity of Jerusalem, and Herod's cruelty, had all raised high expectations of him, and he might have passed himself for the Messiah, for a time at least.

6. He strenuously recommended the great duties of justice, charity, moderation and contentment, as he found those who applied to him had failed in them. He suited his instructions to the character of his hearers. In those days came John the Immerser, crying or proclaiming in the wilderness of Judaea. This was a wilderness properly so called, a wild, barren, desolate place, as that was also where our Lord was tempted. But generally, in the New Testament, a wilderness means a common or less cultivated place, in opposition to pasture or arable land.
So.

THE KINGDOM OF CHRIST.

7. We may first inquire, what is repentance? The popular definition of the word is sorrow for the past. sorrow for our sins, regret for having done something we ought not to have done. This is only a small part of repentance, and a very small part of it. If no more is meant by repentance than sorrow for the past, then when we have felt this sorrow we have done all that is required of us. The apostles required more than sorrow for the past. Repentance is more than a simple change of mind, although this is a part of repentance and included in it, yet it is not the whole of repentance. In the Bishops' Bible, which was made by Archbishop Parker and the English Bishops, and was used by the Protestants down to the year 1607, the word amend is used instead of repentance, which I believe to be a better word than either repent or reform. They translated the following passages thus: "Bring forth fruits worthy amendment of life." Matt. iii. 8. "Amend your lives, and be baptized every one of you, in the name of Jesus Christ, in order to the remission of sins." Acts ii, 38. "I baptize you in water unto amendment of life." So much for the Bishops' Bible. In the common versions of the Bible, in Jeremiah vii, 3 to 7, we have these words: "Thus says the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. For ye have thoroughly amended your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; then I will cause you to dwell in this place." This is Jeremiah's definition of repentance. Thus the Greek words metanoē and metanoeō were rendered until the year 1611, when the common version was made from the Bishops' Bible, which was revised in 1568. The common version is a copy of the Bishops' Bible.

8. The common version was made by Calvinists. The fierce controversy between the Calvinists and Armenians about grace and works, produced the change from amendment to repentance. An amendment of our lives and acts is a double and permanent change for the better, always productive of good consequences. Judas and Francis Spira repented, but they were both very bad men. Repentance is the first sorrow we feel for our sins. It is genuine. Amendment is applicable to our whole religious life afterwards. Whenever repentance is inculcated as a duty, or enjoined as a doctrine of Christianity, there is a different word employed from the one used in Judas' case. The Greek word rendered repentance is metaτoia, and the verb is metaλoηαι. The words used by the apostles, when they connect remission of sins and eternal life with repentance, is metaτoia, meta, and metaλoηαι, the verb. It is compounded of meta after, and noia, madness; signifying that the whole life of a sinner before repentance is a life of madness and folly.

(To be continued.)

THE KINGDOM OF CHRIST.

BY D. R. DUNGAN.

NUMBER III.

The promises that God made to the fathers, are fulfilled in raising Christ from the dead to sit on the throne of David. This is so abundantly sustained by the quotations already given, that further proof seems unnecessary. But as there is safety in the multitude of counsel, we may, with profit, give some further assurance by the word of the Lord.

21 Psalm: "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. . . Y e have set my king upon my holy hill of Zion," or upon Zion, the hill of my holiness, in the marginal reading.

After such an expression of determination on the part of the Lord, to overcome all opposing powers, by setting his king upon Zion, the hill of his holiness, we ask, of whom was the prophet speaking? Of himself, or someone else? For if we can discover when this was fulfilled, we will have found the establishment of the kingdom of
The patriarch Jacob had said, long years before David's time, the sceptre should not pass from Judah till Shiloah come. David is in Judah's tribe, in the line of her kings, and holds the sceptre, and God promises that he will establish his throne forever; that there shall never be a time when there shall not be "a son of David according to the flesh upon his throne." But we know that since the dispersion of the Jews from Jerusalem, they have had no king upon the throne of David, if Christ is not king. But hear Peter. Speaking of David, he says: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of his fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne,"—Acts ii, 30. Peter was proving the resurrection of Christ, in doing which he shows that God had promised to David that he would establish his throne forever, and in fulfillment of that promise had raised Christ from the dead, and concludes his argument by saying that God had made that same Jesus whom they had crucified, both Lord and Christ, or, both Lord and anointed. And in this sense Christ became both Lord and anointed, and seated on the right hand of his Father, his foes now becoming his footstool.

Men became prophets, priests and kings by being anointed, and the Saviour was superlatively the anointed, as these offices culminated in him. Thus all the titles of honor are given to him, that in all things he might have the preeminence. Peter acknowledged him to be Christ before his crucifixion; how then is it that he became Christ, or anointed, after his death, if he was that before? For Peter said to the Saviour, "Thou art Christ, the son of the living God," (Matt. xvi, 16.) and after Christ's death contended that God had raised him (Christ) from the dead, and made him both Lord and Christ. Possibly he was Christed or anointed twice, first as a prophet, and second as a priest and king. This may be objected to, but it is nevertheless the fact. David, as the predecessor of Christ, was anointed twice, and the Saviour was anointed...
twice, first, at his baptism, as a prophet, and second, after his ascension into heaven, as Christ and king.

The account of his first anointment is found in the fourth chapter of Luke, from the sixteenth to the nineteenth verse: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book he found the place where it is written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The Master does not leave them in doubt with regard to the right application of this scripture, but says it is fulfilled. He was, then, anointed to preach the gospel to the poor, deliverance to the captives, and the acceptable year of the Lord; to heal the broken-hearted, and set at liberty them that are bruised. For the work that was before him, he was anointed, to teach and expound the prophecies concerning himself; by foretelling future events, inform the people of the awful consequences of unbelief, to give his perfect law to his chosen disciples, prove himself the resurrection and the life, by his many miracles, and finally, by entering the tomb and bursting its bars asunder, to set at liberty the bruised captives. This work he accomplished. Peter says: "That word I say ye know, which was published throughout all Judea, and began from Galil-e, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him."

It is a common doctrine that Christ was priest on the earth, as we have before intimated—that he was initiated into the Aaronic priesthood at his baptism; Judaizing teachers are plenty, who make the gospel but a continuation of the law of Moses, instead of Christ the end of the law for righteousness, that, in some way, they may find the shadow of authority for infant membership. This is the motive for propagating the doctrine. No one, we are sure, ever saw one particle of evidence in the word of the Lord that the Savior was ever a priest after the order of Levi or Aaron, but it is proved to the minds of unsophisticated hearers, by the repeated assertions of their priests, and we must therefore be excused from the kingdom question for a short time, while we subject this priesthood to a sifting.

(To be continued.)

THE UNJUST STEWARD.

Bro. Wright: My article giving my views upon the meaning of the parable of The Unjust Steward, and your strictures thereon, appear in the December number of the Pioneer.

You say, my views are new to you. Probably they are. But I yet fail to see from your argument in answer, why it was that our Divine Teacher should take the case of the unfaithful steward, who by chicanery, and a dishonest management of his master's goods, had procured himself friends, in order to teach Christians, that if they, too, desired to make friends in heaven, they must not be unfaithful as was this dishonest man, but faithful in the management of their carnal things.

I fail to perceive how such a logical deduction as this can be drawn from such a premise. It is what logicians call a non sequitur.

Let us test your argument. I inform you that a man is very avaricious and that as a consequence he is becoming wealthy. Therefore you should not be avaricious if you want to go to heaven. Or, as in the case under consideration, if faithlessness in one case was used to procure a home, why should faithfulness in a parallel case, be thought necessary in order to procure a home in the other? Is not such reasoning not illogical?

I now come to the lesson under immediate investigation. In the transla-
tion of Luke, by Doddridge, Campbell and Macknight, upon this subject, our Savior uses this language: "The master commended the prudence of the unjust steward; for the children of this world are more prudent in conducting their affairs than the children of light. Therefore, I say unto you, with the deceitful riches, procure to yourself friends, who, after your discharge may receive you into the eternal mansions." Why does the Lord in this sentence, use the word therefore, unless the conclusion he would have you draw; is a consequent following the precedent proposition? What was that conclusion? To use deceitful riches as wisely as did the unjust steward, that when they were discarded, the friends they should thus have made, in imitation of this prudent servant, might receive them into everlasting habitations. Prudence in the management of mammon was the idea desired to be inculcated, and not an honest use of riches in order to procure for them a home in heaven.

I know some think that the Savior was instructing his followers that if they should prove faithful in the proper use of the money and goods that God had entrusted them with here on earth, that then he would give them the true riches.—heavenly mansions. But I do not think that it was the design of that lesson to teach any class that "everlasting habitations," were promised, as the great reward in reserve for them in heaven; if they should be faithful in the use of their wealth in the present life. For, in the same translation of this chapter, that I before quoted, are the following words, used by Jesus upon this subject. "And if you have been unfaithful managers for another, who will give you anything to manage for yourselves." This managing of things for themselves is surely not to take place in heaven; but were spiritual blessings—the law of God written in their hearts. This was to be the true riches,—this is the thing that was then called their own. It was their own because it was to be put into their minds—Faith, Hope, Love and Joy. This kind of wealth, was not lent to use for another as were their carnal things; but it was to be a gift; and consequently their own. If they had properly appreciated the privileges that they had been entrusted with, under the covenant of works, and had been faithful in the management of their carnal blessings: then they should receive the "true riches." If they had not been faithful, the Lord let them know that they were unworthy to receive the true riches, or have anything given them to manage for themselves.

But you say, that you do not think the Divine law giver, was teaching the Jews that they ought to make friends of the Gentiles, in order to secure themselves homes; for then they would avert the chastisement of the Lord. In reply, I am inclined to think this language of our Lord was spoken to reproach them, for not having properly used their wealth—for having been unfaithful stewards—for inordinately loving mammon. And that inasmuch as their whole soul was fixed upon the god of this world, and that with it, they expected to be happy while they lived; that if they worshipped it in preference to God; that therefore, with it, they ought at least, to be as wise as the children of this world, and to purchase houses, in order that they might enjoy its use as long as they lived, as a nation of mammon worshippers.

That this is the correct elucidation, and the meaning of this parable, and the moral intended to be taught thereby I think, is strengthened, by the significance of the answer, given to these remarks of our teacher, by the Pharisees, who heard him. For it is said "that the Pharisees, who loved money, also heard him, and derided him." The answer to this hypocritical class, shows that he was speaking in terms of reproach to them,—that they felt the poignancy of his language, and that it was at them,—these same self righteous pharisees, who had murmured at the Savior, as mentioned in 15th chapter of Luke, for receiving and eating with publicans, those remarks were intended. Hence, when he told them, that with their unrighteous mammon, to make to themselves friends, that when they were discarded, they might "re-
that I was engaged in the peaceful occupation of agriculture, and had not been long married, and that I did not desire to engage in a debate with any person, and in this way got off from it. Brother Waters wrote a second time to my uncle to come or send him some person who would defend our principles against the attacks of Mr. Green. My uncle came to see me the second time, and said with me a day or two, and plead with me to go to Lincoln County, Kentucky, and meet Mr. Green. I still tried hard to avoid it, but he finally prevailed upon me to go, but very reluctantly, I did not want to engage in such a controversy. The weather was oppressively warm, and it was some fifty or sixty miles distant and in harvest time, and a very busy time with farmers. We met however, and at it we went in good earnest, like two gaffed chickens. I pitched into the Westminster confession of opinions, and challenged him to defend the previous and abstract operations of the Holy Spirit before faith on the naked heart of the sinner to produce faith without the word of God. He true to his instinct, flew to the third of John, which is the common asylum of all mystics and all sectarians for the last two hundred and fifty years. The flight of all mystics to the wind blows for a refuge, reminds me of what occurred when I was a boy in old Virginia. Like most boys I was fond of hunting rabbits, and throve my father’s farm ran a branch, and over that branch grew large poplar trees, and the roots of these trees formed a secure harbor for the rabbits, and every rabbit on the farm seemed to know where that harbor was, for as soon as the dogs started him, no matter in what part of that large farm, he would make immediately for that harbor and when once in it he was safe, the dogs would bark and howl and scratch for hours, but they could not get him out of his safe retreat. So with all mysticks, they fly to the third of John, the wind blows and regenerates all of them, and they are safe. In our investigation of that subject we discovered that the adverb, another, rendered in the common version again, means from

AUTOBIOGRAPHY

OF ELDER JACOB CREATH, OF PALMYRA, MISSOURI, NO. XIII.

(A. D. 1831-3.)

The most memorable event in my life in the year 1834, was a debate I held with Lewis Green, Professor of Ancient Languages, in the College at Danville, Kentucky, in July of that year at McCormick’s Meeting house, Lincoln county, Kentucky. The Reformation had made but little progress in that section of the State at that day, and hence it had but few friends, and was very imperfectly understood. We had a brother, a preacher, in that section, named Nathan Waters, who was pleading the cause of the bible against human traditions as far as he comprehended the truth, and this pleading brought upon him the opposition of Mr. Green, who made very light of it, and spoke of it in the most derisive and contemptible manner, and bantered him to get some person to come on the South side of the Kentucky river who could plead Campbellism, as he was pleased to denominate our cause. Bro. Waters wrote to my uncle Jacob Creath, Sr., to come over and help him plead the cause of the bible against the snakes and serpents of Mr. Green. But my uncle knowing that he was not a man of letters or literature, did not choose to encounter the learned Professor, and therefore he applied to brethren Wm. Morton and John T. Johnson to go to the South side of the river and assist bro. Waters against his numerous opponents. These brethren offered the same excuse my uncle did, and refused to go, or did not go. My uncle came to see me some twenty miles or more, and plead with me to go. I refused on the ground that I did not love controversy, that I did not wish to get into a war with the Presbyterians,
above, which makes the passage more clear and more easily comprehended, than being again or the second time which rendering perplex the common reader. "Marvel not that I said to you you must be born from above." The word is so rendered in John iii, 31, and in James iii, 17. The wisdom which is from above. Christ made it the duty of Nicodemus to be born again, you must be born from above. The proposition is from above, the evidence sustaining it is from above, so that the person believing and obeying the gospel is born of God. John, i, 12, 13. I have wondered why some of our modern revisers have not rendered it from above instead of again. Mr. Green desired me to go into a number of Greek criticisms with him. But I replied I was speaking to an English audience and I wished them to understand all that I said. I was speaking for their benefit, and when we had ended the debate, we would select a learned Greek committee and go before them, and we would wade about in Greek up to our knees and chin in Greek, and then we would swim in Greek until we were both perfectly satisfied. In this way I avoided spending our time in Greek criticisms before an English audience. As he was going to Europe, I advised him to have his confession altered as he had failed on what they can elicit with their needles, and the fashionable societies of our country have almost entirely robbed them of work. When they do get a job, covetousness and selfishness allow them little more than half pay. Those in better circumstances, employ them not for the sake of favoring them, but only because they are compelled to work cheaper than others, or suffer. How fair now, it would not do very well to tell amongst fashionable Christians. Some of those widows and orphans are the children of men who have spent a lifetime in the cause of Christ. Some of those poor people have not wood or coal enough to warm them, or to cook their single meal. Others have not in all their store so much as one good meal, or the means to get it. Their clothes are mean, their countenances are sad. Many of them are truly pious, God fearing people. They work hard and are
INFIDELITY.

Before speaking of this subject, permit us to briefly remark, that mankind may be divided into five grand divisions, which may be seen in what follows. First Jews, second, Infidels, third, Pagans, fourth, Christians, fifth Mohommedans.

The Jews or Israelites historically or religiously speaking, are the most ancient people on the earth, and at one time all mankind had faith in God through his word, and so soon as men lost their faith in the word of God, thereby refusing to believe or receive it, they became unbelievers, that is infidels, and finally became so alienated from God that they lost all knowledge of him and his word, and following the dictates of blind reason, and going about to establish their own righteousness, they became pagans. Christ came fulfilling many prophecies, and many believed his teachings and became Christians. Mahommaded came teaching his peculiar views—many believed and became his followers.

These five classes might be subdivided into many more, but for the present we will narrow them down to two, for as Christians we recognize but two grand divisions of mankind, namely, the believer and unbeliever, that is, Christian and Infidel. With these premises before us, we ask what is infidelity? Some speak of it as being a power belonging to man, guiding him into all truth, setting his mind free from all religious superstition and bigotry, and the only true light in the world. Others speak of it as being an evil spirit whose untiring efforts are to shut out every ray of light and truth from the mind and heart of man; but for the present we will use the word infidel in the sense it is generally used in the religious world; that is, unbelief in the divinity of God's word. Then an infidel is a man that does not believe God's word to be divine. So I understand the apostle Paul. 2d Cor. vi-15.

Now will some honest infidel please tell us what is infidelity? Is it some mysterious power that tells man that all religion is false? or if it be a system what is its form and what are its teachings? It teaches that there is no higher power in the universe morally speaking than man himself, hence there is no moral power to teach, govern or restrain all the passions and desires of man, save man himself, thus releasing man from all moral restraint whatever, giving every man perfect liberty to
indulge every passion and desire of his nature. This system of teaching would soon reduce all things to a common level: truth and falsehood, honesty and dishonesty, virtue and vice, modesty and immodesty, purity and pollution, goodness and evil, morality and immorality, all would be idle words and without meaning: for the thief, the robber, the assassin, the seducer, would have precisely the same right to practice his desires as a man would have to be honest, virtuous and good. And the reason of infidelity waging a continual war against Christianity is, it is the only power on earth that has ever successfully opposed infidelity in all its varied forms. What right has infidelity to say to a man you must not steal, must not kill, must not covet what thy neighbor has, must not commit adultery, must not commit evil of any kind. This want of power makes infidelity very popular with a certain class of the restless, degraded of society, who are a curse to our race. Dare infidelity attempt to teach man to govern or restrain one passion or desire of the human heart? Infidelity was conceived and born of man, hence has no right or authority to guide or control him in any way whatever, but like a wild and reckless spirit, it roams at large, seeking not to build up but only to destroy. Its very existence depends on the misery and downfall of our race. By its false and slanderous tongue it is ever trying to clothe Christianity with its own dark and bloody mantle. All the wars, bloodshed and human misery that follow in the wake of infidelity, have been charged against Christianity without even a shadow of truth. The infidel sarcastically asks, from whence come all these fierce and bloody wars that have been caused by religious persecutions for the last 1,500 years? Many good men, and even some Christians, seem to think there is some truth in this infidel charge, and how many preachers ever attempt to refute it?

Before we can refute the charge successfully, we must first learn what Christianity is, and in doing this we must note particularly the difference between the false and true. True Christianity consists in what Christ and his Apostles taught. When we have learned this, we will then know what true Christianity is, never before. The world here labors under a great error. Infidelity has caused the world to believe that the faith and actions of the nominal Christian world is Christianity. Men never think for a moment, that the theory and the practice are separate things. A theory may be right and the practice wrong: for of a necessity the theory and the practice must correspond, or else the practice is false. Therefore it is of the utmost importance for Christians to know the difference between the theory and practice of Christianity. A man may know and understand the theory, and profess to believe and practice it, and his actions be just the contrary of what Christianity teaches. Dare any infidel then assert that what the professed Christian practices is always Christianity? Hold him to this position and he will try to evade it by saying if it is not Christianity it is the effect of its teachings. But here his position is equally as false as the other, from the fact that the practice must correspond with the theory or it is false. To illustrate, permit us to remark that the theory of infidelity cannot produce a Christian; neither can the theory of Christianity produce an infidel, a Papist, a Baptist, Presbyterian, Methodist, or Mormon. Neither can all these theories combined, produce one Christian. But they do produce many infidels, because their theories are but parts of the grand theory of infidelity.

Now what may grow out of the abuses of the theory of Christianity is quite another matter, but if the theory and practice correspond then the thing is complete. I hope now all will plainly see that the theory is one thing, and the practice another. What the Savior and Apostles taught, is the theory of Christianity; that teaching faithfully carried out is the practice of Christianity. With these premises before us, we are now prepared to meet the charge that Christianity has caused so many wars in the last two hundred years. Let me ask, when two hostile armies met in mortal combat, and men, professing to be Christians, by the thousands on either side, using every power of body and mind to destroy each other, or, in a more aggravated form, when one professed Christian has another led out to the martyr's stake and the fire is slowly consuming his quivering flesh, and men, like demons, at the dark hour of night, rushing from house to house, slaying men, women and children by thousands, as was done by the Papists in France on the 24th day of August, 1542. Will the infidel presume, with Bible in hand, to tell me that such demon-like work as this, is the effect of the teaching of Christ and his Apostles? We cannot
because the theory and practice are as oppo-
site as heaven and earth. I charge the in-
del to show where Christ or his Apostles ever
taught, either by precept or example, his dis-
clples to persevere and destroy each other
like infernal spirits. But he will boastingly
call your attention to those bloody tragedies
and wars of the old or Jewish Scriptures, but
this position is equally as untenable as the
first, from the fact that the Jewish Scriptures
contain the theory of the Jewish religion, and
not the Christian. Judaism and Christian-
ity are as wide apart as life and death. We
are not by any means pleading for the theory
of the Jewish religion, and we will abate the
issue before the whole infidel world. Listen
to the sublime teachings of the Savior and
you will know what is the theory of Chris-

Luke vi. "Bless them that curse you and
pray for them which spitefully use you,"
"and as you would that men should do to you,
do you also unto them," "likewise, also, love
your enemies, do good to them that hate you." Is
there an infidel this side of eternity that
will affirm that such teaching as this ever
caused war and man to take the life of man,
cau sed father and brother to thirst after the
blood of each other, or caused Christians to
lead Christians to execution like criminals, or
caused them to meet on the gory field by
thousands to kill and destroy. Can it be said
that such fiendish conduct as the above named
is the effect of the Savior's teaching? It
may be workings of infidelity; but no sane
infidel dare affirm it of Christianity, because
the theory and practice are as opposite as
light and darkness, truth and falsehood. Look
at the man of God whose locks are silv-
red, kneeling by the bedside holding the cold hand
of the dying s man, and bathing it with the
warm tears of love and Christian sympathy,
or pleading with wicked men to love God
and turn from their wicked ways, to be honest,
virtuous, noble, and high minded in all their
dealings with their fellow men, just and right-
ious, pointing their immortal spirits to a
brighter world where dwells eternal joy and
peace. This is Christianity in theory and
practice. Who will deny that if Christianity
was practiced as taught by Christ, peace and
good will and universal happiness would cover
the face of the earth as the waters the mighty
depth.

Permit me in all kindness to ask what does
infidelity offer the world in lieu of Christi-
anity—tell me who are infidels, and the query is
answered. Look at that man robed in all the
pomp of military splendor, at whose command
thousands of men rush together in mortal
combat, look at the assassin, the robber, the
thief; listen to the poisonous tongue or the
liar or the oily tongue of the hypocrite; are
these doing unto others as they would wish
to be done by? Look at the religious perse-
cutor thirsting after the blood of his brother;
is this blessing those who curse you, or doing
good to your enemies? Go to the crowded
cells of our prisons and look at those hard,
rough and fierce countenances! Tell me who
are they? They are not believers in Christ.
Go with me to our cities, and tell who people
those drinking and gambling houses? Look at
the unfortunate inmates of those sinks of ruin,
who have sacrificed honor, modesty, virtue,
and all the hallowed and sacred associations
of home, father, mother, brother and sister
upon the polluted altar of infidelity! Every
tie that is sacred to us as rational beings,
every thought and affection of the human
heart that makes life dear and sweet is swal-
lowed up in the general wrench and ruin of
character.

This is infidelity in theory and practice.
In the name of all that we hold sacred and
dear as immortal beings, is this what infidel-
ity offers the world as a substitute for Chris-
tianity? It blasts forever all our hopes of
immortality, and strips our forever dying spirits
of those bright visions of the glories of heaven,
and those sacred associations which cluster
around our hearts like ministering spirits, and
tells us that after death we shall forever sink
beneath the dark and gloomy waves of etern-
al oblivion.

This is infidelity stripped, that the world
may gaze and shrink at its cold, haggard and
revolting features. May we not turn with
horror from this sad and fearful picture? The
infidel replies not, but enters his complaint
that infidelity has never had a fair opportu-
nity of showing to the world the full power of
its theory.

Christianity is ready and more than willing
to meet the infidel on his own ground, par-
MORE JOTTINGS BY THE WAY.

DEAR Bro. WRIGHT: I am pleased at receiving the first number of the Weekly Pioneer, containing sixteen pages of well printed reading, with the promise of a continuance of it. We have not too many papers, nor enough readers. I trust your efforts may be crowned with large success.

Bro. B. K. Smith has very kindly noticed my objections to his theory of being born of the Spirit, and invites my attention to four items, numerically stated, I must still protest against the necessity of my answering him, as the other brethren who have him well in hand, seem fully able for the task. But former pleasant associations, and his request, unite in demanding courteous attention to some of his remarks.

He asks me, "How much less than the whole man must be born of water and the Spirit in order to enter into the kingdom of God?" Nothing less, brother S., than the whole man is born of the water and Spirit.

Which of the component parts of man is it, brother S., that is left out of the church state? For if he is not born of the Spirit until the resurrection of his body, may-be there is somewhat of him not in the church state, in the sense in which you seem to use the word see, John 3:3, there is nothing but the body of the man visible and in the church. Brother S. assumes that it is the kingdom of glory that is spoken of, and that this is the question in debate. He says:

"1st. It is a kingdom that a man must be born again to see, but the earthly kingdom, or church state, is placed as a city set on a hill, which cannot be hid; therefore it cannot be the church state, and must of necessity be the kingdom of glory."

This word see is cited in this passage by Greenfield: "To be admitted to the joys and privileges of the divine kingdom." This definition being correct, a man cannot be admitted to the joys and privileges of the divine kingdom without being born of water and Spirit. I did not know that Christ's was an "earthly kingdom," He said to Pilate, "My kingdom is not of this world." He said also to his disciples, "Ye are not of the world. ""They are not of the world, even as I am not of the world." Christ certainly has a kingdom in the world. Hence, Paul said to the Saints and faithful brethren in Christ at Colosse, that "God had translated them into the kingdom of his dear son." That could not
be the kingdom of glory, for they were still on earth, having put on the new man, which is renewed in knowledge after the image of Him that created him. Col. 3:10. They had been buried with Christ in immersion, and also quickened together with him. It is the spirit that quickens. “2. Nicodemus’ dullness to comprehend the “earthly things” necessary to entering the kingdom is our Lord’s avowed reason for declining a description of the kingdom itself, which he calls “heavenly things.”

How Bro. S. found out that “the kingdom itself” is what the Lord calls “heavenly things” I know not, except by the aid of a fertile imagination.” That the birth of Spirit refers to entrance into the “kingdom of glory” is the question in debate. Jesus declined to tell Nicodemus of heavenly things, because he did not believe what he had said about being born of the Spirit.

“3. Our Lord’s description of every one born of the spirit, which description he exactly filled, and no other had, at the writing of the 13th verse, and we may safely add none others have as yet filled—as prerequisite to entering that kingdom, clearly shows that the kingdom of God there spoken of is not entered in this mortal state of existence.”

As the words in italics form the gist of this paragraph, and are, I think, an incorrect translation of Jesus’ language, brother Hand can, if he has not already done so, answer fully, I presume.

“4th. The 13th verse, whether it be John’s command (as I feel confident it is) or the Lord’s, is evidently a clear intimation that heaven, and the means of entering it, was the subject of the conversation recorded.—John 3:2-21.”

Bro. Smith feels confident that the 13th verse is John’s comment, therefore the subject of the conversation, John 3:1-21 is about the means of entering heaven! Here we have the assumption again of “the question in debate.”

Bro. S. has found it convenient to assume that Gal. 1 refers to inspired men as those who were spiritual. The context, I think, will enable us to see who are meant as spiritual. The works of the flesh and the fruit of the Spirit are named by the apostle when he says, “And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.” Is there anything here that is not as true of an uninspired as an inspired man? Who, then, is such a one? Manifestly the man who, being led by the Spirit, bears the fruit of the Spirit. Of course such a man is spiritually minded.

Bro. S. asks if I admit the Spirit’s agency in the resurrection. Certainly, dear brother. Let me tell you what I do deny. That the resurrection of the bodies of the Saints is anywhere in the Bible called the birth of the Holy Spirit. Further, the word of the Lord, in no place known to me, calls the resurrection of the Saints, a birth. Come, dear brother, look into the last Concordance, and then the book, and name the passage.

Then brother S. has “a view” of the witness of the Spirit that we are children of God; that is novel. He thinks the Spirit itself is the Spirit of Inspiration, and our spirit is the Spirit of Adoption. What Paul calls the Spirit of Adoption Rom. 8:15, he calls the Spirit of God’s Son. Gal. 4:6.

There is a spirit in man that is born of the Spirit of God. That spirit is life because of righteousness. Rom. 8:10. Brother S. says, “I admit there have been—not that there are now—spiritual men in natural bodies. He cites 1st Cor. 12, 15, 3:1, 4, as evidences that inspired men only are spiritual in natural bodies. And yet in the passage he cites 1st Cor. 3:1. The Apostle complains that he cannot write to them as to spiritual, but as to carnal. Why were they not spiritual? Bro. Smith’s assumption is because they were not inspired, Paul’s reason is because these were among them, envying strife and division. 1st Cor. 4:3. Paul’s natural man receives not the things of the spirit of God. Brother S.’s natural man is one not inspired. The reason Paul gives for the natural man not receiving the things of the Spirit, is because they are discerned by the Spirit. But enough. May the truth prevail. J. M. HENRY.
from most of the pulpits, that there were no Saints in the land, but that we were among a set of heathen idolaters, following "cunningly dressed fables," and that our sole business and duty was to get these right on doctrinal questions. I would be glad to see and hear that such scribes and preachers had found out that they are mistaken; that they had discovered that there are other persons in the world besides sinners and heretical churches.

I would be glad to learn that they had got beyond the Memoirs and Acts, and had looked into the Epistles. I use this division of the word because it is now almost stereotyped; though I am not one of those who think we may learn nothing but testimony from the five Narratives. There is much teaching to be found in them especially adapted to the Saints; but I am sorry to say that these appear to many a term incognita. Few scribes ever fail, however, to halt at the 3rd of John and to try their hand on it. They seem to think that a paper on the New Birth is their graduating thesis. They remind us of young doctors, just fledged, and invested with the doctorate. They speak with a large amount of confidence. The silence of good and study thinkers on this subject does not seem ever to have suggested to them the propriety of selecting some entire subject, and more within the range of their abilities. But sad and true is it that "Fools rush in where angels fear to tread."

I don't wish to discourage any one from attempting difficult analyses, or from investigating difficult and intricate passages of Scripture,—only would say this—don't be in a hurry to rush into print, when you think you have discovered something wonderful. What appears so new and grand to you, may be to others as familiar as household words.

If you think that such subjects as are particularly adapted to sinners are indispensably necessary, why not republish something from the Christian Baptist or the old volumes of the Harbinger, instead of the hasty stuff of some of our modern scribes. If these subjects must be periodically presented to the public for the special benefit of the rising generation, I don't think you would be much out of the way if you would throw aside much that you find ready to hand, and substitute such as you find in the works alluded to. There are but few persons, if any, that can improve on articles there found on the subjects which distinguish and divide us from the religious world.

I am sometimes reminded by certain persons that there is a rising generation which needs to be taught the primary facts, truths and principles of the Gospel. Their little angels now playing at my elbow with their toys, do not allow me to forget this fact. Still, I do not think that I would be continually harping in their ears, concerning the New Birth, the Conversion of the Eunuch, Paul, Cornelius, Lyda, the Jailor. These great and important facts are sometimes so constantly dwelt on as to lead the hearers to the conclusion that these cases with us are primary and fundamental doctrines, instead of facts illustrative of great principles which stir the soul to its profoundest depths and crop out in the fruit of the gospel.

If our scribes have anything new on these subjects, we might bear with more patience the almost constant renewal of these primary subjects I wish that all who will still write on these subjects would advise us in the first line that they have something that is new, either in the mode of development in which they dispose of a subject or in the simplicity with which they propose to treat it. Better than that would be to search out a new field, open some new mine, or reproduce, in an attractive and impressive style and manner, some of the teachings of the Master or his Apostles.

This is comparatively an uncultivated field. I would be glad to see many of our scribes enter this field and commence work. There are immense treasures here, and one can always find here something entertaining and interesting. I would much prefer to read something on the Temptation of Christ, something concerning the Sermon on the Mount; something about his mode of life, miracles, parables; something about his sufferings for sinners and the great redemption he has offered to man, than what we are accustomed to read and hear on the 3d of John, the 8th, 9th, with the 8th and 16th of Acts.

The commission given the Apostles embraced two objects, first, the conversion of sinners, and second, the teaching of Saints. They never forget these two categories. But our scribes and preachers seem to have overlooked the latter. They are so intent on converting sinners as never to think that there are Saints. Poor sinners! they do not
know what a misfortune it is to become a Saint; for the moment they become Saints, the scribe and the preacher leave them to take care of themselves!

This is bold ignorance or the meanest cruelty. If the mother were to cast her babe into the woods and then leave it there to the care of itself, she would be denounced as a monster, and yet what better is the scribe and preacher who ignores the Saint?

But I am admonished by you weekly, which calls for short articles, to stop. Perhaps more hereafter. Yours, &c.,

H. C.

FUROR.

The Western Recorder, it would seem, has become furious in its opposition to a people whom the editor is pleased to call "Campbellites." He has fought them earnestly, but, doubtless, not with the success he anticipated. The Recorder was wonderfully exercised over Dr. Jeter's proposition for a union between the Baptists and Disciples, and having batted both, the Doctor and the Disciples, till his strength is exhausted, he muses, while recuperating, as to where to make the next attack, and lo, Kentucky University, with its many Colleges, looms up before him with an influence and power that he had never dreamed of from a people whom he supposed he had about vanquished, and his furor comes upon him like the evil spirit did upon Saul, and finds vent in the following fashion:

"We are in a strait betwixt two, whether is greater, our amusement at the splendid farce that the Campbellites are perpetrating, or the incessant and dignified commonwealth, by their quasi University, with its many and different Colleges, or our utter disgust and contempt for their characteristic unprincipledness in playing their desperate game for influence, position and strength. The idea that a people who had failed to keep life in a second rate college, supported by their whole energies, and nourished by their peculiar sectarian prejudices, should upon their signal failure undertake the establishment of a University with its many colleges, sounds like high jesting, and a ridiculous farce. It reminds us of the luckless tradesman, who, in order to retrieve his failing fortunes, and restore his credit, launches afresh into incredibly large speculations, and incurs increased responsibilities, which only involve him in greater disasters, and more irretrievable ruin. Who are the Campbellites that they should come upon the scene with such a flourish of trumpets? A people without a history, without an education, without a literature, and indeed, without a first-class scholar in their midst. This is the people who purport the establishment of a wonderful University. And that, too, in the face of their miserable failures at Georgetown and Harrodsburg, to sustain a second rate College.

Now, we are the friend of education, and the friend of Colleges and the friend of Universities. But we detest humbuggery, and the arrogance and presumption of a people of ten-th-rateism, in presuming to place themselves in the van of education, when the world besides places them in the rear. Look at their men. Who are they? Who knows them outside their sectarian precincts? And if any one does, it is as declaimers in the interests of the Current Reformation, not as first-class scholars and teachers."

DEATH OF JOHN ROGERS.

In the Review of Jan. 15, '67, we notice from the pen of Bro. John Allen Gano, an account of the death of the pious and gifted Bro. John Rogers, of Carlisle, Ky. He died at Dover, Ky., at the residence of Bro. Bennett, at about one o'clock, A. M., January 5th. He was conducting an interesting meeting at Dover, when he was violently attacked with pneumonia. "For six days and nearly eight nights he suffered much, but bore with Christian resignation his sufferings. He retained the use of his mental faculties throughout the conflict, and was often heard to pray the Divine Father to take him to Himself, but ever added, "not my will, but thine, O God, be done." He believed from the first that it would be his last illness. Thus has passed away another of the great and good of earth. He was sixty-six years and twenty-nine days old.

Bro. Gano says that during the last year, Bro. Rogers had preached over two hundred and sixty sermons. He died with his gospel armor on in the service of his Master, who says, "be faithful until death and I will give thee a crown of life." "Blessed are the dead who die in the Lord."
THE PONCAS INDIANS.

Dr. John Taylor, writing from Fort Gibson, Indian Territory, under date of Oct. 26, 1866, to J. S. Bachus, Corresponding Secretary of the Baptist Home Mission Board, says:

"I have recently visited a most interesting and large tribe of Indians, the Poncas, among whom a school has never been established, nor a gospel preacher ever heard. This tribe is almost literally within the sound of the gospel preached to our white population, and mingling with our people day by day; and yet know no more of Jesus Christ, of our Bible, or of the forms of our Christian worship, than have been, and are to-day to be found, among the Hindoo or Chinese who have never seen a missionary. I have thus found paganisms as real and debasing, under almost the very shadows of our Protestant churches, as can be found in the darkest heathenism of India. Is it that "distance lends enchantment to the view," that we bear the cross to distant lands, far away from the heathen who are left to die and meet us at the judgment seat of the Lord, whom a school has never been established, nor a gospel preacher ever heard! Nor a gospel preacher ever heard! There were, as was said in the previous letter, concerning the condition of the Church of Christ at that place since late troubles, he informs me that they have failed to meet, but have about the best house of worship in the place. He says: "all that is necessary to arouse them to duty again, is for some good, zealous evangelist to come and go to work in earnest. The material is here to work upon, and they all seem anxious that the church should be resuscitated, and will lend a helping hand to any one who will undertake it."

Now will not some brother who may read this, visit the dear brethren in Brunswick, and stir up their pure minds by bringing them back to their first love?

Will not Bro. Benj. H. Smith pay them a visit of at least two weeks? Will he not be induced to let those teach school who cannot teach Christianity and labor earnestly as he can do in his Master's vineyard?

I still get the Pioneer. I think Mrs. Bean-champ did a great wrong, and committed a sin in speaking of A. Campbell's life as she did. Certainly she could not have been actuated by religious impulses. I regard 'Maplehurst!' as a very weak production any way. I do not like that style of proclaiming religious truths.

S. F. E.

SIDNEY, IOWA. Jan. 28, 1867.

LETTER FROM J. M. HENRY.

NEW ALBANY, IND., Jan. 17, 1867.

DEAR BRO. WRIGHT: How is it about the Weekly Pioneer? I have no fears of our having too many papers. Some editor may think he alone has the right to publish a paper, but the manifestation of such a spirit must sooner or later find defeat. We need more papers, more reading of them, more congregations to God and his cause, and more of everything that will glorify God and Christ.

The cause of primitive Christianity has long been planted in this part of the State. I do not say established, for that is not well done yet. We have congregations that meet only once a month, once in three months, and once in six months. They cannot edify one another, and are too stingy to compensate men who would labor for their good, though some of them are worthy.

Brother R. L. Howe, former Corresponding Secretary of the State Missionary Society.
REPORTS FROM THE BRETHREN.

HOLDEN, Mo., Feb. 3, 1867.

DEAR BRO. WRIGHT: Some time past, Bro. Stout and myself closed an interesting meeting of two weeks, at Lost Creek, some six miles from here, which resulted in thirty-nine additions, the most of them by confession. Give to the Lord all the praise.

I suggest to you whether it would not be a good idea for all of our preaching brethren to hold a consultation meeting at some point, accessible for all, for the purpose of adopting some plan for the spread of the gospel in our beloved State. Some of the barriers that alienated some of us, have now been removed, and may we not hope and pray that the rest may be speedily removed, by counseling together, becoming better acquainted with one another, and by a faithful continuance in well doing. May the good Lord help us and prosper us as my prayer.

DAVID NATION.

Bro. J. T. Rice, of Kingston, Mo., called at our office during last week, and we obtained from him substantially the following in reference to his labors in Missouri:

"In the month of February, 1866, in company with Bro. T. N. Gaines, held a meeting in Carroll county, some ten or twelve days; 46 additions. Then at Richmond, seven days, and 5 additions. At Plum Creek, in Caldwell county, about the first of April, 45 additions. At Kingston, ten days, including the 3rd Lord's day in April, 25 additions. At Cameron, five days, including the 3rd Lord's day in May, organized a congregation of 30 members. At Hamilton, ten days in June, 15 additions, and organized with 22 members. At Plum School house, eight days in July, 17 additions. About 30 have been added to the Kingston congregation since that, and about 40 at Plum Creek. Also at Mirable, in September, 16 additions.

If we remember rightly, we understood Bro. Rice as laboring alone at all these meetings except the first two, where Bro. Gaines was with him. In addition to the above, he has held several other meetings at various points with success. The report shows a willingness and a readiness, on the part of the people in the bounds of his labors to both hear and obey the gospel. Bro. Rice would add to the success of his labors, if he would persuade these brethren to take the Pioneer. It is as yet comparatively a stranger among most of them. May we not hope he will do so?

D. T. W.

THE PACIFIC GOSPEL HERALD.—This is the title of a new weekly paper in quarto form, four columns to the page, neatly printed in Santa Clara, California, and conducted by Hallam & Craycroft, at $4.00 per annum, or $2.50 for six months.

The Herald is published in the interest of the Gospel as it should be believed and obeyed. It takes the place of the Christian Teacher with the brethren of California, with the exception that the Teacher had the churches in some way by convention bound for its maintenance. This union between the churches and the paper, as well as the convention, was dissolved last fall. The Herald stands upon its own merit for support. The publishers are well recommended as competent to conduct the paper, and we hope they will meet with a liberal patronage. It is the only paper of that kind west of the mountains. May it live long, and prove itself a worthy and successful co-laborer in the great cause.

D. T. W.

No One Can Mistake Our Calling.—Joseph Perry, in the Sailor's Mission, Pennsylvania, writing to the Macedonian and Record, Boston and New York, for February, 1867, says:

"We preach Baptist doctrine, and scatter Baptist literature in the navy-yard and in the ship. We go as Baptists; we preach as Baptists; no one can mistake our calling."

No inspired man under the gospel of Christ, ever wrote or spoke in this way. Paul said "We preach Christ," and "God forbid that I should glory save in the cross of Christ." But this man preaches Baptist doctrine, he goes as a Baptist; preaches as a Baptist; no one can mistake his calling, any more than that of Paul's to preach Christ.

D. T. W.
OLD CHRISTIANITY AGAINST BAPTISM.

Or, a Review of the "Three Reason Baptist" of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1853. By Elder Jacob Cretath, of Palmyra, Mo.

CHAPTER II.

(Continued from page 50.)

9. Others say it is composed of meta, after, and naus, or mind, purpose, consideration. Sorrow for sin is the lowest notion of repentance. Erasmus often uses the verb resipisco, I come to myself or my right mind again. The Catholics express repentance by the words penitentia and pænetemini, an after sorrow, from pena, punishment, penalty, pain, trouble. Theodore Beza and the Protestants prefer the word resipiscencia, to grow wise again, or the second time, from re, again or second, and sapere, to grow wise.

10. William Tyndale, the translator of the common version of the Bible, and which was revised by King James, and from which all the later versions are made, thus speaks: "Concerning this word repentance, or as the Papists say, penance, the Hebrew hath in the Old Testament sob, generally 'turn or be converted. For which the translation that we take for St. Jerome's hath for the most part (converti) to turn, to be converted, and sometimes agere penitentiam. And the Greek in the New Testament is perpetually metanoeo, to turn in the heart and mind, to come to the right knowledge, and to a man's right wit again. For which metanoeo, St. Jerome's translation has sometimes, ago penitentiam, I do repent, sometimes peniteo, I repent; sometimes penitentior, I am repentant; sometimes habeo penitentiam, I have repented; sometimes penitit me, it repents me. And the very sense and signification of both the Hebrew and Greek words also is to be to converted, and turn to God, to know his voice, and to live according to his laws, and to be cured of our corrupt nature by the oil of his spirit, and wine of obedience to his doctrine, which conversion if it be unfeigned, these four things do accompany and are included therein: 1st, confession of sins, not in the priest's ear, for that is man's invention, but to God, in the heart, and also to our neighbor, if we have offended him; 2d, contrition, sorrowfulness for sin; 3rd, satisfaction, amends to our neighbor whom I have hurt, and to the congregation, if any crime be found in me, and submitting to the congregation and to its officers, to be governed by them." These are very learned, pious and great authorities, and they are just and scriptural sentiments.

11. Repentance, I may add, is not simply one work, it is a collection of many works. It comprehends the following marks or things: The first step in repentance is consideration or faith. Thus says the Lord God, "considerer of your ways." It is twice repeated. Then
God being judge, consideration or faith precedes repentance. Again, Paul says, "Without faith it is impossible to please God." Even if we could repent before faith it would not please God, and it is therefore worthless. This is one thing in which the Baptists do not copy the example of John the Immerser. He preached repentance to the Jews, who professed to believe in God. The Baptists almost universally reverse the preaching of John, and preach repentance before faith. Another thing in which the Baptists do not copy the preaching of the old prophets, John, the Immerser, Jesus Christ, and the apostles, from whom they claim a descent, is that these divine preachers, one and all, without an exception, made it the duty of sinners to repent. The Baptists preachers, almost without an exception known to me, make it the duty of God, to make the sinner repent. I cannot repeat the great multitude of passages in the Old Testament to this purpose; let one suffice: Ezekiel says, eighteenth chapter, "Repent, and turn yourselves from all your transgressions." This is the language of all the divine writers, without an exception. The Baptists, instead of copying the divine writers, invariably preach differently from them.

12. Malachi and Luke, Matthew and Josephus, all say that John the Immerser did turn or convert great multitudes of the Jews to God. (Mal. iv. 4, Luke i. 17, Matt. iii.) Luke says, (vii: 29,) that came to pass when all the people were immersed, they justified God, being immersed with his immersion, except the scribes and Pharisees, they rejected the counsel of God, not being immersed by him (30th verse). These Baptist preachers are stranded again. They preach that conversion is the work of God's spirit upon the heart, that it is an almighty work, like creation; that a man has no more to do in it than he had in his creation. Then it does most manifestly appear that the Baptists do not "copy the example of the first, and best and greatest Baptist preachers" in preaching repentance and conversion. Matthew, Mark and Luke say that the old Immerser preached the immersion of amendment for the remission of sins. What Baptist preacher in the United States preaches baptism for the remission of sins, as did John? Let them name the Baptist that does, or cease to say they copy the old Immerser whose name they wear. Here then are these great and fundamental things that he preached, to wit: repentance conversion as the duty of sinners, and baptism for the remission of sins, in which they are miserably deficient. Do the Baptist preachers copy his abstemious life? He drank neither wine nor strong drink. Can they say this in truth? (To be continued.)

THE KINGDOM OF CHRIST.

BY D. R. DUNGAN.

NUMBER III.

[Continued from page 52.]

As God led the children of Israel out from the land of Egypt, he commanded Moses to sanctify to him all the first born among their tribes, (Exodus xviii, 2,) and these were the Lord's holy men until he sanctified the tribe of Levi in their stead. (Numbers iii. 13.) From that time, all the priests in Israel must be selected from that tribe. No one could be a priest unless he was a Levite, and not only a Levite, but he must be of the posterity of Aaron. (Ex. xi, 15.) He must also have on the holy garments—the robe of the ephod, the breastplate with twelve precious stones, the pomegranates and bells, the embroidered coat,
the plate of the mitre, the Urim and Thummim. They must be ordained of men, (Heb. v. 1,) through the sacrifices and ceremonies that the Lord commanded Moses—see 26th and 29th chapters of Exodus, with parallel passages. Was Christ a priest then after the order of Aaron? Only the clergy say yes, and they reason without their book. Christ sprang from the tribe of Judah, and not from the tribe of Levi; he was not of the posterity of Aaron; he was not clothed with the priestly garments prescribed by the law of Moses; he was not ordained of men through the sacrifices and ceremonies that the Lord commanded Moses; therefore, he was not a priest after the order of Levi.

But, says the arguist, there were many points of simillarity between Christ and the high priests of the law, and therefore he was a priest under the law.

Identity is something more than similarity in a few respects. A man is like a tree in being upright, and like a serpent in having a head and eyes, but is identical with neither. Christ is the antitype of all priesthoods and sacrifices before him, therefore he cannot be the type. He cannot be the figure and the thing figured, the shadow and substance shadowed. Christ was typified by the high priest, his church by the first vails of the tabernacle, heaven itself by the second, his blood by the blood of beasts with which the high priest entered into the holiest of all on earth; and every way the law of Moses was a shadow of good things to come. Though it could not make the comers thereunto perfect as pertaining to the conscience, and could not give life, that righteousness might be by the law, by its types and shadows, and all its services, it was a pedagogue to lead the children of Israel to the Great Teacher; when the better hope, founded on the better promises, was brought in; and the perfect law of liberty was established. The Savior was not a priest after the law of Moses and the order of Levi, for the following reasons: 1st, he was not of the posterity of Aaron; 2d, he was not of the tribe of Levi; 3d, no inspired writer ever said that he was priest after that order, and, 4th, he was never sanctified according the law of Moses, or by the gifts and sacrifices required therein, to be a priest. In every particular feature of that priesthood, Christ was dissimilar. He was made a priest, by an oath, after the order of Melchisedec. “God hath sworn and will not repent, thou art a priest forever after the order of Melchisedec.” To be a priest after the order of Melchisedec, was to have neither father nor mother in the tribe of Levi, nor the beginning of days nor the end of life in that priesthood. This, as Paul taught, was true concerning Christ. He sprang from the tribe of Judah, of which no man gave attendance upon the altar, and of which Moses spake nothing concerning the priesthood.

But now, having learned that Christ was not a priest after the order of Levi or Aaron, nor under the law of Moses, for there being a change of the priesthood, there was made of necessity a change also of the law, these things being determined we will continue our investigations of the Melchisedec priesthood, and thus return to our subject again.

“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all, first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace.” To be a priest, then, after the order of Melchisedec, is to be king at the same time. Now, to prove that Christ is the high priest of our confession, is to prove that he is king, his priesthood being after the order of Melchisedec, which was to be king and priest at the same time. If then, we can learn when Christ became priest, we learn when he became king. First, let us premise a little: At the time that Paul wrote the epistle to the Hebrews, Christ was both king and priest. But was he priest while on earth? Paul says, “If he were on the earth he should not be a priest.” The beginning of his priesthood and kingdom
was; then; somewhere between his ascension on high and the writing of the Hebrew letter.

We call on the prophet Zechariah, who in the sixth chapter and twelfth and thirteenth verses, says: "Thus speaketh the Lord of hosts, saying, Behold, the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Thus, both prophets and apostles testify that Christ was not a priest on the earth, but became a priest upon his throne. Being king and priest, he was priest on his throne where he sat to rule. Thus, when we find the time when Christ overcome; and sat down with his Father upon his throne, we find the time when he became king and priest, and his kingdom was established.

Peter, after the ascension of the Master into heaven, on the first pentecost following, told the people present on that occasion that the promises God had made to the fathers of establishing David's throne forever, were fulfilled in raising Christ from the dead and making him both Lord and anointed (king); that Christ had overcome death and the grave, and had sat down with his Father on his throne. His kingdom was then established, and remission of sins was only attainable through his name. This is the time when the perfect law of liberty goes forth from Mount Zion and Jerusalem, while the representatives of all nations stand in awe and wonder at the demonstration of the power and great glory of that occasion.

The Master had carried his cause to a higher court, to the Ancient of Days, the Judge of the whole earth, who would do right; and the prince of this world (Pontius Pilate) was judged. Christ had acknowledged that he was king, and to that end he had been born; and though he was condemned for blasphemy and treason, he stands at last acquitted before his Father, and in the presence of rejoicing angels, is anointed priest and king. The Holy Spirit makes known the glad intelligence to the sons of men, that they may rejoice in the forgiveness of sins in the name of Jesus Christ.

More anon.

**ONTOLOGY. NO. II.**

I said something in my last about the neglect of the saints by our scribes and preachers. There is much that ought to be said and written on this subject. As a people, we have been so intent on adding to our number, and so earnest in disputing with the sects around us, that for a time we seem to have lost sight of the fact that we have any other duty. The evils of this course are now apparent everywhere. In the beginning of our reformatory movement, when every member of the church read the scriptures as much as the preachers, there was then no need of publicly instructing the church, because, in reading the scriptures so constantly, they learned much of their duty. But even in those days church instruction was too much neglected. This fact gave rise to the opinion among the sects that we require no more than to have sinners immersed. This opinion was unfounded, so far as it pretends to represent the truth of the case; but it must be confessed that the pressure on all sides, in directing the attention almost entirely to the primary topics of the gospel, led us to neglect too much the instruction of the church. No state of circumstances ought to be permitted to divert our attention from this important branch of instruction. It is a lifetime work, while the conversion of sinners is but the work of a moment in comparison.

Great evils have resulted from this neglect of church edification, both in our papers and from the pulpit, and these are so apparent that they need,
not be mentioned. But among them may be mentioned the too great ignorance of church members on all points except those of doctrines. Besides, this cause has led the public men into doctrines instead of principles. The consequence of this has been that, except in the correctness of our religious views, we have no excellence above the sectarian. This excellence amounts to nothing in our favor; it may and will add to our condemnation. Soundness of doctrine will not save us. This is Roman Catholicism. Doctrines, with Roman Catholics, are everything. Unsoundness here will ruin a man, however excellent in character he may be. We are almost as contentious for doctrines as they, and if we are not careful, we will come to think them just as important. I mean by doctrines, our views of scripture teaching, not that teaching itself.

Christ is a model, not in character only, and every attribute indeed, but he is a model as a preacher. He taught to make men embrace him, and then to keep his commandments. These latter were to those who embraced him, tests of christian love and devotion to him. When he preached the kingdom of heaven was near, it was to induce the people to receive him, and enter that kingdom. He preached repentance and baptism, but not like it is preached by many in these degenerate days. Repentance with him meant something more than a simple term of pardon. It then turned a man's soul inside out, stirred it from its profoundest depths, and made the soul rejoice in the prospect of pardon. Will any say that it so affects the soul these days, when belabored by our scribes and preachers? I speak generally. I know there are exceptions, and these lament with me the tendency of things as I have pointed them out. I would that they would follow the Model, their Master, and forget that there is any such a thing as a human model, and learn from the prime model how men are to be made Christians. Then Christians are to be trained for heaven. He saw the people scattered and wandering as sheep having no shepherd, and his soul yearned to see them under the care of good shepherds. In this figure we have the whole duty of shepherds or preachers.

A notion has sprung up among preachers that their only duty is to preach the gospel, as they call it, that is, to gather sheep together and fold them, and then leave them to take care of themselves. They call themselves Evangelists. One would think that persons who had been so long accustomed to a pure speech, would not so abuse scriptural terms as to apply the word evangelist to these traveling about preachers, who go from one place to another to hold "big meetings," and then publish their wonderful exploits to the world, never seeming to give the sheep thus gathered another thought. They pocket the fruit of their labor and pass on to some other place, and repeat there, for the hundredth time, the farce enacted elsewhere.

There are happily exceptions to this rule. Many preachers see the sin of leaving the newly converted under such circumstances. They endeavor to have their future spiritual interests cared for, and to remain with them long enough to see them on their feet. But where there is one who does this, there are a hundred who do it not. To call men who peregrinate the country, preaching the gospel on their own responsibility, Evangelists, is simply nonsense. They
are not officers or agents of any church, and occupy no higher position in the church than an active, laboring private; and it is very questionable whether thus laboring, they are entitled to any credit or reward.

I am pleading in behalf of neglected saints; those young babes in Christ who having been born in a storm, are left to perish in a calm. Where does the blame of this lie? Who is chargable with this sinful neglect? Surely, not the poor, ignorant babes themselves, but those who know, or ought to know better, whether preacher or not. The ignorance or indifference on this subject is distressing. Many are so ignorant as to think that a "big meeting" will make alive a dead church. How such a foolish notion ever became current, I cannot tell. It likely had its origin with some peregrinating preacher, whose treasury needed replenishing. It seems to me that the notion ought to have been exploded by this time by experience alone. Has any one ever seen a dead church made alive by a "big meeting"? If so, I hope he will report the miracle. I have yet to see or hear of such a case. 

H. C.

AUTOBIOGRAPHY
OF ELDER JACOB CREATH, OF PALKYRA, MISSOURI, NO. XIV.

(A. D. 1835-6.)

[Continued from page 55.]

In 1835, I continued farming and preaching through Fayette and the adjacent counties as I had done from the time of my marriage in September 1831. The most notable occurrence in the history of my life for that year, 1835, was a meeting which my beloved bro. John Telemachus Johnson and myself, held in September of that year in Versailles, Woodford county, Kentucky, at which meeting in ten days, we received one hundred and forty confessions, and immersed one hundred and forty persons in the Kentucky river at Sublett's Ferry, six miles from Versailles. I never attended such a meeting before nor since, nor do I ever expect to attend another such as one this side of heaven. I never was so happy at any other meeting in my life. I was as happy as I could well be this side of heaven. It was the greatest meeting ever held in Kentucky, up to that time, if there ever has been another such as one since that day, I was not in it. The weather was fine, mild and genial, the people attended in crowds, from the surrounding neighborhoods, they were serious, solemn and attentive in the house, and as far as they could hear my voice outside of the house across the street on the south side of the house, and they heard, believed, and were immersed for pardon and the Holy Spirit as in the days of the Apostles, when multitudes came flocking to the standard of the cross like doves to their windows. I did the preaching and bro. Johnson the exhorting. I hope ever to love, esteem and venerate the name, the talents, the piety, the zeal, purity and devotion of John T. Johnson, while I retain my memory. I was first introduced to him while he was a member of Congress, in Washington City in Dec. 1821, and to his brother Richard M. Johnson, a member of the United States Senate. Their father, Robert Johnson, was the intimate friend and counselor of my uncle Jacob Creath in his wars with the old Baptist preachers, in the first part of the present century. I was the preacher of John T. Johnson and had the care of him at the Great Crossings church in 1825 and 1826, and preached the funeral of Col. James
Johnson in October 1826. I carried letters of introduction from Col. Robert M. and John T. Johnson to General Jackson at the Hermitage on my way to Mississippi in October 1826. The last time I ever saw bro. John T. Johnson was at Harrodsburg in 1832, he told me if it had not been for me, he would never have been in the reformation. The same sincere, ardent attachment and friendship remained between us to the day of his death. He was as fine a specimen of humanity, simplicity, goodness, devotion and love to God and man as it has ever fallen to my lot to behold. I love him as David did Jonathan. Very pleasant hast thou been to me, my brother Johnson. When he visited Missouri in 1843, he made my house his home, and I delighted to honor him. But to return to our meeting in Versailles. When the day of baptism came for our new converts to be buried with Christ in immersion for redemption through his blood even pardon of sins—the road was literally crammed with wagons, carts, carriages, buggies, horsemen and footmen, going to the river to witness the most beautiful, interesting and sublime spectacle imaginable, the immersion of about seventy persons at once. The weather was fine, the roads dry and good, the people all alive to the gospel, all interested, all wished to see their friends baptized. The river was as clear as crystal, the water warm, the bottom of the river covered with gravel and sand, and the banks of the river on both sides up and down, lined with deeply interested spectators. I was the administrator, six or eight went in at a time, and the songs, and prayers, and rejoicings, and shaking of hands, as the candidates ascended from the water, was certainly one of the most joyous occasions ever witnessed. I shall never forget that scene. There was more joy in heaven on that day, than ever was at all the infant baptisms from the first one to the last that ever was sprinkled. Such a scene seldom occurs in the lifetime of one man. Only one incident occurred during our meeting to interrupt its harmony. James Long, a Calvinistic Baptist of that vicinity, claimed that a preacher of that faith, named Tabor, had an appointment to preach in the house where we were carrying on our meeting, before our meeting began; but no person seemed to know anything of the appointment. We tried to get Mr. Long to have the meeting of Tabor postponed until we closed our meeting. No, that would not do, he must preach, and he became clamorous and so boisterous, that we concluded to let him brake in on our meeting and throw cold water on the fire, which it was thought was his object to try and put out the fire which was burning so finely. Tabor in his discourse said that the Holy Spirit entered the sinner's heart without the bible, before faith, before knowledge, repentance, or anything of the kind. He had no more use for the bible than a vehicle has for a fifth wheel. He was a rude and ignorant man. I asked bro. Johnson while Tabor was speaking, if I might follow him, he said yes and welcome. I made a few statements, such as this discourse reminded me of the days of my youth, when I went to school in the old field school houses in Virginia, when we said, ab, eb, ib, ob, and ub, and that I as a Calvinist had forgotten more of that sort of stuff, than that man ever knew, and that according to his preaching that day, that I did not see how we could get the Spirit into a sinner, unless we split him open with a mallet and wedge and glut, and put the
spirit into him. The Calvinists did not rear and pitch at that expression, and they have never forgiven me for it to this day. I gave a warm exhortation on the back of it, and sixteen persons, men and their wives, came forward and made the good confession that day. So that what they intended for evil turned out to our good and to the furtherance of the gospel. My old uncle was present to witness the scene and to mingle his tears of joy with ours. In August 1836, bro. Johnson made a tour through Georgetown, to the Stamping Ground, and on down to Warsaw and Ghent on the Ohio river preaching and baptizing a number of persons at that place. We were not employed by any society, either in 1833 at Versailles, or in 1836, we preached and the Lord worked with us, and the brethren paid what they were able, or what they thought our services were worth, and we took it, and felt grateful for it. And we have never done better than we did then, nor have we ever prospered more, or been a better people. Let every church in every county send out men to preach the gospel and pay them for doing it. Let the churches keep their power in their own hands. Every member ought to contribute something to spread the gospel.

Erratas.—In the February number of the Pioneer page 39—7th February in my autobiography, instead of General Dudley—read Badley, and instead of Postlewright, read Postlewright. On the same page instead of Semon's Mill, read Lemon's Mill. J. CREATH.

Back Numbers.—We can supply new subscribers with the back numbers of the Weekly Pioneer. We printed more copies than we, at first, thought we should. Every subscriber, we supposed, would want the paper from the beginning, particularly for the first month or so.

THE "THIEF" CAPTURED.

FAYETTE, HOWARD CO. MO.
February 8th, 1867.

BRO. WRIGHT: As we have been "whacked" so often by the Sectarian preachers from behind the "thief on the cross," I propose to capture the "thief" and examine him closely.

Q. What dispensation of government did you live and die under?
A. Under the Mosaic dispensation.
Q. Was there any law under that dispensation requiring a person to be immersed?
A. No, sir, nor sprinkled nor poured either.

It is generally supposed that as you were saved without baptism, that every body else can be, also. Will you allow me to ask you a few more questions?
A. Certainly, certainly, sir.
Q. Did you believe the gospel? That Jesus Christ died for our sins according to the scriptures, and that he was buried and raised again on the third day, according to the scriptures?
A. No, sir, for he had not died, &c.
Q. Did you believe that he shed his blood for the remission of sins?
A. No, sir, I did not know why he was dying.
Q. Then if you were saved, you were saved without faith in the gospel and without faith in the blood of Christ?
A. Yes, sir, for I know nothing of either, and therefore could not believe either.

I now wish to ask the crowd of sectarian preachers who have been listening to these questions to the thief, and his answers. Will any of you, Rev. Gentlemen, answer them?

You argue that as the thief was saved without baptism, that baptism is not essential to salvation, do you not?
POETRY.

Please answer. WE DO, SIR, and no one but a Roman Catholic could teach otherwise.

Well, sir, the thief was saved without faith in the gospel, and without faith in the blood of Christ too. Now, your assumption would make the gospel and the atoning blood of Christ nonessential to salvation also. Will you and your brethren sir, teach infidelity in order to show that baptism is nonessential to salvation? The Savior said, "He that believeth not the gospel shall be damned."

Your argument is that the thief was saved without baptism, therefore it is nonessential to any one's salvation, and by a parity of reasoning you nullify the gospel of Christ, for he was saved without faith in the gospel. Brethren, let the sects take the thief and go with him. They can't "whack" us from behind him any more.

T. N. GAINES.

For the Christian Pioneer.

LINES,

Suggested by the Close of the Year.

BY MRS. M. B. SMITH.

I stood on the threshold of the New Year,
As old Father Time, with his pointed spear,
Threw its massive portals open wide,
And bade me pass to the other side.

Ah, what is my fate, (I tremblingly asked,) Thou grayhaired sire, (as he swiftly passed,) With a prophet's ken thou canst descry, All the pages unseen by mortal eye.

What' er of sorrow, grief, pain or woe, I shall suffer or feel, I would surely know; Shall the year bring its burden of sorrow and care?

Oh, tell me all, I am armed to bear,
He paused, and his dark brow darker grew, As with steady hand his bow he drew, Ah, hapless mortal! darest thou to ask, To whose heart will point this fatal shaft?

Didst thou know the spoiler waited now, His seal to set on a loved one's brow,

Couldst thou check the outgushing, anguish'd heart. And in life's drama act well thy part?

Didst thou know that a Demon, powerfully armed With weapons of gold, which the world hath charmed, Should essay to tarnish thou thine own fame. And rob thee of more than gold—a name.

Couldst thou bear it and live O, mortal? he said; Far better the Book of Fate unread, 'Tis surely ordered by heaven's decree. One page, the Present, thou only canst see. Time spoke no more, but a voice so dear, Came in sweetest tone to my spirit's ear, Fear not, I will bring forth more bright, Thou wilt come from the crucible made white.

Thou may'st run in darkness and in tears, And tread with bleeding feet and many tears, A thorny path; it will but lead thee Through a wild maze to immortality.

And when the strife is ended, thy race run, The long, long struggle over, life's work done, Then thy tired soul, attuned to notes of woe, And anguish deep while in this vale below,

Shall send forth sweet, responsive notes of praise, To Him who strangely ordered all thy ways, And thrill with rapture deep to hear, "Well done,

Receive the crown, the victory is won."

Chillicothe, Mo.

MY DEFENCE.

A REPLY TO BRO. M. E. LARD.

Note to the Reader: In the 2d No. of Vol. 3 of Lard's Quarterly, was published an article written by the undersigned, entitled "The Presence of the Holy Spirit in Christians." In the next number my article was reviewed, as it seemed to me, in a most unwarrantable and unbecoming style, by the editor. Many others, and among them brethren of sound judgment and honorable position, concur with me in this view. Bro. Lard, for reasons no doubt satisfactory to himself, but altogether unsatisfactory to me, declines publishing my reply; I therefore present it to the readers of the Pioneer, intending thereby not only to vindicate the truth, but to offer a suit-
able defence against some allusions of a personal nature contained in my brother's notice of my article. In making this defence, I protest against being understood, by any one, as entertaining any unkind feelings whatever towards my distinguished reviewer. I admire and love him. But this does not give him the right to use his high position to crush out in debate, namely, that the presence of the Holy Spirit in the Christian is literal, and that the presence of the Holy Spirit in the Christian is literal, and then, because I deny, and show my reasons, he charges me with denying the word of God, and substituting for the divine truth a "shallow, rationalistic conceit" of my own. We are accustomed to this sort of warfare. We have heard that, thunder before. But I answer the editor's logic as follows: The scriptures say that "God dwells" in us. This is not literal. The editor will not pretend that it is. It is also said that "Christ dwells in" us. Can this be literal? No one thinks so. Now then, I ask if these expressions are not to be understood literally, by what warrant does my brother denounce me as repudiating the word of God, when I call in question his doctrine of a literal indwelling of the Spirit? If the same formula is employed in speaking of God and Christ and the Holy Spirit, who will undertake to prove that when applied to the former two, the language is always figurative, but when applied to the latter is always literal? Again, as my brother does not pretend that God and Christ dwell in the Christian literally, he should write a few paragraphs in the Quarterly to show in what sense they do dwell in us, would he regard it as just for any one to denounce him as repudiating the word of God? Is it the same thing to deny that God dwells in us literally, as to deny that he dwells in us at all? If not, why should the denial of the literal indwelling of the Spirit be considered a denial of the word of God? My brother ought to be ashamed of the logic of this objection. It is unworthy of his reputation as a thinker and reasoner. And yet it is the strong point in his notice of my article. To say that the Holy Spirit does not dwell in the Christian literally, is to say that he does not dwell in him at all, is the pith, and marrow, and substance of the strongest objection he urges. How much weight should be attached to it, I leave the candid, thinking, truth-seeking reader to determine. I do not fear to risk my cause in his hands.

2d. He objects to my statement of the issue...
on the question of spiritual influence, between our brethren and the sects, pronouncing it very dogmatically, "a failure from beginning to end." But why? Is it not intuitively certain that the spirit operates either mediatelv or immediately? Either with or without means? Either by impact or through an instrument? Certainly no one can pretend to the contrary. Now, it will not be denied that I state the position of the Denominations correctly, when I represent them as holding that the Spirit operates upon all, upon saint and sinner, immediately. They make no distinction. My brother of the Quarterly will not say that they do. Now, I simply deny this position, entire, and call for proof. My brother denies one half and accepts the other. He denies their position as relates to the sinner, but accepts it as relates to the Christian. I deny it in both cases. Thousands of my brethren stand side by side with me now, and the masses must continue to gravitate toward the same conclusion. Between this position and that of our bitter opponents there is no ground on which thinkers will long attempt to stand. But the editor of the Quarterly complains that I represent him, as holding that the Spirit "dwell contactually" in Christians. In this he is mistaken. I have not said so. My statement had respect to the acting of the Spirit. I understand him to hold that in Christians the Spirit operates contactually. Does this misrepresent him? Certainly not. He admits that between him and the Denominations there is no difference as regards the Spirit's influence in Christians. In stating the difference between our brethren and the Baptists, in the Quarterly, Vol. 8 No. 3, he says: "The Baptists hold that in conversion the Holy Spirit operates immediately on the heart of the sinner. We deny it; we agree as to the Spirit dwelling in Christians." He confines the difference between our brethren and the Baptists to the sinner. Nothing can be more plain. He accepts their teaching as relates to the Christian. This I see no room to doubt. But what is the Baptist position? The Spirit operates upon saints and sinners both, immediately. In denying their notion of immediate influence in conversion, he evidently intends to be understood as admitting it in the Christian. How can we understand him otherwise? If such is not his position, let him plainly say so. Let him deny the theory of contactual influence in the whole breadth of it, and then we shall begin to feel that he makes common cause with his brethren in this great issue between us and the Denominations. This is the point where we take special exception to his teaching. If he holds the idea of a literal indwelling simply, as some good brethren do, who are inclined to side with him in this discussion, then we do not care to argue with him. We understand him to hold with our neighbors of the sectarian parties, on the subject of spiritual influence, as it relates to the Christian. He is giving them aid and comfort in their warfare against us. Such is our honest conviction, and such will it continue to be until our brother openly denies the whole theory of immediate influence, as contended for by our opponents. No living man can satisfactorily and successfully oppose immediate influence in conversion, while he admits and contends for it in the Christian. Even my brother of the Quarterly, great as he undoubtedly is, must fail whenever he undertakes it. (To be continued.)


Bro. D. T. Wright—Dear Sir: Some unknown person, a few days ago, sent me a copy of the Missouri Baptist Journal, published in the city of Palmyra, Missouri, by Rhoades and Hatcher, edited by J. H. Luther. I cannot imagine why this was done, unless it was to inform me that A. Campbell made a creed, which is published in the Journal of January 28th, 1867, and among other questions asked is this one, What will the Reformers of 1866 think of this creed? But before we proceed to tell them what we think of it, let me explain one word at the head of my piece, mare's nest. Webster defines it thus, "A person is said to find a mare's nest, when he chuckles over the discovery of something absurdly ridiculous."—Grace. This is precisely what our Baptist friends have done. They are chuckling over something supremely ridiculous, they have found a mare's nest, in finding the creed of A. Campbell. They appear to be better pleased at this discovery, than if they had heard that the Baptists and the Christians had united,
for this, according to the Georgia Inetex, would be the greatest calamity that could befall the Baptists, and yet they can't let the disciples alone. They are like a girl half in love with a young man, she does not love him well enough to have him, and yet she cannot discard him altogether, she will not say yes, nor she will not say no, she does not altogether like him nor does she hate him. So with our Baptist friends, they cannot let us alone, they cannot give us up entirely, as bad as we are there is something about us that will not let them give us up altogether. They have been at work on us so long and have got us so near right, or so nearly Baptists, that they will not marry us any how, bad as we are, rather than not marry at all.

It is bad to do injustice to a living man, it is worse to do it to a dead man. Bad as the devil is he may be abused, he may be falsely accused, he has many things charged to him of which he is not guilty. This same Baptist Journal, says on page 2, fourth column, "As Baptists, we profess to take the scriptures for our only rule and guide." Let me ask these Baptists a few questions which I hope they will condescend to answer. First how many sects of Baptists are there? Secondly to which sect of Baptists do you belong? Are the Baptists all united or divided? When did the modern Baptists, any one sect of them, profess to take the scriptures as their only rule? Name the time, place and persons who made the profession. Do you practice what you profess? What is a profession worth without practice? If you have removed all creeds, and taken the scriptures only, and we have a creed and the Bible, then you and we have changed sides. And these things being so, what hinders the Union of the two people since you found the mare's nest?

Did A. Campbell ever require any person to believe what you call his creed, in order to admission of fellowship with our people? Now speak out or forever hereafter hold your peace. Did Mr. Campbell ever try any person by this creed in a church? Did A. Campbell ever propose this creed to any church or people as a test of Orthodoxy? Is there any instance in history where one man made a creed for half a million of people, and imposed it upon them, without a proposition to do so, without the people debating it, accepting it, or being asked whether they would consent to it or not? Name one instance of such a course, or blush and be ashamed of the injustice you have done a dead man, unless you and shame have parted and shaken hands forever to meet no more in this world.

Does not the popular and current use of the word creed define and fix it to mean such a book, as the Catholic Manual, Mass Book, the Episcopal Prayer Book, the Westminster Confession of Opinions, the Methodist Discipline, the Baptist Philadelphia Opinions, or something of this sort? Has A. Campbell ever made such a book, and have our people ever accepted and adopted such a book? If they have not where now is your mare's nest? Oh shame where is thy blush! Alas how low the Baptists have fallen! Did not Mr. Campbell state to the meeting in Liverpool in 1846, that his object was to prevent suspicion? Is the prevention of suspicion the same as making a creed to bind and govern a large body of people, instead of the bible? Since you have found the mare's nest what now hinders our admission into the Holy Alliance of Sects? We are now orthodox, we have a creed and the bible, surely we shall hear no more of our heresy. While you were 'chuckling so loud over the mare's nest, did you believe one word of it? Was it not all done for effect? Do you love us any better since you found the mare's nest, than you did before? Are you more willing to unite with us now, than you were before you found the mare's nest? Will the discovery hinder you from misrepresenting us? Will the Journal have the justice to reply? One reason why you have lost so many Baptists, and why you are constantly losing them every meeting we hold is the injustice you do our people. Baptists see and know this and therefore they leave you by scores and hundreds. We dare you to publish this answer to the charge of Mr. Campbell having made a creed and let your people see both sides, the poison and the cure.

Granting that Mr. Campbell made a creed. And what of it? Every man has a right to make himself a creed, as well as Mr. Campbell had to make himself an idol. The sin does not lie in making the idol, but in worshiping it, and in requiring others to worship it. Did Mr. Campbell worship his idol, or did he require others to worship it? Say, you that found the mare's nest, who are the men that have authority to make and bind creeds on other men? Have men in one country a right
LETTER FROM BRO. HOPSON.

RICHMOND, VA., Feb. 4th, 1867.

Bro. Wright: You were kind enough to copy, at my request from the Review, the list of contributions for the “poor saints,” sent me from the churches of Kentucky and Missouri. Permit me to solicit in the Pioneer the publication of my acknowledgment of the reception, for the same purpose, of fifty dollars from the Christian Church at Liberty Mo., through bro. Dr. Wm. A. Morton. Allow me also to say that while the necessities of the people in Georgia, Alabama, South Carolina, &c., demand large contributions for their relief, which, I am pleased to learn, you are sending from every portion of the State of Missouri, still, I hope that our poor in Virginia will also be kindly remembered. I wish to be honest and candid. Let me say then to the Christian Churches in Missouri, that while we are needy, these people further South are much more so. In your efforts then to relieve the poor everywhere send them large contributions and send us small ones—say for us a fifth or sixth of what each congregation may contribute in money, the remainder of the money—and all contributions in provisions and clothing for them. It is difficult to decide upon the exact proportion of distribution but the above is in the neighborhood of what is right and proper.

I am pleased with the Pioneer and wish it an extensive circulation. Though no longer a citizen of Missouri, my heart warms to the people among whom I spent thirty-four years of my life. Alas, how scattered now are the preachers by whose side I have so often labored in Missouri, in preaching “the gospel of the grace of God.” Further than anyone of them all, from the field of their former labor, is the writer of this. May heaven’s rich choice blessing rest upon those that have gone and upon those that remain, and may that faithful band of Missouri preachers, and so loving, united and zealous, now broken and scattered, still “fight the good fight” of faith, knowing no creed but the bible, and no master but Jesus. And when life’s labor is done and its “fitful fever passed” may they have a home in heaven, a crown without thorns and a rest that knows no weariness forever. 

Christianly yours,

WINTHROP H. HOPSON.

REMARKS.—The foregoing letter will be read with much interest by the many Christian friends of Bro. Hopson in Missouri. He lives in the hearts of thousands of brethren and sisters in Missouri, all of whom would greatly rejoice to see his face, and hear his voice again pleading for Christ. How it would strengthen our hearts if Bros. Hopson, Lard, Wilkes, McGarvey, Haley, Lampton and the many other able and devoted brethren now living in other States, would return to Missouri, their former field of labors. Many of us have stood firm, and bared our breasts to the storm which has raged so fearfully, and which has tried men’s souls as to what material they are made of. We should now be greatly rejoiced if these veteran soldiers of the cross would return and help us build up the waste places of Zion in Missouri.
great and mighty work is going on here, thousands became obedient to the faith during the last year, and we entertain strong hopes that the result will be still more encouraging during the present year. Will Bro. Hopson, and these other beloved brethren, in their separation from us, avail themselves of the pages of the Pioneer, to speak to their many friends in Missouri, as well as elsewhere, on some subject of our common salvation? We shall be glad to hear from them often.

The brethren of Missouri, though nothing like as prosperous in the goods of this life, as in former years, will, we trust, remember the suffering poor saints in Virginia as well as further South. There cannot be too much done in this respect. It will constitute one of our highest enjoyments when we go hence, that we have administered to the wants of the poor and suffering in Christ.

We say candidly to our brethren of Mo., there is not as much being given for the relief of these famishing saints as there should be. But few have done as much as they could do, and many have done nothing! Sad, and strange, but true! The time approaches when a separation will be made, and the Master will say to some, come you blest of my father, for I was hungry and you fed me, naked and you clothed me; for inasmuch as you did it unto the least of these, you did it unto me. And to others he will say, depart from me, ye workers of iniquity, for I was hungry and you fed me not, naked and you clothed me not, for inasmuch as you did it not unto these, you did it not unto me. This instance now in the South and East, will prove the trial case of many a brother's faith. The Lord pleads and shall he plead in vain? To whom shall these poor saints cry but unto the Lord. Their cries ascend up continually before him. May brethren who have the means, find it in their hearts to help them, and that speedily. D. T. W.

TRIBUTE OF RESPECT.

To Mrs. A. H. F. Payne: Dear Sister—
The undersigned members of the Church of Christ at St. Joseph, Mo., appreciating to some extent we trust the service and labors of our deceased brother, your husband, and being desirous of testifying that appreciation, beg leave to present you the best likeness of him that we can obtain, from the materials at hand, and hope you will accept it in the same spirit in which it is offered.

Fraternally yours,

Eld. J. J. Wyatt
Emily Wyatt
Tandy H. Trice
Martha F. Trice
James H. Saunders
James Highley
Mrs. S. E. Tootle
Wm. W. Wood
Mrs. John Saunders
William Word
L. W. Gaines
Mrs. C. T. Boyd
Mrs. Sally Gaettrel
A. G. Mansfield
Wm. A. Mansfield
Martiha A. Mansfield
Thomas J. Burgess
Mrs. Mordecai Oliver
Mrs. Willard P. Hall
J. K. Burgess
Walter Mitchell
Mrs. M. J. Missshaw
Edwin Toole
Mrs. J. W. Lincoln
T. M. Haydens
Dr. W. J. Heddens
Mrs. S. K. Tootle
Mrs. Sallie Gartrel
Mrs. John Saunders
Mrs. O. T. Boyd
Mrs. Willard P. Hall
Mrs. J. W. Lincoln
Mrs. W. J. Heddens

RETREAT, CLINTON COUNTY, Mo.
January 22, 1867.

Dear Brethren and Sisters: Your touching communication of December 25th, accompanying the likeness of my lamented father, has been received, by my mother, but since she had the misfortune to break her right arm, writing has become a painful and difficult task; she has therefore deputized me to act as her amanuensis, and in her name thank you, if possible, not only for the precious gift, but also for the delicacy and tenderness manifested in its bestowal. My pen is far too feeble to express in a thousandth degree the...
Solomon says, “a word fitly spoken is like apples of gold in pictures of silver.” This deed of kindness, these words of sympathy, have stirred the deep fountains of our hearts, frozen with grief and chilled by adversity, even as the congealed fountain in the wilderness when smitten by the rod of the prophet, lifting our bowed spirits from the Valley of Desolation by giving the comforting assurance that sympathy for the widow and the orphan is not always “as a sounding brass and a tinkling cymbal.” As ye were friends in life, so still in death, even faithful and true.

The remembrance of the kindness and assistance I received from the brethren and friends of St. Joseph, in my vain efforts to vindicate the memory of my murdered father, has made an impression which can never be effaced while life and memory last; but this last noble, generous effort to transfer to canvas the features of him we loved so well, has awakened emotions too powerful for utterance, and too deep for tears.

The picture, in execution and finish, is most excellent, the likeness better than could have been expected taken from a miniature which was never good, and which had become so much defaced as to be scarcely recognizable. It is like him, and yet not like him. In the dim twilight it looks down upon me, as I write, with the look that beamed upon me in early childhood. But it is not like him as I last saw him, as he turned in his saddle and seemed to sweep in, in one glance, home, wife and children, as he was taken from us, and the living form of the husband and father, was swept from our sight forever. But our appreciation of your generous endeavor is just as keen as it would have been had your success been much greater. “You have done what ye could,” and more than we could have asked.

Your memory will be enshrined in our heart of hearts, as we journey down the pathway of life, to wander amid the dim shadows of old age, and when we launch upon the shoreless ocean, leave a blessing for those of you who remain behind, and extend a welcome to those who have gone before.

Your sister in Christ,

M. LUCILLA PAYNE.

A NEW PROPOSITION.—I propose, that if we wish our periodicals published for one dollar per annum, that the subscribers furnish the means to enable the publishers to publish them at that price, and let the loss come out of the many and not out of the men who do the work. Rather than have the Pioneer published for one dollar, or rather than stop it, I hope every subscriber will double his subscription. I would not have bro. Wright publish it at one dollar, nor would I have or read it at that price. I think the Weekly is cheap enough at $2.50 per annum. I published a paper in Lexington, Ky., in 1830, for nothing, when we had no brethren scarcely to pay for it, and now we have brethren able to pay, I do not wish others to publish for nothing.

J. CREATH.
LITERARY NOTICES.


This is a large musical book, of some 335 pages of choice music, published by A. D. Fillmore, Cincinnati, Ohio. There are two different editions of this book; one is published entirely in the round note system, and the other in the figure-faced notes. There is also a difference in the price of these two books, as will be seen by reference to the advertisement on the fourth page of our cover. For all practical purposes, we feel inclined to give the figure-faced notes the preference. They are more easily read, and at the same time possess every advantage in the science of music that can be claimed for the round note system, except hard and difficult study to comprehend a system be an advantage. In that case we will concede to the round note system an advantage which the figure-faced notes do not possess. It is printed on the lines and spaces, together with every feature and mark of the round note system, except that where the round note stands on the line or space, as the case may be, a figure is placed, with the measure mark attached in the same way as attached to the round note.

A copy of the figure-faced note edition is now lying before us, and we notice, an "Index of Tunes adapted to hymns in the Christian Hymn Book." This should make the work a favorite among all the churches who use the Christian Hymn Book. Its use will add greatly to the interest of our congregational singing. Bro. Fillmore, too, is one among the best teachers of music, as all who know him can testify, in addition to the testimony of the many excellent works he has given the public.

The round note edition has been revised with special reference to the new edition of the Christian Hymn Book, and has music arranged for each of the 1300 hymns in that book. Bro. Fillmore has devoted almost the entire energies of his life, so far, to aid our churches and individuals, whether in the home or social circle, to make melody in their hearts to the Lord. He has also spent much of his time in preaching the gospel, which two callings seem happily to run together with him. The good work he has done will gladden the hearts of thousands yet unborn. The choice pieces of music he has composed will be sung with delight when he shall rest from the active toils of this world of labor. We bespeak for the "Harp of Zion" a liberal patronage, to gladden the heart of its author, who has filled the hearts of others with joy.

LARD'S QUARTERLY.—The first number of the fourth volume of this excellent work is in hand. In its mechanical execution it is unsurpassed by any work that we have ever seen, and the bold, strong and dignified manner in which it is conducted, is equal in character to its execution. The Quarterly contains in each number 112 large pages, with index of contents. The following are the contents of the number before us:

Paul's Allegory of the Olive Tree; The Law and the Gospel in their Relation to each other; Bruce Vance's Experience; Prayer; Odds and Ends; The Three Modes; Emman- tion and Character of Human Spirits—Reply; How can it get it? Scripture Types, No. 3; Attitude in Prayer—Comments; 1866; What is Religion? Poetry.

THE GOSPEL ECHO.—This excellent monthly, conducted by Bro. E. L. Craig, Carrolton, Illinois, for January, has been received for some time. With that number the Echo enters its fifth volume, and we see that Brother Craig has associated Brother E. P. Belash with him as co-editor and general agent. Each number contains 40 large octavo pages with a parallel rule border around each. It is printed on good paper, and under a colored printed cover. Terms $2 a year. Address Eld. E. L. Craig, Carrolton, Ill.

LETTERS TO A FRIEND.—This excellent tract, which we noticed some time ago, can still be had at five cents per copy, postage paid, by addressing James O. Carson, St. Louis, Mo. It consists of 36 pages, neatly printed and covered. A good tract for general circulation.

OBITUARY.

Died, in Chillicothe, Mo., on the 16th of February, 1867, infant daughter of ROBERT and SUSAN HARRISON.

We sympathize with the bereaved parents on this painful occasion. May God be very mercurial to them, and give them consolation over the death of their tender infant.
OLD CHRISTIANITY AGAINST
BAPTISTISM.

Or, a Review of the “Three Reason Baptist” of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1853. By Elder Jacob Chatham, of Palmyra, Mo.

CHAPTER II.

[Continued from page 66.]

13. Drunkenness is reckoned one of the besetting sins of the Baptists. Contrast his clothing, a hairy garment; sackcloth, with the fine dresses and staid, pampered Baptist Doctors of Tradition. Contrast his preaching in the wilderness with their fine, gorgeous cathedrals, with organs, in the large cities, and their lazy and large salaried doctors to fill them. Contrast the five points of Calvinistic dogmas presented by the Baptist preachers since the Council of Dart, which sat in Holland in 1618, with his simple preaching of repentance for the remission of sins. The five points of the Calvinistic Baptist preachers are, eternal, personal and unconditional election of a certain and definite number of the human race before the human race existed; total, hereditary depravity of all the human race; the special operation of the Holy Spirit on those elected, before faith to produce faith; Christ died for these elect persons and no others; and then the perseverance of these elect persons to final salvation. John the Immerser was a burning and shining light in his example and in his instructions; are these Baptist preachers published in the public journals for their crimes from Boston to Kansas, shining lights? Do they copy the example of John? I would really like to know how many Baptist preachers of the present day copy the example of John in their preaching and life. Contrast the dreams, the anecdotes, the experiences, the visions, devices, operations, calls, ignorance, bigotry and superstition of many of the Baptist clergy with the preaching of John, and see if they resemble each other any more than an Indian and a Christian. I once heard an old Baptist oracle preach from one of Dr. Watt’s hymns, line by line he used for a text. Another spiritualized Gideon’s cake rolling down into the camp of the Medes and Persians. They are famous for spiritualizing the scriptures while copying after John, and they are as fond of hiding in the place where the wind blows, as rabbits are of hollow trees.

14. Poor Baptists! they know that we cannot leave our platform, the New Testament, to go where they are, into fourteen sects, and they are not prepared to come to our platform, nor are they as ready to die now and have their funeral preached as they were when getting the money of our people to make a version with the Surname of John’s Baptist in it as a denominational advantage to them. They are too proud as a denomination to confess their departure from the scriptures, and they have been trying to cover their moral deformities.
by proving that we are changing all
the time, that we have come so near
the Baptists that it is impossible for us
to unite with them until we come a little
nearer. They seem to have forgotten
that they have profited as much or more
by our debates, arguments, learning,
writing, preaching, publications and
talents as any other people in the land,
and have never given one particle of
credit for all of their improvements.
John the Immerser, our Saviour, and
the apostles, when preaching to sinners,
spoke constantly of repentance in their
discourses as the surest step towards a
sinner's acceptance with God. The
first word they spoke to the Jews gen-
erally was repentance; when they spoke
to the heathen or pagans, they said be-
lieve. (Acts ii. 38, iii. 19, and xvi. and
xvii.) Because the first step that a
wicked man can take towards a change
of his life, is to believe God's testimony
in the Bible concerning sinners to be
truly sensible of the unmeasurableness
of that course of sin in which he formerly
lived, and to have due sentiments of
his past behavior; because without this
due sense of it he can never heartily
consent to forsake it and amend his
ways and doings. Faith is therefore
the A of the religious alphabet as well
as of the English; repentance is the B
of the religious alphabet as well as of
the English. Both John the Immerser
and our Saviour began by saying re-
pent, when preaching to the Jews.
Upon the faith and repentance of both
Jews and Gentiles, they were immersed
for the remission of sins. The general
injunction was, bring forth fruits worthy
of repentance.

15. When more particular directions
were required, John commanded all
sects of people to avoid more especially
the sins to which their condition expos-
ed them. When the common people of
that hard-hearted nation asked, "Master,
what shall we do?" John answered:
"He that hath two coats, let him impart
to him that hath none, and he that hath
meat or food, let him do likewise. Let
every one of you according to his ability
exercise those duties of charity and kind-
ness to his neighbor which you are but
too apt to neglect." The publicans or
collectors of the revenue came to him
and said: "Master, or sir, and what
shall we do?" He said: "Exact no
more than is appointed you; keep clear
of that rapine and extortion of which
you are so often guilty in the collection
of the revenue." The soldiers, too, de-
manded of him, "What shall we do?"
His answer to them was: "Do violence
to no man, neither accuse any falsely,
and be content with your wages;" that
is, abstain from those acts of injustice,
vioence and oppression to which your
profession too often leads you." Lewd
and debauched people also applied to
him, to whom no doubt he gave advice
suited to their case.

16. I would like to be pointed to the
Baptist preacher of this generation who
preaches in this way. They would pro-
nounce all this preaching of John Arme-
nian stuff, "doing religion, head relig-
ion—no change of heart, no experi-
tial religion, no operation of the Holy
Spirit on the sinner's heart, no grace in
all this. They are all works. Away
with such preaching! it is not fit to be
heard. Call these sinners up to the
anxious seat, and let us pray God to
send down his Spirit to convert them.
Let those that are converted tell a wild,
enthusiastic, superstitious experience."
Yet the Baptists "copy the preaching of
the old Immerser," how truly, I will
leave my readers to judge. John said
nothing about the five points of Calvin-
ism, total depravity, special operations before faith to produce faith. Let it be distinctly understood, once for all, that I am speaking of sects and systems, and not of individuals. Let no man assail me personally because I speak these plain, homely truths. What can be more offensive to the great body of Baptist preachers, than this doing of religion which John recommended? The true penitent would begin at the first step of his life, and undo all he has sinfully done, if it were in his power to do so.

(To be continued.)

THE CHRISTIAN'S HOPE.

There are many glorious themes in the great scheme of redemption wrought out by the Lord Jesus Christ, for the world, upon which the Christian soul loves to dwell. But among all these themes, none more readily catches away the sympathies and fills the Christian's heart with joy, and thanksgiving, and praises to the great Author and Giver of all good, than this one thought, that "Christ hath brought life and immortality to light through the gospel."

And yet I have thought, when contemplating this grand theme, that we, who have been born and brought up in a Christian land—living, as it were, in the blazing light of God's inspiration, with this grand and glorious truth sounding in our ears, for weeks, and months, and even years together, that we do not properly realize the wonderful import of this beautiful, this sacred, this holy truth, that "light and immortality are brought to light through the gospel."

Did you ever think, dear reader, in contemplating the glorious scenes, phenomena and workings of nature, (and they are indeed many and sacred,) that with all their beauty, with all their graces, with all their loveliness and with all their power to please the eye and steal the affections, and even with all their capability to stir up and start into activity the inherent spirit germ within us, which inspires to worship the one great First Cause, the Supreme Author and Mover of all things—I say with all these at their command, did you ever think that they have not one single word of hope or comfort beyond the "dark valley of the shadow of death?"

The voice of nature is silent as the grave itself relative to the immortality of the soul, or of a future human existence beyond the grave. Indeed, everything in nature tends to impress us with the very opposite idea. Every single line in nature, when followed to its ultimate, points with all the accumulated testimony of the years gone by, to death, decomposition and decay as the final termination of all living structures, whether animal or vegetable. And I ask now, where, in all the wide domain of nature, is there one single line that teaches a resurrection from the grave? Pause, and only echo answers "where?"

Are we taught a resurrection from the dead by the petrified fossils that are being constantly dragged to light by the untiring zeal and perseverance of the geologist? Does the history of animal and vegetable life, within the range of our own recollection and observation, give us a single idea of a resurrection from the dead, or a life beyond the grave? On the contrary, does the testimony of our senses most positively bear witness that change is the order of nature, and that these changes, so far as nature has power to inform us, consist in a total loss of identity in that which is changed? Most certainly they do. And this is true of all living structures, whether vegetable or animal.
When a living structure loses the vital principle, (life) then decomposition and decay begin their work of destruction, nor do they cease their labor until the identity of the original work is entirely destroyed and lost, and that which but a short time before was a living, moving structure, has passed back to its original elements, and the relations which it sustained to other living structures and to the world around it, are all destroyed, and in fact the structure itself has really and positively ceased to exist. Nor is there a single voice, or line, or trace of anything that was or is, in all the wide domain of nature, that can possibly demonstrate the resurrection of a lost identity! The question then suggests itself, how came the idea to be so prevalent among the human family that there will be a resurrection from the grave and a future life beyond. I answer, it could only be impressed upon us in two ways: either by nature or by direct and special revelation from God. But we have seen already, that nature does not utter one single syllable in support of such an idea, but on the contrary she (nature) teaches directly the contrary, so far as she teaches at all; it follows therefore, that such ideas must have been communicated to man by a direct and special revelation, over and above anything revealed in nature, from God himself.

The student of nature, the sage and the philosopher may gather fact upon fact, and by them be able to demonstrate a law governing here and a first cause acting there; and they may compute even with the most mathematical precision the size, motion and density of yonder’s far-off, revolving sphere, and they may, by close, critical analysis of the structure of the living animal organizations, discover the laws which obtain in their growth and development, and thus be able to point out, with precision, the path that will lengthen life, and lead our steps gently down the declivity of our latter years, even to the goal of a good old age. And they may watch the tottering steps and palsied motions of hoary age, as it slowly passes along, until they view it trembling, as it were, on the very verge of the grave; and such observations may furnish them facts by which they may demonstrate the reasons for the various phenomena growing out of the relations existing between mind and mind, between mind and matter, and between matter and matter. I say they may drink deep and long from the purest fountains that are everywhere bubbling up, all over the broad face of nature, and may thus get to themselves great wisdom, and knowledge, and understanding, and by reason of this superior knowledge, they may even pierce through the solid phalanx of Facts they meet, and grapple with the subtle causes that underlie them. But alas! for all their wisdom, for all their knowledge and for all their understanding! There is no magic touch in any or all of these that can possibly lift the mystic veil which shuts out Time from vast Eternity! Nature has no revelation for them beyond the silent portals of the tomb. And when, at last, those hoary locks of age finally lay them down to their last, dreamless slumber, all fettered in the cold embrace of death, with stifled emotions and grief-stricken hearts these proud philosophers now turn them away, exclaiming in deep despair: “All is lost! all is lost! Their identity is gone, and we shall see and know them no more, no more forever!” The work of decomposition and decay is already begun, while in sorrow and sadness they follow these lifeless, moul-
Missions that the pldoes use to support infant baptism, and the cause of the two is very similar. The paidoes say that God has told us to baptize, but the "circumstantial" he has left to us, he has not told us how to baptize; and they have three or four legs to stand on, the "covenants" are the same, circumcision, the modes of baptism, household baptism and tradition, church history, and when one leg is broken, they fall upon another and another, and although all these legs have been broken a thousand times, they have been mended, or like Saint James have bad wooden legs made in the place of the natural legs.

When a boy, I saw fox hunters run foxes through my father's farm, and when hard pushed by the hounds, they always ran on three legs, they kept one hind leg in reserve, and would clap that one down, and take up the other hind leg and in this way would run all day. So it is with the advocates of modern Missions, they have some half dozen legs to run on, expediency, necessity, "perhaps" two or three churches—which generally end in the old horse militient, one husband to four wives—then John the immerser, then the seven, then the twelve, and last of all our Savior. Why do they not begin a little further back, with Moses, Aaron and Joshua?

If we have not the same evidence that God sent John and his son, why refer to them as proof of modern missionary clubs? Why all that flourish about brother Scott and the Apostles? Some how or other our people cannot clear their heads of this apostolic successions?

We do not denounce these societies or their works, good or bad, we only ask for apostolic precept or example for them, instead of being entertained.
with long disquisitions, about circumstancials, meeting houses and presses, etc. It is the principle we oppose, the principle which substitutes these societies in the place of the congregations of Jesus Christ, is the same principle that substitutes the Pope in the place of Jesus Christ. The reasoning is the same in both cases. Power, no matter how obtained, nor by whom, is like money—which once obtained is seldom or never given up, without a lawsuit or a fuss. All men of much experience know this to be so. They get all they can, no matter how, and they keep all they get, and use the money fraudulently got to defraud the fraud. This is the testimony of history.

Why do these men plead for Missions as for their lives? Who hinders or opposes individual churches or men from going? We do not. We say to all persons and churches go—send all you have got. But no, this all amounts to nothing, without the money comes first. Cut off the salaries promised these men before they can start, and we shall have no more of their logic. Why do they not follow the example of the seventy, whom they quote, and go without purse and staff, and depend on the God who sends them, and on the people to whom they preach?

These modern plans are substitutes for the churches of Jesus Christ, just as sprinkling is a substitute for immersion, and as Anti-Christ is a substitute for Christ, and as the pacacy and sectarianism are substitutes for the gospel. Each individual church, is as independent of any other church as this Nation is independent and distinct from Russia. The apostolic churches were not connected in any other way or manner, than by faith and love, until after the middle of the second century or towards the close of it. Why should it not be so now? Let every christian and church go everywhere preaching the gospel as did the Mother and model church, Jerusalem, Acts viii.

We have no men opposed to spreading the gospel. The only question between us is respecting the Divine and human plan. I hope our good brethren will confine the discussion to this point. Shall we accept and act upon the divine plan or shall we set that aside, and act upon a human plan, upon facts and figures, and our success? If success is to be the test, then the heathens, Mohammetans, Papists and sects have won the day. Mohommet carried the sword in one hand and the hope of a Mohommedan Paradise in the other, most triumphantly over all Asia and the East in about eighty years.

These societies over and above churches—these delegations, representations, whether called district meetings of two or ten thousand churches, or whether called Catholic councils like the late one in Baltimore to enslave the poor Freedmen in the South, in a ten-fold worse bondage, than the one from which they have been recently released, are the Right Arms of all sects, and they ought to be broken, by all who love religious liberty. All honest men, all the friends of God and man, after the united testimony of all history for the last fifteen hundred years since the council of Nice, in 325, when ancient christianity was buried under the ruins of Alexandrian philosophy and human folly—ought to conspire against all assemblages of clergymen, of whatever manner, or whatever may be their pretence, to advance their own interests, under the plea of advancing the glory of God. Every disciple has full power
and sway to do all he can to promote the happiness of his fellow beings without these unhallowed combinations against the liberties of mankind. And with all due respect to the weakness of our brethren, I hope that hereafter, unless they have something new to offer on this hackneyed subject that they will say that they prefer the human plan to the divine plan for spreading the gospel. This is the issue. Let us remember the admonition of God to Moses. "See that you make all things according to the pattern shown you in the Mount," Hebrews, viii. A thing that is not done as God directs it, is not done at all, no matter how well it is done. Yours truly,

J. CREATH.

SIGNS OF THE TIMES.

Paul said to Timothy, that, in the latter times some should depart from the faith. This has been true ever since the treason of Judas Iscariot. The world has not however, till within the last twenty years seen joined to apostasy from the faith, Paul's remaining fact—"giving heed to seducing spirits, and doctrines concerning demons."—The revival of necromancy and demonology under the name of "spiritualism," "New religion," "progressive philosophy," etc. etc. seems to point out the present unmistakably as "the last times." Concurrent with the appearance of "the sweet and gentle religion of rap-tap-tap" is the overthrow of the civil power of the Pope of Rome. The shaking among the kingdoms of the world, as of things that may be removed, simultaneously with the rise of spiritualism, and the infliction of a deadly wound on the head of the papacy, all seem to fix the character of the age in which we live. The religious organizations of the day partake of the general panic that alarms the political institutions of the world. The religious division, which only a few years since were regarded as manifestations of the wisdom of divine providence, have been solemnly declared by the same men who approved them, as sinful.

Infidels have mocked at Christianity because its professed friends have been divided, they have themselves declared their divisions sinful before God, the word of the Lord proclaims division wrong; and to crown all, the Messiah prayed for such a union among believers on him as exists between himself and his Father. With such odds against, it how can sectarianism much longer survive?

I commenced this paper for the purpose of saying something about spiritualism. It is making rapid strides in this country and England. It claims to have 5,000,000 of believers in its philosophy in the United States alone. This may be an exaggeration to day, that will be a startling fact soon. What power is in the land to oppose its progress? A late spiritualist writer says, the word religion originated at a time when the mythological dogmas had a strong hold on the human mind, and was used to express the motion of a human nature which had broken off, by sin, from its connection with the Creator, brought back and reunited by miraculous power. He says, the word means to rebind or bind over to God. Now, all he says about the word—to rebind, or bind over to God, may be correct, but when he says it was used to express reunion by miraculous power, he says what is not true of its use in the Bible. True it is however, that one of the radical doctrines of Orthodoxy is that conversion is miraculous. Without any authority in the Bible for
miraculous conversion how can the man who holds that doctrine defend himself or the Bible against spiritualism? This same writer denies that the connection between God and man was broken off by sin. He says, religion is man's second tie to God: the first being a physical tie to the Divine Parent. Spiritualism being this secret tie is therefore a religion. "The tie," he says, "which binds us to God in spiritual union is the natural inherent attraction of each for the other—paternal and filial."

There is a natural, inherent power in man to love; but alas for his happiness! he too fondly loves himself and the world instead of God. It is by the gospel he is brought to love God, and not by natural, inherent attraction. Spiritualism has no room for Christ or his gospel in it. If it speaks of him as a good man, it is to avail itself of his popularity, and to proclaim him a spiritualist. They deny his death as in any way connected with man's salvation. They would degrade him to a level with themselves. They deny his being the son of God, assuming that they are as much and as fully the sons of God as he.

The better developed spiritualists, or at least those who figured most at their national convention in Providence, R. I., last August, do not believe in God, at that convention one of the speakers (Wadsworth) said, "Again, this divinity in nature and human nature is absolute and universal. What then? Nothing is outside of God, and God is not outside of anything. Every particle that exists, every human soul, possesses within itself that which is absolutely and essentially divine. . . . It seems to me that this spiritual movement possesses in it something which is characteristic and new; something that sets itself against the whole past, and forbids a reconciliation between the movement of the present time and the theories or the methods of the past. Fundamentally, in my thought, it is the idea, not that there is a natural and a supernatural, the one physical and the other spiritual; but that there is a spiritual naturalism, and that it comprehends the whole scope of existence, in all departments, and in all relations of life. This spiritual naturalism, or the idea of the divine in nature, you will see at once places that which we call God, not outside of nature, not out side of human nature, but in nature, in all things that exist, and plants within every atom, every seed, every soul, all the power and possibilities that can be required of that atom, that seed, that soul; but what does not exist within the atom, the seed, or within the human soul, cannot by any means be brought out or expressed as from that atom, that seed, or that human soul."

This man's soul is Pantheism. No one in the convention is recorded as having denied the correctness of his impious statements. Several members of that convention still wear their former title Rev. Speaking of tiles reminds me of one contained in the advertisement of a book lately published in England. It is ascribed to "Rev. Jesse Babcock Ferguson A. M. L. L. D." Once he was known as a modest, earnest advocate of the gospel of Christ. May the Lord preserve his people from the love of the praise of men.

"Spiritualists have entirely discarded all the standards and authority which the world has hitherto received as valid on this subject. The will of God, supernaturally revealed in the form of statutory laws or presumptive injunctions, has been the world's only standard of morals, and is the only one of
PRAYER.

which the world has any knowledge to
day.
Therefore spiritualists profess to
believe the Bible, let it be understood
that they do so to deceive. They ac-
knowledge no divinity greater than
themselves. The miracles of Christ
were only such wonders as they per-
formed in darkened rooms! Their
healing medicines are frequently unable
to impose on their credulous patients,
and consequently no cure is done.

They never restore the maimed, nor
raise the dead. Jesus did both which
they, however, deny. Their communi-
cations from the spirit world are the
most silly things frequently, and some-
times blasphemous.

J. M. HENRY.

PRAYER. NO. I.

Prayer is the spontaneous utterance
of the desires of the human heart.
"Ask," said the Messiah, "and you
shall receive." It is founded on the
weakness of our nature; and is not pe-
culiar to any dispensation. The pious
of every age were praying men and wo-
men. All the pious held sweet com-
munication with God. A prayerless saint,
or christian! What an anomaly! A
palpable contradiction in terms. A
self-deception, fatal, and ruinous to
suppose that a man can be pious, and
get to heaven without constant prayer
to God for help in every time of need.
Prayer implies dependence and disposes
the petitioner to receive the blessings
promised. But this is not its only in-
fluence. It influences Jehovah Him-
self. As has been truthfully and beau-
tifully said, by bro. Milligan, in his
Tract on Prayer, "Prayer moves the
very throne of the universe." The
feather which I hold in my hand influ-
ences the remotest star in the universe,
by the law of attraction, so prayer in-
fluences and disposes Jehovah to hear
the feeblest cries of his creatures. The
Great Teacher favors us with an in-
structive lesson on the power of prayer,
in the parable of the unjust Judge.
Luke, xviii. The unjust Judge neither
feared God, nor regard man, but the
widow importuned him to see that jus-
tice was done her to avenge her of her
opponent at law. He refused for a
while; but afterward he said, "Though
I fear not God, nor regard man, yet be-
cause this widow troubles me, I will
avenge her, lest by her continual com-
ing she weary me." The point—the moral
of this parable is that the widow's im-
portunity prevailed with the Judge; so
our importunity will prevail with God.
Will not God avenge his own elect who
cry day and night unto him? Nay, I
tell you that he will avenge them speed-
dily. Nevertheless when the Son of
man cometh, will he find the faith on the
earth? That is, will he find the pecu-
liar kind of faith that believes that God
will answer prayer? Vainly, how few
trust in and realize the promises made
to fervent, importunate prayer. Lat-
tent skepticism, the evil heart of unbe-
lief, lurks in the hearts of thousands of
professed christians and hinders them
from frequenting a Throne of Favor,
made accessible by the blood of our
Great Mediator. Prayer is the remitt-
ing institution to the erring and saint
christian. Do we not sin daily? Will
we not confess in our daily prayers, lest
we die unforgiven? Jesus is our Mighty
Advocate. His blood, not only cleanses
us from alien sins, but, like a perennial
fountain, it keeps us clean. If we sin,
we have an Advocate with the Father,
and if we confess our sins, he is faithful
and just to forgive us our sins, and to
cleanse us from all unrighteousness.
For the blood of Christ cleanses from
all sin—past, present and future. What a gracious and merciful provision for erring saints. But, alas! we talk and write about these vital and transcendentally important matters, but how feebly do we realize and individualize them.

"What various hindrances we meet,
In coming to a mercy seat;
But who, that knows the worth of prayer,
But wishes to be often there.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees,
The weakest saint upon his knees."—

J. R. F.

LOTTERIES AND GIFT ENTERPRISES

Now while we would not wantonly shock the refined sensibilities of any church member in a single one of all the churches, by even an insinuation, that card playing, horse racing, and all other gambling intrigues, are, in principle, not altogether dissimilar to these schemes, we can but feel curious to know the difference? The gambler, with a distinct understanding, as to the risk of being successful, just as the purchaser of a lottery ticket or a gift book, makes the investment, that is, in his language, he stakes his money. If he succeeds, wins the game, he will have more than when he made the investment; but, if unsuccessful, he will have less. He submits his cause, not to God, but to fortune. So, the purchaser of a lottery ticket makes his investment, pays out of his hard earned gaines, and perhaps scantily means, a certain amount, no matter what that amount may be, for the chance of drawing a prize. His anxieties are just as strong as those of the habitual gambler. Others have drawn large prizes—a fortune—and why may not he? He stakes his money, and submits his cause, like the gambler, not to God, but to fortune, for who ever knew or heard of a man with a lottery ticket in his hands praying to God to make his ticket draw the largest prize? No sane man with the Bible before him, ever felt like calling upon God to bless the labor of his hands in such matters, but on the contrary, a sense of shame and guilt, not unlike that of Adam and Eve in the garden, is the experience of all pious persons in their first experiments in these schemes. I suppose the gambler, in his first lessons, felt similar misgivings. Then, in principle, where is the difference? I know there is a difference in the gentility and respectability of the two, so to speak, but this, however, is only an arbitrary or conventional difference, and not a difference in the principle.

The man who wins in the horse race, gets what others lose; so, the lady who buys at the gift store and draws a prize, (pardon the expression—premium I should have said,) or the Christian(?) who buys a lottery ticket and draws a prize, receives what others lose. This is simply certain. Where, then, we still ask, is the difference? If a Christian may lawfully engage in the one, may he not in the other also? Some how or other, our moral and spiritual vision has always been so beclouded, that, if these things be right, we have never been able to see them so. Still this may all be owing to a defect in our education. Others more fortunate perhaps, may see differently, and we will not be dogmatic, so much so at least, as to even assert, there is a similarity in the principle of action between the patrons of the one and that of the other. Yet, we feel that same curiousness to know the difference! Horse racing has an honor to which lottery schemes and their patrons can never lay claim to, and that is according to the Statutes and laws of all the States, as far as we are advised at present, it is lawful. No State has ever passed a law against horse racing that we are aware of; while most of them, if not all, have at one time or another in their history, passed stringent laws against lottery schemes, making it a highly criminal offense for the publisher of a newspaper to advertise for them. The history of the laws permitting lotteries shows them to have passed at a period not the most devoted to the spirit of the Bible and the will of its author. But here we shall let the subject rest for another week.

D. T. W.

The Christian Pioneer, edited by D. T. Wright, Chillicothe, Mo., is now published weekly, in pamphlet form, at $2.50 per year. Each number contains 16 pages, full of good-will and good-writing. The Pioneer is a well-conducted journal—its editor showing a happy combination of gentleness and firmness in its management. He ought to receive a liberal support in his efforts to make it a weekly messenger of truth and good-will.—Christian Standard.
For the Christian Pioneer.

HERE AND HEREAFTER.

Why should we sigh that here below
Our lives partake so much of woe?
Let shadows gather, for we know
That morning’s light
Will follow night.

Howe’er, in darkness and in tears,
We grope our pathway down the years,
There is a cordial for our fears,
For Christ, our Lord,
Will bring reward.

Yes, He who bore with pain and ill,
And griefs which make our bosoms thrill,
He surely will remember still
Our trials here,
And give us cheer.

And then the goal to which we run,
The bliss to gain when life is done,
Are gems of worth to urge us on,
With joyful haste,
Their sweets to taste.

How many that we loved of yore
We’ve parted With, to meet
Upon life’s last receding shore!
They bid us come
And share their home.

Ah! there no grave shall intervene,
With pall of mossy velvet green,
Nor gloom, nor shadows may be seen—
No pleasures flown,
No partings known.

Yet ere we reach that heavenly land,
And press each dear one by the hand,
We must obey death’s stern command;
His sceptre’s thrall
Extends to all.

And every bounding pulse in life,
Each day, with pain or pleasure rife,
And every hour of peace or strife,
And every fleeting breath,
Brings nearer Death.

Oh, let us so our lives expend,
That when we shall approach the end,
Remorse may not our bosoms rend;
Then death will prove
A friend to love.

E. R. M.

Chillicothe, Mo.

MY DEFENCE. NO. 2.

A REPLY TO BROTHER M. E. LARD.

(Continued from page 75.)

3. My good brother is greatly pained that I should represent “a large majority of our brethren as arguing with me in this doctrine of immediate influence.” Well, majorities and minorities are matters of little moment when the question is, What is Truth? and though it is certainly very pleasant to have the encouragement and countenance of one’s brethren, yet a true man will cling to the truth, even though it should be unpopular. But how many of our brethren believe in the doctrine of “contactual” influence, as it relates to the Christian? How many of them maintain that, in the Christian, there is an influence exerted otherwise than through the truth? “If any, speak, for him have I offended.” When this issue is once sharply defined and generally understood, I do not fear as to what the position of our brotherhood will be. But Bro. Lard grows very confident, and says: “To represent Alexander Campbell and Walter Scott as not believing in the immediate indwelling in the Christian, of the Holy Spirit, is to falsify the clearest teaching of their lives.” This, perhaps, may be so. I venture modestly to suggest, however, that the question is one that may be very easily tested, and I propose, so far as Bro. Campbell is concerned, to put it to the proof. If Bro. C. has been so clear in teaching this doctrine, we would naturally expect to find it somewhere stated in so many words. Will my good brother Lard, therefore, be so kind as to point out, in all the voluminous writings of Bro. Campbell, one single sentence in which he describes the presence of the Holy Spirit in the Christian by this word “immediate”? Or, if he regards it as unfair to tie him down to a single word, will he name the volume and page in which Bro. C. speaks of the indwelling as “literal”?? Or, if he would still prefer more latitude, just let him tell us where the presence of the Divine Spirit in the Christian’s heart, is said to be a “personal presence.” These terms are quite common now, and any one of them will do. Will our brother name the volume and page? He evidently considers some of us not a little perverse and opinionative on this question, and it might help to get us right, if we could be accommodated in this matter. There is not one of us that does not have the profoundest re-
spect for Bro. Campbell's memory, or that
would not give to his judgment, in a matter of
this sort, as much weight as we would give
to the judgment of any uninspired man that
ever lived. Let us by all means have the
passage.

But I do not propose to wait for my brother
to ransack the writings of Bro. Campbell to
find "the clearest teaching of his life" on this
question. It so happens that with even my
limited reading, I have at command some very
pointed deliverances of that great and good
man, to which I propose to call the reader's
attention. Let him ponder well the follow-
ning:

"But besides this indirect and figurative" (will the reader please mark the words?)
"reception of the Spirit of God, the Holy
Spirit by the gospel; these gracious influ-
ences, suggestions, illuminations, consola-
tions and invigorating impulses of the good
Spirit of God by and through the gospel in the
heart, making the heart a cistern, a foun-
tain whence living waters constantly flow; is
there not a substantive, a real and unfigura-
tive reception of the Holy Spirit himself in the
sense of the question Paul asked the Gal-
latians, (Gal. iii. 2.) "Did you receive the
Spirit by the works of law, or by obedience
of faith?" Such a reception of the Spirit
there certainly was, but of such reception of the Spirit since the
last days of the Jewish age, since the cre-
ation of one new man of Jews and Gentiles,
and breathing into him the Holy Spirit of this
new life, there has been no substantive, ab-
stract and literal communication of the Holy
Spirit to any man." Such is the experience
of all the Catholic Congregation of Christ."
—Mil. Har. vol. 5, page 388.

"Nor do I believe that now, in nature or in
grace, God ever works but by means. But
yet, by means of his own selection, he works
all goodness in all good persons; for they
are the workmanship of God. The idea of
the naked Spirit of God operating upon the
naked spirit of man, is the creation of one
immersed into seven-fold mysticism, and be-
lieved only by those who believe in a priest-
hood directly called, qualified and commis-
ioned by the sovereign will of the Master, with-
out the intervention of man, angel, spirit or

So wrote and thought Alexander Campbell. Com-
ment is altogether unnecessary. It is as
certain that he did not, when he penned these
sentences, believe in an "immediate" indwell-
ing in the Christian of the Holy Spirit, as
that he penned them at all. But Bro. Cam-
bell in early life had read John Locke, and
had been somewhat injured by his writings,
says, in substance, a very distinguished bro-
th, and most chaste and classic writer of
"memorial" sermons. Perhaps so. The
question is not by what influence, philoso-
phical or otherwise, the views of Bro. Campbell
were shaped, but only what is "the clearest
teaching of his life" touching the doctrine of
literal indwelling: That Bro. Campbell may,
at some time in his long and laborious career,
have said some things that seem to favor the
view held and propagated by the editor of the
Quarterly, I am not disposed to deny; but we
have here, in the language quoted, a clear and
distinct statement of his convictions, that ad-
mits of but one meaning, and that human in-
genuity cannot torture into anything else. If
any one desires to undertake the unenviable
task of showing that he wrote other things
irreconcilable with what is here said, he is
welcome to all the honors he may win in the
attempt. Bro. Campbell evidently considered
the notion of "contactual" or "immediate"
influence as emphatically the issue between
himself and his opponents on this question.
"God works by means since the world be-
gan," was his motto in all his controversies
in regard to it. From this principle I under-
take to say no living man can show that he
ever deviated.

4. The editor of the Quarterly will have it
that to deny the doctrine of a literal indwell-
ing, is to reject and repudiate the scriptures.
On page 250 he says: "We have no respect
for any such repudiation of God's word, and
hence must decline to write with any.
That L. means to repudiate any portion of
God's word, is something I cannot for one
moment think; yet that his tenet is a repudi-
ation of certain portions of it, is as much my
faith as is the fact that he is an honest man." Now,
the plain meaning of this plain talk seems to be simply this, that those of us who
have the rashness to dissent from our broth-
er's conclusions, are, to that extent, infidels.
With him, there is no room to doubt. The
question is not one of interpretation, not one
about which Christian men, men equally de-
sireous of believing the truth, and cherishing
equal reverence for the word of God, may entertain different convictions, but simply a question of faith or infidelity. To this view of the matter, I must respectfully decline to make a formal reply. Indeed, I find it very difficult to allude to it and maintain the style and temper in which it is my ardent desire always to write, and more especially when discussing differences with brethren. This much I must say, however, and I desire to say it with becoming modesty, that to represent the denial of a literal indwelling as a repudiation of the word of God, is a sheer begging of the question, a gratuitous assumption, and no more. So explain to me what is said, in the New Testament, about God’s dwelling in us, and Christ’s dwelling in us; about the “pouring out” and the “seeding forth” of the Spirit; about being “filled” with the Spirit, “quenching” the Spirit, and other kindred expressions, as to make a literal meaning any better than the wildest nonsense, and I promise to recede from my position. To have attempted this, would have been a far nobler work on the part of my brother than that in which he chose to employ himself, in the notice taken of my article. Repudiate the scriptures indeed! Why, I hold, and confidently maintain, that I have given to the expression, “The Spirit dwells in you,” the only meaning which the uniform tenor of the New Testament style, upon this subject, admits. In the examples just quoted, for instance, a literal meaning is preposterous, impossible. But I forbear. Meantime, I propose to restate my conception of the nature of the Holy Spirit’s presence in the Christian, that the candid reader may be able to judge for himself whether or not it is a repudiation of God’s word.

I hold, then, that the Holy Spirit is said to be present in Christians, because his fruits are in them; because his power is felt, as a permanent presence, in their hearts; because every noble aspiration, every Christian impulse, every blessed hope, every sweet experience of the love of God shed abroad in the soul, is his work; because all the influences that purify, and all the hopes that exalt their being, have their origin in his volition and agency.

The words of this statement I propose to place a paragraph or two from the writings of one who deserves to be ranked among the profoundest thinkers of the age, and whose authority even our mystery-loving friends of the religious parties around us, will scarcely call in question. They are as follows:

“What then is the presence of the Holy Spirit? In a former section I have observed, that when God is said to be present in any place, the expression only means that there he makes a local manifestation of his agency, and presents a visible and marked exercise of his energy. His presence in the magnet acting on the needle, and in fire liquifying ice, does not convey the idea of a personal indwelling in these agents. As then, in a given place or given agent, there may be a local manifestation of his agency, so in any given place or person there may be such a local manifestation of his influence, without implying an indwelling of his person.

The presence of the Holy Spirit, then, in Christians, means not an indwelling of his person, but a manifestation of his agency and influence, whether in a particular individual, or in a united community.”—Jenkyn on the Holy Spirit, page 44.

The reader cannot fail to perceive that this is precisely the view presented by the unpretending pen that traces these lines. My brother may sneer at it, and, if he chooses to do so, call it “a shallow conceit.” It is no distraction, however, to say, that the author of this extract is intellectually, educationally, in every way, his peer. And it is some satisfaction to the writer to know that he does not stand alone in his view of this subject, but that he holds it in common with some of the best thinkers and most gifted writers of the age.

Will the reader indulge me while I call his attention, briefly, to one of the principal passages concerned in this discussion? “But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you?”—Rom viii. 9. What is meant here by the expression, “in the flesh”? Is it literal or figurative? Does it mean simply in the “body”? What does it mean? The expression is clearly figurative; the literal equivalent would be, “under the influence of the appetites and passions of the flesh.” This needs no argument. What then means the expression, “in the Spirit”? Is this literal? Is the Christian literally “in the Holy Spirit”? Surely there is no discussion needed here. There can be but

* Small capitals mine.—L.
one answer to this question. No one will attempt another. To be “in the Spirit” is to be “under the influence of the Spirit.” If then, we are positively tied down to a figurative interpretation of these analogous expressions, why shall we not interpret the remainder of the text in the same way? No living man can show any good reason to the contrary. The Christian is “in the Spirit,” and “the Spirit is in him.” These expressions, by every sound principle of interpretation, must be understood in the same way. Both are literal, or both are figurative. Here I take my stand. From this position I do not fear that I shall be driven. My confidence is not that of the “conceited opinionist,” boastful of his own powers, but that which an honest man feels who has carefully examined the ground he occupies, and is sure that beneath him is the solid rock. Heaven speed the triumph of the truth.

(To be continued.)

CHURCH FAIRS AND FESTIVALS.

NUMBER 1.

Church fairs and festivals are, in certain localities, quite popular as an expedient for raising funds for the church. If we mistake not, we have seen in some paper, that the Disciples, in an instance or two, have fallen into this worldly practice. This we exceedingly regretted, and still regret that the fair name by which we are called, should ever have been sullied by a Disciple indulging in such things. As the Jews were carried away from the simplicity of the Heavenly ordained worship by the idolatrous practices of their neighbors, so, in a few instances, we find occasionally an humble Disciple uniting with the neighboring churches of some of the different denominations in these things; and not only that, but becoming prominent actors and solicitors, for these unhallowed customs. This, in most instances, if not in all, is without reflection, and a proper understanding of the nature of such things.

This whole matter is founded upon what is usually termed the Jesuitical principle, that “the end justifies the means”; and as a general thing, the more the distinctive peculiarities of the organization and government of a church partakes of the secular or worldly institutions, the more she runs after these follies. Or, in other words, the more a church conforms to the model churches instituted and regulated by the Apostles, and walks in all the ordinances blamelessly, as delivered to them, and now found upon the pages of the New Testament, the less hankering she will have after such things.

The Disciples of Christ, or Christians, are a peculiar people, called out from the world, and redeemed by the precious blood of the Son of God, and are therefore not their own but belong to Christ, and are commanded to abstain from worldly lusts and passions which war against the soul. These “fares,” “festivals,” “musical entertainments,” where waltzing, masquerading, foolish talking and idly jesting are the life and soul of the occasion, are properly denominated worldly lusts and passions warring against the soul. They are adverse to that heavenly mindedness that Christians should cultivate. They disqualify the soul for prayer and serious meditation. They cultivate a worldly mindedness wholly adverse to the Christian life. They endanger the salvation of every Disciple who engages in them, by cultivating his fleshly lusts and passions, which are the great bulwarks of Satan to take the soul. Having escaped the pollutions of the world, if they shall be again entangled in them and overcome, the latter end will be worse than the beginning. Better for them to have never known the way of righteousness than to turn from the holy commandment. What a sad thought, that any church should be accessory to the final ruin of its own members! But here we shall leave the subject for the reader’s serious reflection, till next week.

D. T. W.

RELIEF FOR THE DESTITUTE IN VA.

RICHMOND, Va., Feb. 10, 1867.

Bro. Wright: Some generous soul subscribing himself Edina, sent me a few days ago, from Edina, Knox county Mo., twenty dollars for the benefit of our poor saints. In their name, I thank him, and pray that the giver may realize in all its fullness, the truth of the Savior’s statement, that “it is more blessed to give than to receive.”

I should be pleased to publish in each number of the Pioneer my acknowledgment of the reception of similar contributions from the churches and brethren of Mo. Sycamore Church is growing in numbers, and in grace. Our Wednesday evening prayer meeting well attended, and our two Sunday Schools in a flourishing condition.

Christianly yours,

WINTHROP H. HOFSON.
From the Millennial Harbinger.

LETTER FROM BRO. HOPSON.

RICHMOND, VA., Dec. 31, 1866.

BRO. PENDLETON:—Permit me to acknowledge, through the Harbinger, the reception, through you, of fifty dollars, a contribution from yourself and others in and around Bethesda, for the benefit of our poor. Permit me also to say to the churches, that while the people of the more southern and cis-Mississippi States are more destitute than the people of Virginia, still our poor saints should not be forgotten. We of Virginia do not know how to put up a poor mouth," but, if the brethren in other States will but remember that during the long and terrible late war, the two greatest armies were all the while on Va. soil, and located immediately around Richmond, and that our city was once a great sufferer from the great fire of April 3rd, 1865, they will be satisfied that there is much suffering among us, and will feel, without any solicitation on our part, that a portion of every contribution for the relief of Southern destitution, be sent to us.

Let our brethren have nothing to do with Southern Fairs. The Disciples in the South get no benefit from them. We will always be out voted in any committee of managers as to the direction of the contribution and the medium of distribution.

The Richmond portion of the proceeds of the great Baltimore Fair, was sent here to be distributed through the Catholic and Partial-Protestant Clergy. If any of the poor and needy Disciples of the city or adjacent country got one dollar of the money sent, I never heard of it. That the poor got the relief sent them, I do not doubt, and it is equally beyond doubt that our poor were not included in the partition. Such I presume to be the history of these fairs. Will our brethren in St. Louis, Paris, Mexico, Fulton, and other places in Missouri, think of this, and see that their suffering brethren in the South, get the benefit of their liberality? Will the churches of all the States respect fully and thoughtfully consider this and the following suggestion?

Give no money to Baptist, Methodist or any other church agents. These agents, honestly and faithfully use for the benefit of the poor all monies received by them. They distribute first, of course, to their own church, and whatever they do for the poor outside of this, still accrues to their benefit as a church. These churches make a reputation for taking care of their poor, and for a benevolent regard for the poor in general, by the use of your money.

A Christian church in Kentucky sent me a contribution of about one hundred dollars. The same church a few weeks previously gave an agent of the Baptist church of Virginia about two hundred and fifty dollars. Said agent was properly accredited, and I feel sure accounted to those who sent him for the whole amount. I feel pretty sure of these things in this case—that the poor have got the money—that not one dollar stuck to the agent's fingers, and that not a dollar of said sum was ever spent for the benefit of a needy Disciple.

I do not desire our churches to be ostentatious in their benevolence, but I do think they ought to so manage their contributions as to show the world that they are not behind others in benevolence, liberality and regard for the poor.

Let our brethren, then, everywhere, give through their own church congregations; let the money, clothing or provisions thus raised be distributed through Agents of our own Church in the South, and let the contribution be always first for the benefit of the "poor saints," and then of the poor in general.

A selfishness that at first "provides for one's own," is enlightened and commendable, and a clannishness even that promotes union, strength and a fraternal feeling among a people, interested in the success of a common and holy cause, is not only eminently right and proper, but unquestionably a great desideratum. Truly your brother in Christ,

WINTHROP H. HOPSON.

THE CHRISTIAN PIONEER.—This magazine, the organ of the Reformers of Missouri, is published at Chillicothe, at two dollars and fifty cents per annum. It is now issued weekly. The enterprising conductor, D. T. Wright, should receive the generous patronage of his people in his liberal efforts in their behalf. Though we do not admire the bitter, sectarian spirit of some of his contributors, we cannot but admire the manly stand which he maintained during the religious persecution in this State, and the kindly feeling he manifests towards those who do not agree with him in his peculiar doctrines.—Missouri Baptist Journal.
LETTER FROM H. C. DUNCAN.

PISGAH, Mo., Feb. 13, 1867.

DEAR BRO. WRIGHT: A number of the Pioneer chanced to fall into my hands a few days since, from which I learn that you intend to make it a weekly, if the brethren will give you the necessary aid. I think they surely will; why not? We have a large, intelligent and generous brotherhood; and, as far as my knowledge extends, they command as much wealth, in proportion to numbers, as any of the sects and parties around us. As a people, we have long felt the need of a weekly Journal, devoted alone to primitive christianity, in our great and growing commonwealth. The advantages of such a publication, I think, must be apparent to every disciple in the State, who will take time to think, and who is truly interested in the great toil of faith and labor of love to which christians are called in this life. Come, I beseech you, brethren, in behalf of the Weekly Pioneer. I am satisfied it will stand by the old Jerusalem gospel without any of the modern improvements or appendages. It will, no doubt, endeavor to clear away the rubbish, mist and darkness sectarian bigotry, ignorance and superstition have long thrown around the truth, and present the old landmarks of christianity as it was taught and practiced in apostolic times. Come, let us assist bro. Wright in his effort to establish a religious Weekly among us, and, through it, disseminate correct principles among the rising generation. As a people, we are engaged in the best and holiest cause on earth. The success of the cause we plead is certain, unless we become recreant to our principles, and forget the high and lasting obligations that rest upon us. I have no sympathy for fashionable religion. I am not charmed by a popular name. A pious walk and godly conversation, with a meek and quiet spirit, are what I both admire and seek. I pity from my inmost soul, the cowardly spirit, which, for the sake of popularity, bar ters the name of christian or disciple and the doctrine of Christ and the apostles, for a party name and the doctrines and traditions of men.

Inclosd find the money for the Pioneer, for myself this year. Come, brethren, unite your purse strings, and let us aid bro. Wright in a great and good work. My voice is for the Weekly, and my prayer is, that it may succeed.  

H. C. DUNCAN.

ITALICS.—We should like it much, indeed, if our scribes would presume more upon the intelligence of the reader; that is, his capacity to see the point, without the disfiguration of our pages with italics capitals, large and small, to make the matter plain. They never did assist us, but to the contrary, always annoyed and vexed us. We never like to read print where it is disfigured by these emphatic marks. They are, in their too frequent use, very offensive to our taste, and we presume, to that also of many of our readers. They are contrary to the usage of our best writers. But may be we have said enough just—"A hint to the wise."

The Way to Establish a Paper.—A Baptist brother in Texas proposes to be one of 200 to pay each $10 to the editor of the Christian Companion, a Baptist Monthly, and take it out in papers. Another brother proposes to be one of ten who will pay $200 each, and allow the editor to pay it back when the paper will enable him to do so. And then for the extension of the paper's circulation, he proposes to be one of any number from ten to a hundred who will take fifty copies of the paper for distribution.

Have we not as liberal Christian brethren in Missouri, as these Baptist brethren of Texas? The Pioneer Weekly is surely as good as this Baptist Monthly.

OBITUARY.

Died, of erysipelas, Jan. 6th, 1867, aged 43 years, sister Margaret, consort of bro. Joseph Shipp, of Richland congregation, Howard county, Mo.

Sister Shipp had been a pious member of the Christian church for 25 years, and 'altho' the subject of affliction for the past eighteen years, she seldom complained, but exhibited remarkable patience, together with a meek and lowly spirit, and often talked with her friends, of her approaching change, with great composure. Death had no terror for her, and the grave no gloom. She looked beyond them to the unfailling promises of a far better inheritance. She left an affectionate husband, and son, together with a large circle of friends to mourn her loss. We would take pleasure in dwelling upon her many virtues, were it not for the frequent admonitions with regard to the space in the columns of the Pioneer.

J. C. HEBERLING.
OLD CHRISTIANITY AGAINST BAPTISM.

Or a Review of the "Three Reason Baptists" of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1853. By Elder Jacob Creath, of Palmyra, Mo.

CHAPTER II.

[Continued from page 83.]

17. Repentance comprehends a deep, heartfelt, pungent sorrow for all past sin. Humiliation for sin, a conviction of sin, a hatred of sin, as a cause of all his sufferings, and as offensive to God, and he flees from it as from the face of a serpent. He confesses all his sins openly and ingenuously. It is, "Father, I have sinned against heaven and before thee." It includes an ardent and earnest supplication of the divine mercy for the pardon of all his sins. You had as well tell the sick man not to sigh, as to tell the humble penitent not pray, for pray he will. You had as well tell the lost man not to cry nor ask the way; he will cry and beg to be informed the right way. Repentance includes a firm purpose of turning away from all sin and wrong courses, and of turning to God and doing his will. It includes a firm purpose of new obedience; I am determined by the help and blessing of God, to live a life of obedience to God.

18. It includes the love of God. We love him because he first loved us. It includes the forgiveness of our neighbor, his transgressions against us. It includes restitution, or justice. The Ephesians burnt their magical incantations, or the books containing them. (Acts xix.) Zaccheus said, "If I have wounded any man, I will restore fourfold." (Luke xix.) Dr. A. Clarke says that "he that wrongs his neighbor and refuses to make restitution when he has it in his power, were he to weep tears of blood, both the justice and mercy of God would combine to shut his prayers out from heaven. He that unjustly holds in his hands the property of another, is a dishonorable man." This is strong language. There are many such persons in all the sects in the land. Compare John's preaching with the different creeds of the fourteen Baptist sects, and see how they resemble each other!

19. I hold in my hand a book called "Gleanings of Religion," chapter seventeenth, headed "Baptists," containing thirty-six opinions, or abstractions, or articles of faith; besides the London "Confession of Opinions," issued by the Baptists in 1844, the Philadelphia "Confession of Opinions," the "Terms of the General Union," one of the eleven articles of which I have, and others which I have heard of. What confession of opinions did John believe and preach? Was it the one published in the Baptist Missouri Journal? What association did John attend? What convention did he hold? What was the name of the Baptist church to which John belonged? Who heard John's ex-
experience of grace before baptism? How often did John attend Saturday church meetings? Who heard the experiences of the great multitudes John immersed in the Jordan? What church did all the inhabitants of Jerusalem and Judea join? (Matt. iii.)

20. We shall now see whether the immersion of John and our Saviour were one and the same immersion, as the Baptists believe and preach, and as Mr. Pendleton says he "disents from those who say they were different." If we distinguish between these two immersions, we shall consider that we have sapt and undermined Baptistism, as they build upon John's baptism, and originate the Baptist sect from him, and build upon the banks of Jordan rather than in Jerusalem. (Acts ii.) They attempt to have a regular ascent up to John, as the Catholics do to St. Peter. They glory in his name, rather than in the name of Jesus Christ, as is proved by them calling themselves Baptists instead of Christians. What church was John's baptism the door into? Did John preach Calvinism? The Baptists assert that John's immersion and Christ's immersion are the same immersions to meet the sprinklers, who assert that they are not the same baptisms. The paidoës allow that John immersed the penitent Jews in the Jordan, confessing their sins, but maintain that Jesus and his apostles sprinkled infants. But the principal object which the sprinklers have in view in admitting that the two immersions are different, is to prove that immersion is not necessary to the reception of the Lord's supper; that John's disciples were admitted to the Lord's supper before Christian baptism was instituted, therefore, the Baptists should receive the sprinklers to the Lord's supper without immersion. The Baptists maintain that the two immersions are the same to fortify themselves on close communion. The sprinklers oppose the sameness of the two baptisms to prove that immersion is not necessary to the Lord's supper, that is, John's disciples were admitted to the Lord's supper without, or before Christian baptism was instituted, therefore, paidoe should be admitted to the Lord's supper with the Baptists before they are immersed; so that the Baptists assert the sameness of the two immersions for one reason, and the paidoës deny it for another and different reason.

21. I shall deny that the two immersions are the same for a reason different from the Baptist and Paido-Baptist reason, and that reason is, because it is not truth that they are the same, because they differ from each other. Most errors on religious subjects arise from not distinguishing things that are distinguishable, from confounding things that are separate and distinct from each other. Immersion is immersion, whether you immerse an axe, a chair, a table, or a person, but then the object for which you immerse these things is another thing. John's dispensation, or his baptism, ended with the death of Christ; Christ's baptism began after his resurrection. Our Saviour speaks of John's baptism; then it is certain that John had a baptism, because Christ says he did have a baptism. Now, if Christ had a baptism, the thing is settled forever, there were two baptisms, John's and Christ's, and that two things can never be one thing, that is mathematically impossible; that John and Christ were the same person is impossible, and it is equally impossible that the two baptisms were the same. It is equally certain that our Saviour had a baptism, because he said to the twelve
afoles, "Go and teach, and immerse." This was said long after John's death, and after his immersion had ceased.

(To be continued.)

ONTOLOGY. NO. 3.

The proselyting spirit is not peculiar to Christianity. It is to be found in every organization in reference to which men feel an ordinary interest. In proportion to the depth and warmth of their interest, is the spirit of proselytism. As men feel, so will they act, it matters not what the cause may be. The spirit is just as potent for harm as for good, as the history of the race most fully and clearly demonstrates.

The spirit of proselytism is not good of itself, but only as it may be used or directed; only as to the cause for whose benefit it may burn and devour. In a good cause it is an immense power, a mighty engine, an invaluable aid. Without it, the best of causes languish and die. Without zeal and energy, and labor, no cause, however great, good or beneficial, can succeed. It is not only good, but essential, to be "zealously affected" in a good cause.

In a good cause, as that of Christ, this spirit is the fruit of love. Love is necessarily demonstrative where it sees the object of its affections in danger. Its opposite, hatred, is also demonstrative. It does not rest contented while the object of its hatred is prosperous, and its spirit is just as fervent, and laborious as that of love. We must know then, of which spirit we are. This is important, lest we should be found rushing into excess, and thus abusing and misdirecting a valuable power and agent.

This spirit has been recognized and used in every age of the church. Perverted, it has disgraced the religion of Jesus, and even our poor human nature. It is, then, of the first importance that we direct and use it properly.

As conducted in modern times, we may safely say that protracted meetings were unknown to the apostolic church. It is true the apostles in many instances, continued in one place many days, preaching the gospel, but the modern machinery of protracted meetings was then unknown. They preached the gospel as long as a willing audience received it, and baptized all who made known their faith by confessing publicly the name of Christ. But then, it was a plain and simple submission of the claims of Jesus, with earnest exhortations to obedience. Whenever these means failed, they sought other fields, and continued in the same manner to preach the gospel. The spirit of proselytism, in the apostles and evangelists of the primitive church, was properly directed and controlled. In no instance was it abused or misdirected. In our view, guided by the fallible judgment of men, many errors may be committed and many things omitted. It is the part of wisdom to discover these, and then correct them.

Among the errors that have arisen in regard to this subject, is a misconception in regard to the power of protracted meetings, and this error is really one of misdirection and misuse. I allude to such cases as too frequently occur among us, cases which are the immediate cause of protracted meetings, as well as an improper cause. In such cases it is very questionable whether such meetings are right; whether or not, indeed, they are not really sinful. An improper use or misdirection of the gospel, or any of its powers or agencies, may be safely regarded as sinful; and since protracted meetings
are esteemed such powers, we may say that when held under circumstances alluded to, they are not right, if not positively wrong.

The case which I have especially before me is that in which we find a protracted meeting applied to the resuscitation of an almost lifeless church. Some of the brethren, with more zeal than knowledge, say to some preacher, “come and hold us a meeting, and see if you can stir us all up, for we are about dead.”

The preacher complies, and by dint of a good and suddenly improvised zeal and effort, a meeting is got up. There is much and loud singing at the meetings; the preacher prays at the church, and preaches first principles; the church gets its warmth up, and this sudden exertion of zeal and interest they imagine are a proof of their piety, whereas a few days before they confessed they were almost dead. What has made them alive so suddenly? We had better ask, are they indeed alive? Are they not still as dead as before? If not, I have yet to learn the phenomena of life and death.

The meeting closes with a large number of additions, and the preacher proclaims his success in some of the papers. The brethren raise him a handsome contribution, and he departs to other places, perhaps, to repeat the same farce. In a few short weeks or months at most, it is found that the meeting paid no one but the preacher. It gave him some glory in the church and before the world, and placed some currency in his pocket. He has received nearly all the reward he will ever get. The hay and stubble he gathered together in that meeting, for the fires of “the world, the flesh and the devil” to devour, will not bring him much glory when and where glory will be most needed and prized. The clatter of a few noisy, inconsiderate and over zealous tongues, uttering fulsome praise and adulation to the young and gifted preacher, may afford him some pleasure and gratification here, and make him feel greatly pleased and delighted with himself; but I imagine if he thinks much and feels much he will arrest the evil flow of grateful feeling until he see how the young plants, which he planted amidst so much self-complacency, have thrived and grown as the harvest draws nigh; until he sees how they have been cultivated; whether the “succors” that shot off from the stem back into the world again have been recovered; whether, indeed, they are not already as dead as the soil in which they were planted! Strange infatuation! Inexcusable ignorance! Culpable negligence! to suppose that living plants can grow, and bloom, and bear fruit on an arid soil!

The shepherd is as ignorant as the flock, and “when the blind lead the blind both will fall into the ditch.” Such a guide is worse than none. Better, far better, if you are dying, to die without dragging others with you to the grave. You veterans (?) of the cross, who have borne the burden and heat of the day,” in rail cars and the shade, who imagine that your suddenly improvised zeal is an evidence of life, think long and well before you draw the young into your “slaughter pen.” Confessing yourselves almost dead, and, indeed, dying, how noble and godlike to have others die with you!

Months after the joyous and happy meeting, the preacher happens along, and on inquiring for the fruit which he knocked down, he finds that no one even picked it up, and that, with here and there an exception, it had all been de-
voured by the hogs of this world. This same herd is numerous in the world.
One returns to his “wallowing in the mire;” another snoozes in the shade of ease and idleness; another roots in the soil, and feeds on the roots which grow downward, and never looks up to the stars overhead. Some of the tender lambs are dying for want of pasture and shepherd. Some are pitifully bleating, and making one’s heart sad with their mournful cry. It runs hither and thither, crying and running, and running and crying, and at last wanders away and is lost in the mountains. This tender plant is thrown into good soil. It is nourished at home. There it finds tender hands and loving hearts to care for it and watch over it. It grows, blooms and bears fruit in the little nook of the family, drawing sustenance from father and mother’s lips, at the family altar, morning and evening. Here it lives and grows until it gathers strength to bear up against the winds and tempests of life.

In a few months the church is as dead as ever. The preacher never gives it a thought, unless for a second protracted meeting. If he hears that “all is gone to the dogs again,” he blames every one but himself. The Elders are at fault. If the church should chance to have none, he then discovers that they ought to have had. The responsibility of this sad wreck must be placed on other shoulders. He cannot be blamed for it. He was only there to hold them in a meeting. He fulfilled his contract, got his pay, and the accounts were all fairly settled. “I did all I promised them,” All very true. You bargained for little and gave them no more, but received a full reward. But, my dear young, or old man, if such you are, did you promise God no more than this paltry work?—paltry when viewed in the light of its results. Did you do your duty as imposed by God, and not as conceived by you? Never. You were in this case culpably delinquent.

(To be continued.)

AUTOBIOGRAPHY
OF ELDER JACOB CREATH, OF PAL-MYRA, MISSOURI, NO. XV.
(A. D. 1837-9.)

[Continued from page 72.]

ERRATA.—On page 71, first column, read Col. Richard M. Johnson, instead of Robert Johnson. In the same column read at Harrodsburg in 1852, instead of 1822. On page 72, in the errata, instead of Badley read Bodley, instead of Postlewright read Pastlewright.

In May 1837, I visited Missouri, for the first time to see the country preparatory to moving to it in the fall of that year, but was over-pursuaded not to do it that fall but to wait till 1839,—which I did. I planted my crop of corn before I left home, and made a most abundant crop that year of eight hundred barrels, five bushels to the barrel. That year I sold seventeen hundred dollar’s worth of stock. Robert Wickliffe, Sr., said I was the best farmer in Fayette county, according to my means of farming. It has been my constant pursuit since I was the head of a family, to maintain family devotion twice a day regularly, morning and evening, by reading the scriptures, prayer and praise. I read the scriptures until my children learned to read, then I read a verse, my wife a verse, and each child a verse, until we finished the chapter, and in my absence from home my wife continued the practice, which I incidentally discovered, by being from home preaching, and returning early one morning—when I opened the door I found her and my children on their
knees at prayer. When I first approached the house and saw no one, I thought they were sick, but when I opened the door I saw the reason why I did not see them moving about. I recommend this practice of family devotion to all Christians and heads of families; especially to preachers. The neglect of training children in families is one great cause of the infidelity of this age. There is not half enough said or written on this subject; and one reason is, the preachers are so deficient in the duty themselves. How many families professing Christianity maintain the worship of God constantly in their houses? I have been accustomed, since I professed Christianity, to begin the first day of every January to read the first chapter of Genesis, and to read the entire Bible through once every year privately, besides what I read in family devotion and at meetings. I also recommend this custom to all Christians. The longer I live, the more I am convinced of the necessity of reading only one book, the Bible. I am now reading the historical books of the Old Testament since January 1st, 1867, and this is the 22d of February. I have read the Bible through more than fifty times. We read it through in family devotion some eight or ten times while my children were with me. The Christian people have not time to worship God in their families, they are too intent to acquire wealth, too devoted to the world and to its fashions and vanities. In times of affliction we held prayer three times a day, as did all the pious Jews, and David seven times a day. I believe all the persons who were members of my family longer than one year professed Christianity, except one or two. I never allowed any person to swear on my farm. I immersed all the servants I managed, except one. Family religion is more ancient than church religion. The church and nation are both supplied from the family. Dwell on this theme brethren.

I believe it was in August 1837, that bro. John T. Johnson and myself held a meeting at Hind's Creek, in Madison county Kentucky, not far from Clay's Ferry, at which meeting we received the confession of nearly seventy persons, and among them were the principal citizens of the county—such as Col. Jones, Samuel Stone, Esq., Squire Fox, Dr. Jacob White, who died last April while I was there and whose burial I attended, and Capt. Richardson and others. This meeting made a great stir in the county at that time. I immersed these persons in the Kentucky river. Our opponents said and thought that the whole county was about to embrace what was slanderously called Campbellism. It was a terrible shock to our enemies. They appeared to think all was lost. The year 1838 was a year of great affliction to me. My wife was thrown from a horse, not long before the birth of my only son, from which she never recovered. She kept her bed the balance of the year, and the next year, and most of the time till her death. Her continued affliction and the great uncertainty of its final issue, and the number and smallness of my children, necessarily occasioned me great unhappiness, and painful anxiety, and hanging in suspense of mind. The child was sick near to death, and at the same time its mother was given up to die, and the child was raised by hand. It was only by the greatest care, attention and nursing, that they were both saved from death at that time. The illness of both of them, and the great probability of the death of my wife
rendered me miserable. But God had mercy on me and they recovered—so far as to be able to move to Missouri in the fall 1839. But my wife was never well afterwards—after the fall she got, and after her severe illness in 1838.

In July 1839, it was known that I intended to move to Missouri that fall if my wife lived and was able to go, and her first husband's sister came under the pretext of seeing her, in her extreme illness, but her real object was to try and get my stepson, Sydney, Bedford from his mother and me, so that if his mother died, his property might go to his relatives and not to his mother's nor mine. She begged and pleaded with us to let her have the ward. She stated that one object she had in the visit was to get him, as there was every prospect at that time, that his mother would die soon, as everyone believed and supposed she would. We refused to let her have him, and my wife told her sister-in-law, by her first husband, that if she died, she wished me to retain and raise her son, and not let him go from me. This was her last and dying request of me. When her sister-in-law started home, I rode with her several miles, and she importuned me to the last to let her have my stepson, in case his mother died, as we both believed she would die shortly. I refused her request to the last, I told her I could not consent to it, that it was his mother's dying request for me to retain him and raise him, that I was his stepfather and natural guardian, and could not consent for her to take him from me, more especially before his mother's death. The reader will see that this act of his aunt's, will serve as a key to unlock a great matter hereafter, which is the reason I intruded it here.

We have seen, in a former paper, under this caption, that the foundation of the Christian's hope is couched in this fundamental proposition "that Christ hath brought light and immortality to light through the gospel." And we have seen that nature does not teach a resurrection from the dead, and therefore, unaided by a special revelation from God, man never could have arrived at a knowledge of the resurrection of the dead or a future life, and consequently could have had no hope beyond the grave.

All the knowledge, then that mankind can possibly have of the resurrection and future state is communicated to us only in the gospel—the "good news"—given first by the angels of God to the simple shepherds as they kept their flocks by night; "To you this day is born a prince and Savior!" Abraham and the prophets had the gospel in promise; but the shepherds of Bethlehem were the first to hear and receive the "good news" in fact.

Now, while it is true that this knowledge can reach us only through the gospel, it is also true that this knowledge is not absolute, but it is predicated entirely and only upon faith. Indeed faith is the ground-work, or basis (so to speak) of the whole Christian system. And all the knowledge that mankind have, or can have, of the pardon of sin, of a resurrection from the dead and a future life beyond the grave, is predicated exclusively upon faith. And this is why our Savior and his apostles taught, everywhere, and tried to enforce, both by precept and example, the necessity of living active faith, constituting one of the chief elements in the christian character.
tween a knowledge absolute, and knowl-
edge by faith, has been the occasion of
more serious, and I was about to add
fatal blunders in the religious world,
than any and all other causes com-
bined.

Knowledge absolute, is the knowl-
edge gathered through the direct agen-
cy of the senses independent of the
testimony of others; while knowledge
by faith, is that which is predicated of,
and depends entirely upon testimony.

The knowledge of the witness testifi-
ing in a court of justice about what any
of his senses have taken cognizance of,
relative to the person or persons on
trial, is absolute; while the knowledge
of the jury in the same court, who re-
ceive and act upon the merit of the
testimony given by the witness, is sim-
ply and only by faith. The first has the
knowledge of the facts by what he has
seen, or heard, or felt, or smelled, or
tasted; while the second have a knowl-
dge of the same facts, only in the testi-
mony given them by the first.

But not only have men—theologians
—great and learned theologians—fail-
ed to make this simple distinction be-
tween knowledge absolute, and knowl-
dge by faith, but they have blundered
even more egregiously in their efforts
to answer the simple question “what is
faith?” And they have divided and
sub-divided it, spinning out a web of
theology so long and so fine and so
thin as to put it almost entirely beyond
the comprehension of every body but
the learned Doctors of Divinity. And
they have written lengthy essays, and
preached long discourses about the
many different kinds of faith in the
world, such as “historical faith,” “apos-
tolic faith,” evangelical faith,” “the
faith of reliance,” “the faith of assur-
ance” &c. &c., and they have thus
wrapped in the profoundest mystery
that which the Savior intended should
be most easy of comprehension.

It is the purpose of the remainder of
this essay to show what faith is, so that
even the child in understanding need
not fail to comprehend it. And I am
thus particular about a satisfactory an-
swer to this question, because I regard
faith as one of the most, if not the most
essential element in the christian char-
acter. And let us not, dear reader, al-
low “creeds” or “councils,” or “confes-
sions of faith” to hedge up our pathway
in our search after truth. But let us
come in that simple, childlike, common
sense kind of way that always charac-
terizes the honest enquirer after truth,
and naught but success will crown our
efforts.

First, then, faith is simply the belief
of a fact, or of facts communicated thro'
the testimony of another; and this is
pre-eminently true of the christian’s
faith, which is predicated exclusively
upon the facts (which excludes com-
mands, promises and threatenings) com-
unicated to us by the holy spirit of
promise in the Scriptures of divine
truth.

2d. Growing out of the foregoing
proposition is the following, viz: “Faith”
is simply and only an act of the intel-
lect, and in and of itself has no moral
quality in it whatever; and the effect
produced by faith does not depend upon
the manner of believing, but upon the
character of the fact believed, and its
relation to the believer.

Let us illustrate this proposition. A
man is accused of murder—tried, con-
victed and sentenced to pay the penalty
of his crime with his life. He is placed
in confinement to await the execution
of the sentence. While waiting in his sol-
itary confinement, word is brought him
that the day and hour of execution have been appointed, and the character of the evidence in the communication of this fact to him is such as to convince his judgment that it is entirely true. And when his judgment thus receives it as the truth, his very soul sinks within him at thought of the dreadful penalty. And this is true, not because the belief itself has the bad feelings in it, but because of the character of the fact believed and its relation to the circumstances of the believer.

But suppose now, that before the time of the execution arrives, a petition is circulated among the people who sign and send it to the Governor, to pardon and release this man from the sentence of death.

A pardon is written out, the Governor’s signature attached thereto, and a courier is dispatched to the prison cell to communicate this good news—this “Gospel”—to the condemned man. The testimony given in support of this fact is of such a character as to again convince his judgment that the fact stated is true—that he is no longer under condemnation—and he receives this truth into his affections through the belief of it.

Now mark the change in this man’s feelings. Immediately his whole soul is overflowing, as it were, in the happy anticipation of again being permitted to go free, and rest secure under the law which but recently held him under condemnation. But what, I ask, has produced the change in this man’s feelings? Was it the manner of believing or the fact believed, that wrought this change in his feelings? The fact believed in the first instance was that he should die, and this fact, when received by him through the belief of it, produced an effect corresponding to the character of the fact and its relation to him.—His whole soul is filled with dread and horror, because he cannot see a possibility of escape.

And again: The fact believed in the second instance, is that he shall go free. And, although the act of believing is exactly the same as the act of believing the first fact, still the effect produced upon his feelings is exactly the opposite. It was belief, or faith, that brought about the bad feelings in the first instance, and it was belief, or faith, that brought about the good feelings in the second instance. The feeling in neither case was in the belief, but was produced by the character of the fact believed.—The act of believing is the same in both cases—simply giving credit to the testimony of another. And the effect produced upon his feelings, although not a moral one, depended entirely upon the character of the fact believed, together with their relation to his circumstances and capabilities.

It is easy to see, from this illustration, what faith is. It is simply an act of the intellect, giving assent and credence to the truthfulness of a proposition through the testimony of another. But for the present this must suffice. I shall pursue this thought through one more paper, and I have done.

JOHN H. COTTON.

SEDALLA, MO.

CHRISTIAN UNIVERSITY.

CANTON, Mo. Feb. 19th, 1867.

D. T. WRIGHT—Dear Bro: I am in receipt of your Weekly Journal, and approving of its style and spirit, enclose to you the subscription price.

I have long determined to write you our views, hopes, and expectations, but have delayed it until I could reasonably expect a co-operation of our breth-
106 BATTLE BETWEEN METHODISM AND BAPTISTISM.

... and now, anticipate that action by saying, that we expect our Brethren in Mo. to appropriate Christian University, to their own use, and foster it as becomes enlightened Christians. I know the origin and force of the opposition to this enterprise, and I know that causes, which unfortunately, exerted a malign influence are removed. Bro. Henderson, with all of his goodness and philanthropy, incurred the displeasure of many pious, good brethren, who permitted the University to languish, through personal indifference, and not through any want of interest of the great objects and desires of our brotherhood to promote the cause of Christianity, increase intelligence and the facilities of obtaining a thorough education in our own State, and among our own brethren.

We know that these objects cannot fail in interest and that a suitable opportunity will be embraced to consummate them. That opportunity we can now present, and it remains to be seen whether I am mistaken in the zeal and devotion that we ascribe to the people of God. Bro. Henderson having long since practically abandoned this enterprise, upon the conclusion that he was in the way of a unanimity, with that generosity that characterised his past life, voluntarily, committed its interests to our brethren, although it must have required a great sacrifice upon his part, to thus abandon a favorite project. His doing so is another evidence of his magnanimity.

We are now in a condition to offer this building, and all of its franchises and property to the brotherhood. And as a means to the accomplishing of a permanent school and harmony of action, we offer you as much room as you may desire for your family and press, free...
was against the traditions of the Jews. Paul said, while a Jew he was more exceedingly zealous of the traditions of his fathers. Gal. i. 14. Peter told the early Christians they were redeemed from their conversation delivered by tradition from their fathers. 1 Peter i. 18, 19. From these passages it is evident the apostles were equally opposed to human traditions in religion. The old Reformers called them wicked and unrighteous traditions. The Papists say, "we had better do without the laws of God than the laws of the Pope." It is to be feared many Protestants think so too. A large portion of the religion of Pagans, Jews, Mohammetans, Papists and sectarians consists of tradition.

This work of Mr. Frogge's was given to me by a friend, in the Green River country, in Kentucky, last fall, (1866) with the request that I would answer it, as it was considered a masterpiece by his friends. I do not know that I shall be able to answer all that he has said in this book of 160 pages; but I will grasp some of the main pillars; and if I do not carry them off, I will endeavor to demolish them, then the temple built upon them will fall of course.

The first three and main pillars of this mighty temple, are the following: On page 6 he says: "The first and only visible church organization recorded in the Scriptures, took place in the family of Abraham." 2d pillar—"The church under the former dispensation, was a spiritual church." 3rd pillar—"We shall next establish the identity of the church under both dispensations." (Pages 7 and 8.) We shall first work at these pillars for awhile. If we demolish them, the house will careen and totter if it does not fall. The idea of a Christian church being in the family of Abraham, who lived nearly 2,000 years before Christ was born, or the name Christian was pronounced or heard of, is the most preposterous whim that ever floated through the brain of a sensible man. Abraham was born at the city of Chaldea, A. M, 2080, and the first Christian congregation was organized in the city of Jerusalem in the year 30 of the first century of the Christian era. If I had not Mr. Frogge's book before me, with these propositions in it, I could not think that any man who was not drunk with wine from the Circean cup of Babylon, could ever utter such sentiments. I can as easily prove or find my family in Abraham's family as he can find a Christian congregation in a patriarch's family. Whew! Ah! But probably this man believes that Abraham himself was a Christian, therefore he is excusable for believing there was a church in his family. We read of churches in the families. But probably Mr. Frogge means by the word church a great machine, continued by the crafty and ambitious priests, something to enrich themselves, to enslave and rule the masses under the cover of religion, through ignorance, superstition and prejudice. I do not believe that such a machine existed in Abraham's day.

There are great and powerful institutions or hierarchies, which have controlled the destinies of our race, such as Paganism, or heathenism, Judaism, Mahometanism, Catholicism, Sectarianism, and Christianity. These are all too young for Abraham's day, except paganism. The word church is a Greek word, borrowed from the heathens, and appropriated to Christianity. It is composed of ex, out of, and kaleo, to call or invite, a select assembly called by the preaching of the gospel, out of the world, together, to keep the ordinances of the gospel. The Episcopal prayer-
book defines it to be an assembly of faithful men. The etymology of the word precludes the possibility of infants being in it. Infants do not hear the gospel, do not believe it, do not obey it; hence, never can be members of a gospel or Christian church. The epistles were never addressed to infants. No man has ever proved, or will ever prove, that an infant was in one of the apostolic churches, in the Acts of the Apostles, which the history of the apostles' preaching from the ascension of Christ to the second imprisonment of Paul in Rome, a period of thirty years. The word church is one of the juggling-words of the clergy, by which they juggle the people. Juggle means to play tricks by sleight of hand, to amuse and make sport by tricks, which make a false show of extraordinary powers. "Be these juggling fiends no more believed."

Mr. Frogge failed to tell whether this church in Abraham's family was a Jewish, Catholic, Episcopalian, Presbyterian, Methodist or Mormon church. We are left in the dark respecting the sort of church it was.

(To be continued.)

MY DEFENCE. NO. 3.

A REPLY TO BROTHER M. E. LARD.

(Continued from page 94.)

6. I quote from Bro. L.'s notice of my article once more: "With me it is questionable whether the piece should ever have been permitted to see the light through the pages of the Quarterly. If there be a prayerless upstart in our ranks, to him, it will be food indeed, while it will cause the pious and reverential to hang their heads."

Now, in all candor, and in the name of that justice ever sacred among good men, I ask what have I done to deserve such a rebuke as this, at my brother's hands? Have I intimated a doubt that God hears and answers the prayers of his people?—Have I called in question anything that God promises to do, by his Spirit, for his saints? Certainly, I have done nothing of the kind. Certainly, I shall never do anything of the kind. Do I not pray to be "mightily strengthened by the Spirit of God in the inner man?" Do I not believe that "the kingdom of God is righteousness, peace, and joy in the Holy Spirit?" Most certainly, I do.

What then mean these harsh and bitter words of reproof, coming from the pen of a brother? Alas! it is the same old outcry, only it comes from a new quarter. The whole tribe of wonder-mongers have talked this way from the beginning. Not a mystic doctor in all the land, that has not written down, somewhere between the "firstly" and "tenthly" of his set speech against what he is pleased to term "Campbellism,"—"It makes void prayer."

My brother's logic is, in this case, just as good as that of his sectarian opponent, and no better. It has the same weight, and not the "twentieth part of one poor scruple" more. It assumes that prayer can only be answered by a "contactual" influence. This can never be proved. But until this is proved, the logic is wholly powerless. Talk about it as you please, reiterate it, if you choose, every day in the year, still, this baseless assumption is the foundation on which it rests. Everything else, in the way of divine agency and influence, for which my brother contends, I most cheerfully admit. As regards this phase of the subject, there is only the one issue between us. Hence it is clear that he bases this objection just where I have stated. Let him then, or some one else for him, if he does not choose to attempt it, undertake the task of showing that an immediate influence is necessary to the answer of prayer. This proved, and I confess I am wrong. Whatever necessarily tends to prayerlessness, is beyond all question wrong. I believe in prayer as profoundly as I believe in God. Show me that I hold any tenet inconsistent with the freest, fullest, and most joyous compliance with this sacred duty and privilege, and I promise to renounce that tenet at once. The way is therefore open. Who will undertake to show that immediate influence is necessary to enable God to redeem any promise on record in regard to the prayers of his people? I shall patiently wait for a response. Meanwhile, I repeat I believe in prayer—earnest, fervent, frequent prayer. I believe that men, Christian men, ought to "pray without ceasing;" to "pray always, with all
prayer and supplication in the Spirit.” None of us pray enough. There is no place on God's footstool nearer heaven, than where a good man “holds audience with his Maker.” But cannot my good brother of the Quarterly, conceive it possible for God to strengthen and comfort his heart, to keep him from temptation and the wiles of the devil, without a literal indwelling? Suppose he does not just see how his prayers are to be answered, is he, therefore, to refuse to pray? Does my brother never pray for anything without first seeing clearly how God is to answer his prayer? Away with every objection and all argument built on our ignorance of the resources of the Almighty! Let us trust the Lord confidently, and supplicate him earnestly for all the blessings we need. This is our highest wisdom. We need not perplex ourselves in constructing theories to enable him to redeem his promises. “The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.” We can trust him implicitly; trust him alike when we can, and when we cannot, discern the methods of his providence, or foresee the the instrumentalities, that may be employed in granting the requests of our poor hearts. There are difficulties, no doubt, real difficulties, connected with the subject of prayer, upon any conceivable theory of the divine government, and of the providential and spiritual influences of the Almighty. But these difficulties are no reason against prayer. Let the Christian cast all his care upon God, and trust his promises with the fullest assurance of faith. Let him never for one moment fear, that any, of these promises, in its true meaning and fullest scope, will not be made good to every earnest heart, that pleads it through faith in the shed blood of the Son of God. The heavens may fall, but one word of God shall never fail.

6. The idea of a literal indwelling and contactual influence is the logical foundation for all sorts of idle conceits and mystic follies. This is my grand objection to it. I would not for any earthly consideration, not for “the wealth of the State in which I live,” nor for the wealth of the world, pen a single sentence the tendency of which should be, when correctly understood, to damp the fire of true spiritual devotion in any human heart. But every intelligent disciple of Jesus Christ knows, that much which passes, or rather has passed, current, in the religious world, as the truest devotion, as the highest development of the spiritual life, is little better than sheer fanaticism. The proofs of this position are within the observation of every intelligent Christian, and abound in the history of every sect in the land. The Quaker walks by the “inner light,” and fears no stumbling. He listens intently, and with the rapt enthusiasm of an ancient seer, to the voice within, and its mysterious responses have, for him, the force of an oracle from the throne of God. The Methodist knows that he has “got religion,” because he feels the “witness” of the Holy Spirit. The presence of the Spirit is to him a matter of direct consciousness. His experiences are too clear to admit of any doubt. He can but pity his feeble and faint-hearted neighbor, who is only “hopefully converted,” and is feeling his way, cautiously and carefully, through the darkness that surrounds him. The Baptist has his hopes and his fears. His sky is sometimes clear, but anon a dark cloud looms above the horizon, and throws its gloomy shadow across his way. His life is a pendulum, that vibrates from hope to despair. These all are the disciples of impulse. This is the ignis fatuus, by which they are led. Their mystic dreams and strange experiences are all grounded on this idea of a literal presence. They lose sight of the word of God as the voice of the spirit, and watch and wait with intense solicitude, expecting him to speak in mysterious responses from the very depths of their own souls. The notion of a literal inhabitation and contactual influence, is at the bottom of it all. Take away this, and you take away their “religion.” Remove this sub-stratum, and their castle of delusion falls. But my brother does not perpetuate such follies? Perhaps not. But seriously, let me ask, if it be true, that the Holy Spirit takes up his abode literally in the heart of man, when he becomes a Christian, why should he not have a distinct consciousness of the fact? Why should he not know the very instant? Why not remember the very spot? So reason the Denominations around us, and I confess if I held as does the editor of the Quarterly, I should not know how to oppose them. Convince me of the truth of this notion of a literal indwelling, and until, better enlightened than I am at present, nothing short of “Methodist religion” will logically satisfy me. But let us hear our brother talk a little about this...
NOTE FROM DR. McARTHUR.

mattered. In the Quarterly, Vol. 1, page 239, he says: "I am as distinctly conscious, at this instant, of the presence in my mind, of a love, joy, and peace, of an exquisite sweetness, as I am of the purpose to end the sentence I am now writing; and these are called in the word of God the 'fruit of the Spirit.'" Let us scan this brief paragraph somewhat closely. I readily admit the testimony of my brother's consciousness, and quite as readily the decisions of the word of God. But does not my brother infer too much from his premises? He certainly means to be understood as saying, that the consciousness of the love, joy, and peace of exquisite sweetness, of which he speaks, indicates the immediate presence of the Spirit. I beg leave to dissent. I do not admit any such thing. His conclusion is not warranted by his premises. He assumes without the shadow of proof, that these emotions exist only where the Spirit is immediately present. But is not the newly converted, anxious seat proselyte, as distinctly conscious of these emotions, as is my brother? And if the latter is authorized to infer from his consciousness, the fact in question, why not the former? It matters not, that the paragraph before us is followed by the cautious qualification, "we are never conscious of an emotion as from the Spirit." If you say that the presence of the emotion is to be taken as proof of the Spirit's immediate presence, you grant the sectarian all he needs in the argument. His consciousness is worth as much to him, as yours is to you. The question in this way becomes a question of consciousness merely; and every enthusiastic zealot in the land has a logical foundation for all the whimsical conceits, that make up what he calls his Christian experience. Against this teaching, I, for one, desire to enter a modest, but decided protest. I am not willing to give up the territory we have conquered. The testimony of consciousness is to be heard whenever it can speak with authority, but no further. My brother's position gives it too much weight entirely. But we shall hear him again: "Is there then after all, a mysterious philosophy in the deep drawn groans of the child of God? He is from home, and a wanderer, in perils oft, oppressed with grief and cast down. Even when he has gone into the secret place, and bowed before God and talked with him, he has still felt that all was not well done. He has pondered in muteness, and asked why this heaviness? Yet just then, when feeling most his infirmities, he has heavily groaned, and somehow his soul was light and free."

Read this paragraph, and especially the last sentence, again. What a handsome piece of mysticism! What doctor of sectarian theology in the land can hope to excel it? "Yet just then"—how much like getting religion! And our brother says this is "one of the ways in which the Spirit helps our infirmities." If I had met with such a paragraph as this, in some book or tract devoted to mystic experiences, I should have known how to understand it; but coming, as it does, from our distinguished brother of the Quarterly, and beinggravely put forth in the discussion of a very grave question, I confess I hardly know how to account for it. Is it so then, after all the reproaches we have suffered, that we are beginning to travel back toward the regions of orthodoxy? Many of us will move very slowly in that direction. But much such talk as this, and Dr. Jeter may confidently announce, that we are building again the things which once we destroyed. Meanwhile I propose to continue to note the progress we make in our journey towards Babylon.

NOTE FROM DR. McARTHUR ON "MY DEFENCE."

DEAR BRO. WRIGHT: I have read two articles, in the Pioneer from the pen of bro. Longan, on spiritual influence, which I hope some competent brother will answer—especially those portions of which claim the venerable and beloved Alexander Campbell, as advocating his notions of spiritual influence in a Christian.

If I have understood bro. Campbell in his writings and discussions on this subject, he has defended these positions. First, in the conversion of a sinner the spirit operates through the Word, as the instrument. Second, As to a Christian, "the Holy Spirit sheds abroad in our hearts the love of God, and dwells in all the faithful; that it sanctifies them through the truth; that it works in them to will and do, and that it comforteth them in all their afflictions. But the Spirit of God does not thus enter into the wicked."—Campbell and Rice's debate, page 745. Also page 711 of the debate is a quotation from "Christian System," page 66, in these words: "Into the kingdom of which we are born of water, the Holy Spirit is as the atmosphere.
LETTER FROM BRO. J. J. WYATT.


Dear Bro. Wright: A mutual friend informed me the other day, that you would like to know what I have been doing for the last few months, and I now proceed to say that I have done but little. Owing to sickness myself, and in my family last fall, I made more disappointments than I ever did, and held but few meetings, at which I baptized about 80 persons. I have now taken the field, and shall, the Lord willing, devote my entire time to preaching. I closed my first meeting this year, a week since, with 35 additions, 29 by immersion, and think I have never seen a better meeting or a better class of additions in my life. Many of these were young ladies and gentlemen who when children had set on my knee, and grown up under my eye. O, my brother, how delightful, what green spots in the weary way of a preacher’s life.

The church in this city has employed bro. W. C. Rogers, late of Kentucky, to preach for them and he has located among us, and entered upon his duties. I consider him a valuable addition to our preaching brethren. I regard him a noble scion of that noble preaching stock. He is now engaged in conducting a meeting here which has been in progress for two weeks, and up to this time 22 have been added, and the interest unabated. May the good Lord bless him in his arduous labors.

I hope you will succeed well with the Weekly, but if you will excuse me for giving advice unsolicited, I would say if it will cost you less to publish in newspaper form it will go just as well among the brethren.

What has become of bro. Patterson? I miss his excellent articles from the Pioneer, indeed I consider him one of the best contributors of your paper, and a young man of great promise for fine talent, well directed and nobly used. Fraternally yours,

Joseph J. Wyatt.

CATHOLIC TOLERANCE AND INTOLERANCE.

—Only a little over one year ago, the Catholic Bishop of Pittsburg, in an official circular, said that Catholic governments were more liberal and tolerant, religiously, than Protestants, and instanced that the Pope had permitted Protestants to have a place of worship at Rome where they could enjoy the “free exercise of their worship to their hearts content.” This sounded well, and was noticed in many religious papers among Protestants. But, alas, how soon the scene has changed! The great Atlantic cable brought word on the 16th ult., that Gen. King, the American Minister at Rome, had been invited to remove the American church outside of the walls of that city, and that he had complied.

The Church Union —Such is the title of a respectable sized and neatly printed quarto paper, published weekly in New York and Brooklyn, and devoted to the union of “all believers in the doctrines of the Holy Scriptures as set forth in the Apostles’ and Nicene Creeds.” Terms, $2.50 in advance. Address “Publisher of Church Union,” 103 Fulton street, New York city.
BAPTISTS IN PENNSYLVANIA.—From recent statistics of the Baptists of Pennsylvania, we notice a steady and regular increase since 1772. Then there were three Baptists to each thousand inhabitants of the State, that is, in that proportion. In 1866, there were fifteen Baptists in each thousand inhabitants.

The Morning Watch, a neat Sunday school paper, published monthly, in small quarto form, three columns to the page, by W. W. & L. H. Dowling, Indianapolis, Ind., at 50 cts. a year, and the usual club rates.

The Little Sower.—A choice Sunday school paper, published twice a month, at 75 cts. single copies, and at greatly reduced prices to clubs. Send for specimen. Address W. W. Dowling, Indianapolis, Ind.

Universalists.—Recent statistics show that a million of dollars were contributed during the year 1866, by Universalists and sympathizing friends, for the furtherance of their cause.

A New Sunday School Paper.—Bro. Thomas P. Haley, formerly of Missouri, but now of Louisville, Ky., it is said will soon issue a Prospectus for a Sunday School paper. Bro. Haley’s praise is in all the churches of Missouri, as well as elsewhere, where he is known. We anticipate and bespeak for his paper a large circulation in our State. The Prospectus shall appear in our columns as soon as issued, that the brethren of Missouri may send up large lists of subscribers.

Christian Pioneer.—The Pioneer has been published by our worthy brother, D. T. Wright, of Chillicothe, Mo., for years past. It is becoming well known in the reading community, as a safe, prudent, and excellent paper. Bro. Wright is one of our good men, esteemed everywhere in the bounds of his acquaintance, as a devoted faithful, and true man. In the spirit of enterprise and a desire for a wider usefulness, he has become weary of the tardiness of the monthly and changed to a weekly. It will be in pamphlet form, double column, printed cover, 16 pages to the number, at $2.00, in advance. This is intended to meet the desire for a weekly, and to make the paper at the same time, suitable for binding and preservation. Success to Bro. Wright.—American Christian Review.

Blue Eagle.—Some brother wrote us on the 14th ult., from Blue Eagle, requesting us to send his paper to that Post Office, but failed to put his name to the letter. He says he received our letter and all his papers up to January. Will he please give us his name, and the Office at which he has been receiving the Pioneer.

REPORTS FROM THE BRETHREN.

DRESDEN, Mo., Feb. 20th, 1867.

DEAR BRO. WRIGHT: A meeting of two weeks continuance has just been concluded at Brownsville, Saline county, with 20 additions. The laborers were bro. Hancock, bro. H. M. Price, and myself. Bro. Hancock had labored earnestly and efficiently, as all the brethren testify, about a week, when bro. Price and I went to his assistance. We had upon the whole, a joyful time. The brethren have been lukewarm since the war, and many little heart burnings, born of the exciting scenes of the past, still remained to mar their fellowship. They nobly resolved to forgive that they might be forgiven. They decided by solemn resolve, that the alienation and bitterness growing out of the war, should be buried forever. So let it be, not only in Brownsville, but everywhere. May the Lord bless and sustain the brethren and sisters at Brownsville, in the great and good work before them! As ever your bro. in hope, GEO. W. LONGAN.

CARTHAGE, ILL, Feb. 18th, 1867.

BRO. WRIGHT: Since I last wrote you, there have been some 34 added to the congregation for which I have been laboring.

Yours in the one faith, E. J. LAMPTON.

SCIOT, LINN CO., OREGON, Jan. 9th, 1867.

BRO. WRIGHT: I again write you, as I got no answer to my last, I only will say that I have just closed an interesting meeting in my neighborhood, commencing Christmas day. I continued nine days and nights, (two nights excepted) the result was eleven additions. I might send you many items of news from these ends of earth, but it might not be of any interest to you nor your readers, and as I am now growing old I have no time nor disposition to spend time that would neither profit nor interest any one. Please give my Post Office address in the Pioneer: Sciot, Linn county, Oregon.

D. W. ELLEDGE.

REMARKS.—We answered bro. Elledge’s letter, but he failed to lift it from the Post Office, and it was sent to the Dead Letter Office, and sent back to us. We shall be pleased to hear from bro. Elledge often, touching the interest of the great cause we plead.
OLD CHRISTIANITY AGAINST BAPTISTER.

Or, a Review of the "Three Reason Baptist" of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1863. By Elder Jacob Creath, of Palmyra, Mo.

CHAPTER II.

[Continued from page 99.]

22. It should be remembered that John's ministry was of a peculiar character; that he was the single prophet in whom the Old Dispensation had its completion, and by whom the New was introduced; that, therefore, until our Lord's ministry was begun, John may be justly said to have been the light of that generation.

23. This ministry was the symbol of a peculiar dispensation, which was not entirely legal nor evangelical, but occupied an intermediate station, possessing something of the character and attributes of both, a kind of twilight, equally removed from the obscurity of the first dispensation and the splendor of the last and perfect economy of religion. The law and the prophets were your instructors until John, said the Great Teacher, since that time, the kingdom of heaven is preached. John's preaching constituted a distinct era and placed the nation to which he was sent, in circumstances materially different from their preceding or subsequent state. The patriarchal dispensation was comparable to the starlight, the Jewish dispensation to the moonlight, John's to the twilight, and the Christian dispensation to the sunlight, or daylight. John's dispensation was the era of preparation; it was a voice, which breaking through a long silence, announced the immediate approach of the desire of all nations. He stood alone, equally removed from the choir of the prophets and the company of the apostles, and his immersion was expressive of the purity of heart and reformation of life which were the only suitable preparation for the reception of the Christ, and the light which he emitted, though it equally surpassed every preceding illumination, was of short duration, being eclipsed and extinguished by that ineffable effulgence before which nothing could retain its splendor long.

24. The wisdom of God in the arrangement of successive dispensations, seems averse to sudden and violent commotions, but he conducts his people by such gentle gradations, from an infantile state to a state of maturity and perfection. The first difference which I shall point out between the two baptisms is John's immersion is ascribed to the Father, he that sent to immerse me; The immersion of John, was it from Heaven, or God, or from men? John 1:33. Christ's immersion originated in his own express command — "Go and teach and immerse, because all authority is given to me." This one difference forever destroys the identity of the two baptisms, if there was no
other. It would be as easy and as reasonable to prove that John and Christ were one person, as to prove that the two immersions were one immersion. The second difference between the two baptisms is, the end and design of John’s baptism was that Jesus might be made manifest to the Jews, “therefore am I come immersing you in water.” The immersion of Christ was for the remission of sins, (Matthew xxviii. 19, 20, Mark xvi. 16, Luke xxiv, John xx, Acts ii. 38,) and to represent the death, burial and resurrection of Christ, which John’s baptism could not do, because these facts had not transpired during John’s dispensation. Christ’s baptism also represented the new birth. John iii. 8, Titus iii, Col. ii. 12, Rom. vi. The third difference between the two immersions was John’s was the baptism of repentance, as a preparation for the approaching kingdom of God; Christ’s immersion included an explicit profession of faith in a particular person, as the Lord of that kingdom. The connections in the two dispensations was totally different. John required the people to believe in him that comes, or should come. The apostles required the people to believe that he had come, and died, and arisen from the dead. John could not require a belief in these facts, because they had not taken place in his lifetime. John’s immersion was performed in the name of him that (erko menane) that comes. During John’s ministry, Jesus was in a state of obscurity, and could not therefore act the part of a legislator in enacting rites. The fourth difference in the two baptisms, was Christ’s baptism had a redundant supply of superabundant gifts and graces connected with it. John said, “I immerse you with water, but he will immerse you in the Holy Spirit and fire.” (To be continued.)

THE KINGDOM OF CHRIST.

BY D. R. DUNGAN.

NUMBER IV.

[Continued from page 68.]

We come now to the going forth of the law of the kingdom of Christ, dominated the perfect law of liberty. From the fall of man to the cross of Christ, there was no law by which justification or righteousness in a perfect sense might be attained. Even the law of Moses could make nothing perfect; nor could its sacrifices make those that offered them perfect as pertaining to the conscience. The purpose of it was to introduce a better hope, a better covenant, established upon better promises. In this covenant it was impossible to have their sins forever removed, for their was a remembrance of sin once every year. But God finds fault with this covenant and says He will make a new one: that is not according to the old. By the covenant made with their fathers, the Isrealites were governed till God brought in the new covenant, “Beheld, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they break, although I was a husband unto them saith the Lord: but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of
them unto the greatest of them, saith the Lord, for I will forgive their iniquities, and I will remember their sin no more.” Jer. xxxi. 31. 34. Paul applies this language to the covenant of Christ, Heb. viii. 8, 12, assuring us that under the government of Christ, sins once remitted, should be remembered no more forever.

The difference between the law of Moses, or covenant that God made with the fathers, and that of Christ, was first, the mediatorship, second, the priesthood, third, the sacrifice, fourth, the manner of receiving members. Moses was the mediator of the law, but Christ of the New Testament; Aaron and his posterity controlled the priesthood of the old, but Christ is the unchangeable priest of the new; they offered the blood of beasts to put away sin for the time then present, but the blood of Christ is that by which the new covenant is sanctioned; into the old, they were born, in the family of Abraham, or bought with his money, and could not be expected to know the Lord, till they were taught concerning him after they were in it, but in the new, they are taught first and then brought into it. Paul assured those in the new covenant that they had not come to the mount that might be touched, but to Mount Sion; not to the best blood of former governments, but to the blood of sprinkling that speaketh better things than that of Abel.”—Hebrews xii.

The covenant of Christ is the law of his kingdom; the law having been given, the kingdom has come, and remission of sins will be in his name. But when did that law go forth, and when, for the first, was remission of sins in the name of Jesus the king first announced? See Psalms ii, Micah iv. “And it shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and word of the Lord from Jerusalem.”

It is said by adventists that the last days spoken of in this passage has reference to the last days of the world; but the verse preceding our quotation would indicate its fulfilment before the destruction of Jerusalem, and the dispersion of the Jews.—Is. ii. 1: The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem! We have much reason to suspect any interpretation of the Bible, or any part of it, that carries the meaning of any apostle, prophet or evangelist beyond what is indicated by them. Surely then the prophet looked to the last days of Judah and Jerusalem for the fulfilment of his prediction. This law contains God’s plan of pardon for the world. Listen to the Savior on this question, when He has opened the understanding of His disciple that they might understand the scriptures: “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.”

Thus the Master has fixed the meaning of the prophets language, in fulfilledment of which, He was then about to send out the good news of salvation, in His name, to the uttermost parts of the earth, and for this purpose commissions His apostles; but requires them to tar-
ry in Jerusalem till He sends them the promise of the Father.

Before that time remission of sins had now been announced to the world in the name of Jesus. But the time was never at hand, when, in fulfillment of what the prophets had said concerning it, the apostles should go and speak all the words of this life in His name. They waited in Jerusalem for their proper authority—power from heaven, and when it came they did preach repentance and remission of sins. That this authority came on the first Pentecost after the ascension of the Savior, no one even tolerably informed, need be told.

Peter, Acts: xi 15, accounting for having gone among the Gentiles says, "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning." Thus the prophets point forward by the beginning, and the Savior, in fulfillment of what they had said, commissions His apostles to preach remission in his name among the nations. And seven years afterwards Peter points back to it. Now, we have the beginning of remission of sins in the name of Jesus between the declaration of the Savior, Luke xxiv. 46, 57, and that of Peter, Acts xi: 15.

But all nations must be represented in Jerusalem at the time of the going forth of the law: Isaiah ii: 3, 4; Micah iv: 12. How is it? When the day of Pentecost was fully come, Luke says: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts ii:

Now, after all these evidences, if any one doubts the law of pardon having gone forth from Jerusalem, one the first Pentecost after the Saviors ascension, and that the predictions of the prophets concerning that event, were then and there fulfilled, then they are doubters.

THE BATTLE BETWEEN METHODISM AND BAPTISM.

Or some Strictures on the Judaism, the Circumcision, the Traditions and Infant Rantism of Timothy C. Frogge, of the Louisville Conference, Hartford, Ky., 1854. By Eld. J. Creath, of Palmyra, Mo. 1867.

"Sirs, you know by this craft we have our wealth." (Demetrios, a silversmith. Acts xix. 25.)

[Continued from page 108.]

It could not have been a Methodist church, for that is a voluntary society, and was organized in 1729. But we will now grasp the main pillar of the Papacy, and all its branches, to wit, the identity of Judaism and Christianity. The word identity means the same, or as certain to prove to be the same, from the Latin word idem and facio, to make, to make the same. Mr. Frogge undertakes to prove that the Jewish dispensation is the gospel dispensation, and gospel dispensation is the Jewish, they are identical. Two things are one thing and one thing is two things. The Old Testament is the New Testament, and the New Testament is the same as the Old Testament. The law is the gospel and the gospel is the same as the law. The first covenant is the second covenant, and the second covenant is the first covenant. The better covenant is the same as the worse covenant, and the worse as the better. Moses was the same man as Christ, and Christ was Moses, only they had different names. Moses was the mediator of the new covenant, and Christ of the old, for the two covenants are the same covenants, two things are the same thing, Judaism and Christianity are the same. Two churches are one church, and one church is two churches. The Methodist voluntary society or church organized in England in 1829, is the "first and only visible church organization," took place in the family of Abraham, in
Ur of Chaldea, in 2008. All these absurdities have to believed to support one human tradition, "infant riantism." All the above contradictions can be proved as easily as the identity of Judaism and the gospel. Anything in the universe which has been exposed and ridiculed, and burlesqued as infant riantism has been, would have been abandoned long ago, and that would have been abandoned if it were not founded in that warm natural affection which mothers have to save their infant offspring from hell. But then the question arises, if infant riantism saves those infants from hell, who receive it, what becomes of those infants not saved in that way? It is time for me to repeat my text: "Sirs, by this craft we have our wealth."

We add numbers to our list, and thereby add wealth, and influence, and importance, and strength to our cause. If the Jewish and Christian churches are the same under both dispensations, on the same principle is not the Jewish dispensation and the Methodist Voluntary Society the same society? Are not Methodism and Catholicism the same church, only the one is older than the other? Are not Methodism and Calvinism the same, under different names? They are all "spiritual churches" and things. The scripture quoted by Mr. Frogge to prove the identity of Judaism and Christianity, will prove all the above named things as easily as they will prove that two things are one thing, which is an absurdity of which a schoolboy would be ashamed, who had not memorized his multiplication table. Yet sectarian clergymen and doctors of traditions maintain such figment. This was the main pillar in William L. MeCalla's debate with A. Campbell in October, 1823. It is the pillar Jockin in the papacy, and in all sects, both daughters. The old christians maintained that infant immersion was the key to hell, that it was the ground and pillar of Popery. Among the first books I remember to have seen in my father's library, was one published by Dr. John Gill, the Baptist commentator, entitled, "Infant Baptism the Ground and Pillar of Popery." Let this suffice for two things being one thing. No two things in nature are the same thing. It is an impossibility. No two persons are the same, nor trees, nor animals, nor handwriting, nor faces, nor voices, nor religions, nor sects, nor anything else. Knowing the great importance of a proper scriptural distinction between Judaism and Christianity, the law and the gospel, and that the mixture of these two things with other things, such as human traditions, speculation and philosophy, is the root, the taproot, of Popery and Protestantism, I shall here quote largely from a tract published in 1843, on this subject, which has not been answered yet.

(To be continued.)

"THE PRESENCE OF THE HOLY SPIRIT IN CHRISTIANS."

Bro. Wright:—I perceive in the Pioneer of February 21st, an article headed, "my defence," on the question of the presence of the Holy Spirit in Christians. The "defence" is a review it seems of Bro. Lard's criticism of an article by the author, on the caption of this article. I have no desire to engage in controversy, especially with a brother. Hence, in excepting to language in the "defence," I desire to do so in the spirit of love. Bro. Lard needs no assistance from me to represent fully and closely the truth on this question. I have not seen the article and rejoinder in Lard's Quarterly; so I can only refer
now to what is said in the defence. He says:

"While the question is not without importance, it should not be unduly magnified. The difference between my learned brother and myself is purely theoretical. It is not a question of faith, and should not be considered by any one, while the christian man who desires to have broad and comprehensive views of the gospel system, must meet and grapple with the points herein discussed, yet it is not pretended that a man's spiritual status is affected by the adoption or rejection of either one of the opposing views."

Bro. Longan thinks the question is purely theoretical. That may be, but are the consequences merely theoretical? Paul says, "If any man have not the spirit if Christ he is none of his." Belonging to Christ is certainly of the highest conceivable importance. This depends, however, on having the spirit of Christ. If the presence of the Holy Spirit in the christian is "not a question of faith," what kind of question then is it? Do we understand brother Longan, to say this is "purely theoretical"—

How comes any one to think the Holy Spirit present in a christian? He says:

"I believe most firmly all that the scriptures say about the Holy Spirit as enjoyed by christians. That the Holy Spirit is present in the christian, in some sense, is, with me, indubitably certain. The scriptures expressly say so. The inquiry in my article has respect, as my brother very well knows, not to the fact of such presence, but to the nature of it."

He admits "that the Holy Spirit is present in the christian in some sense." In what sense the spirit is in the christian, seems to be the ground of difference. He informs us of the sense in which the Holy Spirit is not present in a christian. The spirit is not present literally. We may then well enquire, in what sense is he present? "God dwells in us," "Christ dwells in us." "This is not literal." The conclusion, therefore, to which he arrives, is, that the presence of the Holy Spirit is figurative, not literal. The conclusion is not fairly deducible from the premises. Is the Holy Spirit present in the christian, or is the language that so speaks figurative? Let us see.

1st. How does God dwell in his people? "Ye are builded together for an habitation of God through the spirit." Eph. ii. 22. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you." 1st Cor. iii. 16. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." 1st. John iii. 13. "God is love; and he that dwelleth in love dwelleth in God, and God in him. 1st John, iii. 17. "And hereby we know that he abideth in us, by the spirit which he hath given us." 1st John iii. 24. In these passages how God is in christians is told with sufficient clearness. He dwells there by his spirit, by love etc.

2d. How does God dwell in the christian? "By faith." Eph. iii. 17. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Col. i. 27. From these passages we learn how Christ dwells in his people—by faith, and knowing God's mystery, that had been kept from ages and from generations concerning the Gentiles.

3d. How does the Holy Spirit dwell in christians? Bro. Longan admits the fact, but denies that the spirit dwells literally in christians. Have we any language with reference to the in dwelling of the Holy Spirit, similar to that
noticed above, concerning the "sense" in which God and Christ dwell in the christian? The Lord said to the apostles that the spirit should dwell in them, because you are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father. Brother Longan, do you not know that spirit of God dwells in you? 1st Cor. iii. 16. He says, "the same formula is employed in speaking of God, and Christ, and the Holy Spirit. True, but where is the explanation of how the spirit dwells in the christian? We have seen how God, and Christ dwell in man. That is explained. Christ was literally in the world. He promised his apostles that if he went away, he would send them another Comforter, that should abide with them forever, even the spirit of truth. He shall be in you. Jesus left the world and went to his Father. He sent the Holy Spirit. When did the Holy Spirit leave the world? Jesus said he should remain forever. He is in the temple of God, the body of Christ, which is the church. Through the word of truth, and the church, the Holy Spirit influences sinners. Where the spirit of the Lord is not, there can be no christian life.

Conceiving brother Longan's position wrong, I hope not to be regarded by him as an overseer in other men's matters, because I object to his views of how the Holy Spirit dwells in christians. There may be a philosophy of how the spirit can dwell in us that we may never know. I do not understand brother Longan to refer to that. The whole question seems to me to be one of fact, not of mere fancy or theory. The Holy Spirit dwells in the christian, or he does not. Bro. Longan says he does in some sense. Will he inform us in what sense? In his effort to avoid the Scylla of orthodox views of the operation of the Holy Spirit in converting sinners, he should beware of the infidel Chorybdis of denying the "real presence" of the spirit in christians. ELPS.

AUTOBIOGRAPHY OF ELDER JACOB CREATH, OF PAL-MYRA, MISSOURI, NO. XVI.
(A D. 1840-1.)

[Continued from page 103.]

In October 1839, my wife's brother, James Price, came from Missouri to Kentucky, to assist me to move out to Missouri that fall, her and his father and family moved to Missouri in the fall of 1835, and my wife desired to move to Missouri, that she might be near her father and her brothers and sisters who were living in Missouri. On the 22d day of October 1839, I had my sale publicly at my house and sold off all my disposable property, and after my sale was over, I rode in company with three of my neighbors as far as they went on my road, to visit Charles Robinson, B. A. Hicks, and Henry Foster, and traveled on until I overtook my wagons and wife and children, who had started a day or two previously,— and I traveled through the State in company with my brother-in-law and others, and crossed the Ohio river in open day light in the presence of twenty witnesses or more. Before the day of my sale, I obtained the promise of two men to be present on that day and to go counter-security to gratify H. Foster one of my securities for the management of my ward's estate, Sydney Bedford. These two men were B. A. Hicks and William Ellis, Sr., and on the day of sale they both failed to do it, did not do it after promising to do it. Hence whatever evil attaches to this whole crusade devolves upon these two men,
and not upon me. I staid two years in Kentucky to accommodate one of these men, after I had determined to move, and this was the way I was paid for it. The day we left the farm, I told Henry Foster all the way we rode together, that he was not liable or bound for me, in any way, that I had made annual settlements with the Court, and had the vouchers recorded, and that since he entered as my security in Paris in 1831, I had given counter-security in Lexington for the estate and that he was not bound for me for anything, and twenty-seven years time,—time the great interpreters of events has proved the truth of my position, and the death of the ward and the final disposition of the property and lawsuits have all proved that he was not bound for me, that he has paid nothing for me, not one dime, that he is not liable to pay one dime, that it was done to "stab my character," that the guilt of the whole affair lies upon him and others and not upon me, and that shortly he has to stand before the Judge of all the earth, with an anonymous, false and malicious libel of thirty-one pages against a brother in the day of his deepest affliction and sorrow. As a whole there is not one word of truth in it—the beginning, middle and end of it is a lie, and only lies. If A tells ten truths to prove that B killed C, and it turns out that B did not kill C, those ten truths told for that purpose, and in that connection, every one become falsehoods. This libel of thirty-one pages was written to establish two falsehoods, first that I left Kentucky clandestinely in the night; and secondly that I did so, "to defraud my securities." Those two falsehoods or libels was not thought of, until after I exposed their conduct towards me in a "history of facts" published in December 1840,—more than one year after I left the State. Secondly it is a libel, because they did not publish it, until they had obtained all the security they demanded of me and not published until March 1841, nearly eighteen months after I left the State. Thirdly it is a libel, because it is proved to be so by time by the death of the ward and other circumstances. Fourthly it is a libel, because it was so decided and pronounced by brother Alexander Campbell, to whom it was referred, and who gave a written decision in the case which they attempted in all possible ways to deny and evade. After the libel appeared in March 1841—three churches in Missouri—replied in a report and sent it to them in print, condemning their conduct in terms of strong reprobation. These three publications are now matters of history. History does not create anything, it only faithfully transmits to posterity what has been done. No tale or falsehood can be so ingeniously framed as not to contain within itself its own confutation. It has always been the device of conscientious libellers to mingle as much truth with falsehoods as would give them currency. All great errors have been intermingled with some truth, such as Romanism Sectarianism and other things; and indeed if falsehood should appear alone in her own shape and native deformity, she would be so black and horrid that no person would look upon her; and therefore she has always had the art to raise some truth with her tale, by which means she passes among those who do not know her, disguised and undiscovered. There is always some truth which gives being to errors. It is a Divine law that perjury chastises itself by its own results. It is an eternal law of the Deity that whosoever avails him-
self of perjury, injustice and falsehood, prepares the triumphs of justice himself. Justice was never on both sides of any cause. I owed no man anything. I left behind me two or three thousand dollars. My wife was on the road to Missouri, with five small children, subject to sick spells and to die any hour. It was my duty to follow her and to be with her, and I did the best my circumstances would admit of, and that was as much as an angel could do,—and that was to adapt myself to the circumstances. I did what I believed to be my duty and left the consequences to God, and He sustained me. I am not accountable for what others said nor done after I left. It is lawful for a man to defend his reputation when it is assailed. This church at David's Fork in issuing the libel against me acted on the maxim, calumniare fortiter, et aliquid adhibe troberit. Slender stoutly, some of it will stick and if the wound should possibly be healed the scar will remain in the reputation of the person as long as he lives. My enemies gathered around the sore like flies. They gnawed the bone when they could get no meat from it, and then they buried the bone, and once and a while they take it up and lick it, and even when there is no taste of meat on it, they lick it, and smell it, and even now it smells sweet to them, and they like to talk of "leaving a clean record behind." Such is the envy and malignity of mankind. As soon as merit was born envy appeared. "Anger is cruel and wrath is outrageous. But who can stand before envy?" Job. A Presbyterian clergyman long since dead, said in reference to that libel, if I survived it, I would be an extraordinary man, if there was nothing else to render me so. I am alive and quite respectable to-day, February 26th, 1867.

Such preachers as those, who call themselves Evangelists, and who are "wandering evangelists," without a "local habitation" are worse than useless. They do more harm than good. Misconceiving the nature and scope of their calling, they place before their minds but one object. They study to be protracted meeting preachers, and no more, something unknown to the scriptures. The work they propose to do is nowhere recognized by the apostle. Need we wander, then, that these "Evangelists" (?) are worse than useless. Whatever God has not ordained we safely conclude to be irreligious.

Let us analyze one of these. "Evangelists." Misconceiving the nature and scope of the work of a Spiritual Evangelist, he sees to work to "get up a set of discourses." These do not often exceed one dozen in number, and embrace what is called first principles, though incorrectly, and some controversial subjects, which have grown out of the divided state of the Church, Faith, Repentance, Baptism, the work of the Spirit in conversion, Creeds, Church Union, all polemically treated and discussed, constitutes the web and woof of all they have to say. Thus panoplied, (against the sects—not against "the world, the flesh and the devil,"') they sally forth with all the confidence of the knight of Salama, to overturn the wind-mills of their own imaginations, and to fight the good fight of faith! Thus provided they are ready for any call from any quarter, to repeat with parrot accuracy the discourses they have manufactured and patched together in their studio.

Calls coming in from different places, the preacher departs, and takes them in turn, repeating in every place, the same stereotyped sermons. When
through with these, the meeting closes, the hubbub is over, and the swollen streams return to their natural beds.

Where are the fruits? Of fruit, there is none, of sad consequences many. There is no fruit, for the good seed was not sown. The preaching was polemical. The preacher treated his subjects controversially, as empty conditions of pardon, and not as mighty and renovating principles. He was more intent on preaching his views of these subjects, than on preaching Christ. If he should chance to rise a degree above, this useless talking, and reach great truths, on these he would labor, not once thinking that truth is not the gospel. The truth cannot save from sin. This none but Jesus can do. Hence, he is the gospel. In all the dozen discourses of our panoplied preacher the work of Jesus is not to be found. He preaches subjects, not a person. He comes to display his knowledge of what the scriptures say on those subjects on which his discourses are made; not in the simplicity of preaching Christ and him crucified. What results from his labors, is not of the nature of fruit but of consequences. Hence, there are no Christians, but partisans among his converts. This conclusion I think is evident, though I know it will be disputed. In proof, I appeal to the results of these labors.

By such preaching no one is benefited nor saved. The church before which the discourses were delivered is not edified, and if there should chance to be any converts, they may be good partisans but wretched Christians. If Christians at all, they are such in spite of such preaching, the result of scripture reading and private meditation. The meeting with its natural excitement was only the occasion of their profession at the time. The preaching of the meeting had nothing to do with their conversion.

In proof of the truth of what is here stated, let us look at the results after all the excitement of the meeting has subsided. How few remain steadfast and faithful. Those who have been converted by the preaching, soon lose their zeal, and fall back into the world again. Those who have had the seed of the gospel planted deep in their hearts, resorted at once and continually to the fountain, and nourish the life planted by the seed. The one class will die, in spite of church and pastor influence; or, rather it will soon be seen that they were never alive. The other class will live, although neglected by church and preacher, because their life was derived from and is nourished by the divine word.

There is another class of preachers who "evangelize" for several churches, for two, three or four congregations, separated by miles. This class of preachers are generally more intent in adding numbers to the church than in teaching the church to add to their faith all that the Apostle Peter has enumerated as necessary to an entrance into the kingdom above. The churches thus provided for, are as fully intent on the former object as the preacher, and encourage him in a kind of preaching that has no better fruits than are seen at protracted meetings conducted in the usual way. The consequences of both are that in the midst of seeming prosperity, the church is really making no progress. At this result we should express no surprise, for it is the necessary result of such preaching.

This procedure among us has well high crystalized into a system. This
MY DEFENCE.

style of preaching, this character of discourses, and this manner of "advancing the cause," are all necessary parts of one system. And since each element of the system is unscriptural, so is the whole system, and the sooner we abandon the whole the better it will be for the cause of Christ, however effectual it may be in building up a party. We must return to the Lord's plan, and let human expedients alone.

The man who goes about the country preaching wherever he may find a field, or hear a call, baptizing those who present themselves, and then leaves them to take care of themselves, sins; not indeed in preaching Christ to them, but in leaving them as sheep having no shepherd. If he will go about baptizing and adding to the church, let him stay among them until they are sufficiently taught, and until men can be found among them who can take the oversight of them. All men by nature of their discipleship, and without ordination by any presbytery, have this right to preach the gospel; but when they assume this responsibility, they assume all others connected with it, and the first of these is that the lambs be not left without a shepherd.

There is too little pastoral work among us. Our preachers are too fond of evangelizing. There are two reasons for this. In the first place, too few preachers are fully alive to the work and its responsibility, which they have undertaken. Of these they are really ignorant or indifferent. They do not realize that more is required of them than simply preaching. They seem to think that they are expected to study in their room all the week that they may give a fine discourse on Lord's day. Such false notions harmonize well with the desires of the flesh. To preach only on Lord's day, and do no other labor, allows of much self-gratification. It allows of time for reading and study; for ease and comfort. It has but few cares, and even these few are light. Such a life is one of indolence in the vineyard. Indeed, such men do no work in the vineyard. Their labors are confined to the pulpit, and hence are blessed with very meagre results.

MY DEFENCE. NO. 4.
A REPLY TO BROTHER M. E. LARD.

(Concluded from page 110.)

I come now to notice some things personal to myself. I desire to say simply what is necessary to my own vindication before honorable and christian men, and to pen no word, "that dying I would wish to blot." On page 248, the editor of the Quarterly copies a short paragraph from my article and comments as follows:

"What all this is said for, is not quite clear, I do not wish to do it injustice; but I can see but a single motive for it, namely, to make it appear that the editor of the Quarterly had incurred some unenviable responsibility in reviving the controversy in hand. The editor of the Quarterly begs leave to say that he shrinks from no responsibility incurred by that act."

Now I beg leave to say most distinctly and emphatically, that the editor's only conceivable motive had nothing whatever to do with the insertion of the paragraph in question. Such a motive was never once in all my thoughts. I desire to say further, that there was no motive in the case, other than the obvious one of completing properly the statement of facts, with which I thought fit to introduce my article. Why should I desire to make it appear that my brother had done wrong in reviving this discussion? I fear nothing from the freest and fullest investigation of this or any other subject, provided only, that such investigation is conducted in the fear of God, and with a supreme desire to bring out only truth. Besides, I have never claimed to be "my brother's keeper," as regards the subjects he shall discuss upon the pages of his excellent Quarterly. I concede to him a perfect right to select his own topics,
and to treat of them in his own way. He is a full grown man in Christ, and does not need to be held in leading-strings by any one, much less so humble an individual as the present writer. No, I have never sought, or even desired, to silence his tongue or his pen on any subject. The whole field of human inquiry is before him from the "origin of sin" to the millennium reign of Christ, and the developments of the last day. I desire no restrictions upon my brother's genius, and feel quite sure he would submit to none. I only wish that he may always make a happy selection of his topics, that he may be prudent and discreet in his deliveries, and ever remember that Christ may be wounded in the least of all his followers.

But my good brother continues as follows: "He" (the editor) "is quite aware of the fact that the position that the Spirit dwells in the christian, has, on one side, long been resting in our ranks. Indeed, on that side, the position had never been disturbed, had never been called in question, but had all along been acquiesced in just as it stands in the bible. But such was not the case on the other side."

"Why all this was said," to take up my brother's words, seems indeed, "to be quite clear." It was evidently intended to produce the impression that an unenviable responsibility had been incurred, by some one else than the editor of the Quarterly, and doubtless, that the writer of this comes in for his share of said responsibility. Very well; from the responsibility incurred, I have no disposition to shrink? Why should I shrink? Am I not a free man in Christ? Have I not the right to think? To speak? Is not the honor of Christ's name, and the maintenance of Christ's truth, dearer to my heart than any worldly interest or ambition? But the responsibility of introducing this subject, as a question of discussion among us, does not attach to me. Long before I lifted a pen to write a line on the subject of spiritual influence, this diversity of views had been fully developed, and partially, at least, discussed. A very estimable brother on the editor's side of this question had written largely upon the subject, pointing out the errors into which some of his brethren had fallen, as he thought, and also stating and defending his own views. Besides, after the appearance of the editor's article entitled, "The influence of the Holy Spirit, as it relates to christians," I addressed to him, in a postscript to a letter—as I now recollect—the following question: "If I should prepare an article acceptable in style, showing the other side of the question of the influence of the Holy Spirit as it relates to Christians, would you willingly publish it?" To this inquiry, I received answer as follows: "The next number of the Quarterly will contain an article of thirty-one pages written by a Missouri brother to prove that the Holy Spirit dwells not in, but among the christians. If on seeing this, you do not think the subject exhausted, I will gladly publish an article from you." I quote question and answer from memory, but have the meaning I know, and I think the exact words. Now my brother was not ignorant of my view of this subject, nor of my manner of advocating it. Why did he not object, when I put the above question? If he thought such "crudities" unworthy of a place in the Quarterly, why not have said so then? Was it through tenderness for me? Would it not have been infinitely more tender to have spoken then, than it was to speak as he afterwards did? Certainly, there can be but one answer. But I do not care to vindicate myself in this way. I fall back upon my rights as a citizen of Christ's kingdom. While I hope ever to manifest a proper regard for the counsels of judicious brethren, and while in this respect, I should not perhaps defer to any more readily than the editor of the Quarterly, yet I still feel that I am entitled to some little discretion of my own, and that I ought to be excused from following, unquestionably, the suggestions of any human monitor. But I copy again:

The editor calls to mind, that fifteen years ago, or more, (just nine years ago last May—L.) in a little village in western Missouri, he and his lamented brother, Allen Wright, had a talk with L. on the subject now in hand. He remembers that L. had then in hand, a tract in manuscript the intent of which was to prove that the Holy Spirit never dwells in the christian. Bro. Wright and the editor earnestly remonstrated with L. against the publication of said tract! L. agreed to hold the matter in check for the present. The editor remembers that L. subsequently published that tract against the counsels and earnest wishes of these his brethren. The editor remembers that said tract was sent to the kingdom of Great Britain, and there reprinted by
our brethren. The editor also remembers, with regret, that this has been all the while a cherished topic with L.; and that he and his pamphlet have been persistently at work to give it currency.

That the above is intended to be a statement of facts, I have no disposition, nor even the slightest, to call in question. That it is really a tissue of blunders, and does me great injustice, I shall proceed to show. First then, I had "in hand" no "tract in manuscript" at the time of which the editor speaks. It is true, that I had written and was publishing serially in the Christian Evangelist, an essay on the work of the Holy Spirit. One chapter in this essay, the last save one, was devoted to the indwelling of the Holy Spirit, and had just come to hand, in print, at the time of the conversation above alluded to. This essay, I intended when complete, if brethren, in whose judgment I had confidence, should give it their approval, to publish in tract form for general circulation. I so stated to the preaching brethren present. Bro. Lard and bro. H. M. Bledsoe, (than whom, a better man is not in my judgment left to the world) "earnestly remonstrated," to use the editor's words, "against the publication of said tract.

Bro. Wright concurred with them, but said little. I told them I had confidence in my brethren, and would follow their advice. I did so faithfully. Said tract has never been published to this day. Short articles were afterwards published in the Evangelist, in which this issue was lightly touched, but besides these, I have published nothing whatever on this subject, until the appearance in the Quarterly of the article about which my good brother is so intensely exercised. My first essay went, however, without any agency of mine, to the kingdom of Great Britain, and was there copied from the Evangelist into the British Millennial Harbinger, then, as now, the chief organ of our brotherhood on the other side of the Atlantic. If bro. Wallis, then editor of the British Harbinger, chose to entertain a higher opinion of my "crudities" than my brother of the Quarterly does, and if he chose to pen a few words of approval and commendation, and to print them in his own paper, it was surely no fault of mine.

As to the cruel and deliberate thrust,—for when my brother dips his pen in gall, he must be presumed to do it deliberately—contained in the remark, that he and his pamphlet have been persistently at work to give it currency, what shall I say? What ought I to say? May I ask what pamphlet? Who has seen any? No living man!! How "at work"? In my oral ministrations? When, and where? I appeal confidently to all my brethren, among whom I have gone preaching the kingdom of God during the long dreary years, that lie between the date of that interview and the present hour. Will one of them sustain this charge? If any, let him speak. Let the truth of history be vindicated! Let justice be done, though the heavens fall."

The editor of the Quarterly has said some kind things of me, for which I acknowledge myself his debtor, and desire to feel duly grateful. Even in the notice to which I am replying, he evidently desires it to be understood, that he is dealing with me very mercifully. Perhaps so. Charity suffers long and is yet kind. But why there should have been so many things said, tending, whether so designed or not, to create distrust of me among my brethren, I confess I cannot see. Why the calling up from the long bygone of the interview alluded to in the foregoing extract? Why such remarks as the following? "L. affects to write his piece under the influence of at least an ordinary measure of conscious modesty. That he thinks he has so written, I am glad to believe. But I must tell him in kindness, that there is not a paragraph in his piece, that is not marked by traces of opinionativeness, and by a spirit, I fear, too confident ever to abandon its present holdings." Again: "Let him not be deceived; his object is to inoculate the popular mind with his materialistic notions respecting the Holy Spirit." And yet again: "L. is not quite so well concealed in his spirit and temper as he thinks." And further still: "The editor of the Quarterly now expects before the controversy again lulls, that the whereabouts of others who hold with L. will be discovered, and that some of those brethren, who deny that they have the Spirit of God, may when put to the test, show that they have a spirit from a somewhat different quarter. The editor will not be surprised if he should see teeth soon." Surely it was not necessary for my good brother to have indulged so much in this sort of talk. I confess I cannot see the motive. If his object was to counteract any influence my piece might have on the public...
mind, the honorable way was clear. He should have met and demolished my arguments. Did it seem to be an easier task to write down the author than to overturn his logic? Surely my good brother would scorn to attempt such a thing as that. I do not believe that he was conscious of any such motive. But then the question returns—what was the motive? I confess I do not see. I only know that he has done me a great wrong. That he has placed me in a false attitude before the brethren and the world. That where I am not known personally, the only impression that can be made by his notice is, that I am a mere hobbyist, forgetful of the power and majesty of Christ's gospel, and going about to establish a pet theory of my own.

That I am a conceited, facetious, and self-willed, with whom the counsels and admonitions of more discreet and better instructed brethren are powerless for good. If it comports with my brother's sense of justice and fraternal courtesy to permit this reproach upon my good name, to go down, without any attempt at correction, on the pages of the Quarterly to coming ages, be it so, I have nothing further to say in the premises. The matter is before—not the readers of the Quarterly—but the readers of this "defence." What the facts are, he now knows. That his decision will be, that so much of the notice, to which, I have been replying, as relates to myself personally, rather than to my argument, was as uncalled for as it is unkind, I have not the slightest feeling of unkindness.

A few words, and I have done. I am now, and have been from the beginning, a friend to the Quarterly, and a faithful friend and true brother to its editor. I am a friend to its readers. I have not troubled them often with my crudities, and shall not; perhaps, hereafter trouble them at all. I ask them to remember me simply as one whose highest ambition is to follow, with steadfast purpose, the footprints of the great Redeemer; as one who has the courage to do his own thinking, and to avow fearlessly his convictions; who, while he may defend zealously, and to the extent of his ability, what he honestly believes to be the truth, is no hobbyist, aspires to the leadership of no party, and has never wantonly planted a thorn in the bosom of any disciple of the Great King.

GEORGE W. LONGAN.

---

LETTER FROM ELD. B. K. SMITH.

Bro. Wright: I sit down to write you a rambling letter, this morning. Between preaching abroad, some four weeks during the last six months covering the Christmas holidays and the first Lord's day in February, (with slight intermissions of rest between the three protracted meetings)—keeping up my correspondence with the "HebrewChristian" for the Review and Israelite Indeed, reviewing A. R. Benton's articles in the Standard on "christians going to war," keeping up my private correspondence, &c., &c., I have been kept so busy that I have not kept up my reading of the papers generally—except such articles as I was obliged to answer.

Four numbers of the Weekly Pioneer are to hand—three of which came during my absence. I have, as yet, only been able to glance over them, but have seen enough to warrant me in congratulating you—"as I most heartily do—on the greatly improved appearance, and increased efficiency of the paper in its present dress and form. Surely the Missouri brethren—including Kansas, Nebraska, Iowa, and indeed the whole West—will not suffer it to drop back to a Monthly."

It seems that my little discourse on the 3d of John is procuring for me a notoriety far beyond my most sanguine anticipations or desires. My name is becoming almost as familiar to the readers of the Pioneer, as that of our venerable bro. Creath. Well, if the truth gives us notoriety, the more the better; and I trust our ages respectively, will exonerate us from the charge of rashness, or vain glory when we maintain, with becoming firmness, the conclusions to which long years of scriptural study and observation have taught us. I would not, here, be understood as claiming that bro. C. is committed to my conclusions, or that I am to his. I simply claim, that, when men of his age (or even of mine) put forth an idea, which they have been maturing from twenty to forty years, it is not to be treated with the levity that might be admissible in noticing the new discovery, just made, and blazoned forth, in all its freshness and crudity, by some young fledgling, just released from the leading strings of his Alma Mater.

Again: I would not be understood as complaining, that our published views have been thus cavalierly dealt by. Or that our age should exempt our articles from the most searching ordeal of just criticism. For myself, I can say with the utmost candor, that I have not the slightest feeling of unkindness for any brother who has heretofore, or may hereafter, animadvert on anything I have said, or may say. All I ask is, that he may meet it with the solid authority of inspired truth. To that I will always gladly surrender. But I want it distinctly understood, that the uninspired opinions of men—no matter how learned—have long since ceased to be authoritative with me, in all cases where the obvious, common sense meaning of the scripture in question, conflicts with such opinion. Common sense is generally a safer guide than
uncommon, in finding the true sense of a difficult passage of scripture. Learning is of use, if it simply assists us in finding the common sense meaning, but it is always a detriment, if it leads us out of sight of the common sense view of the matter.

There is a vast difference, however, between the common sense meaning of a whole passage, taken with its contextual connection, and the literal jingle of words in a single sentence, separated from its context. Theories are indebted for their authority, to the straining and manipulating of detached sentences of scripture, the jingle of whose words, when thus rearranged, seem to prove the theory beyond dispute; but the proof texts, when restored to their respective contextual connections, are found to teach no such theory.

A common sense contextual exposition of the Lord's conversation with Nicodemus, I know, spoiled the theory of mystical conversion, spoils all the learned fustian about the tropical meaning of the word see, being to enjoy—or renders it unnecessary—saves all the straining and manipulating of the ii. 5th, 8th and 13th verses to make them teach what they cannot (without such texture) be made to say; and yet it teaches no counter theory that is not clearly sustained by fact, and the clear, unstrained common sense teaching of the scriptures elsewhere. An exposition that passes these characteristics and, in addition, gives general satisfaction to the common people, cannot, I think, be very far wrong. And this is the case precisely, with my exposition of John iii. 1, 13. It generally gives perfect satisfaction to the "common people" wherever I preach it; it teaches no ideas but such as are confessedly scriptural—even if that passage does not teach them; it relieves the whole subject of conversion of all mysticism; and finally, it does nobody any harm, except to do away with the necessity of resorting to uncommon sense in the interpretation of the passage.

But as I commenced this, for a rambling letter, I will leave this subject with a remark, that all the objections to my exposition, that have yet been offered, were considered and disposed of in my mind, long before I ever ventured to preach it publicly; and were it not too great a tax on your pages, and peradventure, too oppressive to the weak nerves of some dear brethren, who are already becoming almost as nervous at mention of the iii. of John, as Sectarians are at the ii. of Acts. I should take pleasure in replying separately, to all the brethren who have taken, or may hereafter take, exceptions to my exposition. But, for the above reasons, I presume I had better wait, and see if there is anything more to be said in the way of strictures, and then answer all in one article. Meanwhile, let bro. Henry go on with his "jottings," bro. Patterson with his "installments," and if bro. Hand has any more to "hand in," let it come; and, in due time (the Lord willing) I will reply to all in one.

I had intended to extend my ramble over several other topics, but, seeing I have already filled my sheet, and your 16 page No's. will not admit of long articles, I will bring this to a close, leaving other topics for another. Meanwhile, has the late Supreme Federal Court put an end to the enforcement of the Missouri Test Oath? If so, I may yet visit Missouri, before I go hence. The Lord bless and preserve you.

B. K. SMITH.

LOTTERIES AND GIFT ENTERPRISES—No. 3.

So far we have viewed Lotteries and Gift Enterprises as of the nature of gambling. Some of our readers who have patronized them, we know, would not intentionally engage in any species of gambling whatever. They have regarded these enterprises and schemes as innocent, and hence have patronized them. It is therefore with them a question, whether we are correct in presenting them in the light we have. It must be remembered that in morals it is the principle that determines the innocence or the criminality of a thing and not the practice. If the principle be right the practice will be right. If the principle be wrong the practice will be wrong. The principle upon which these schemes are conducted, if not identical, are so similar to that of gambling, that it will require an ability sufficient to divide a hair into four parts and then select the North west part from the South west, to show the difference. Hence jurists and law-makers have classed them together and made them both criminal.

That the reader may see what others say on this subject, we give a few extracts from recent publications now before us:

"Religious gambling,—In Utica, N. Y., says an exchange, the grand jury recently had under consideration the propriety of indicting certain persons, members of the Reformed Dutch and Episcopal churches, "for being engaged in getting up and carrying on lotteries, connected with fairs held by ladies of those churches." The indictment was not made, but the parties concerned in the lotteries were well frightened. They ought to have been indicted, and so ought all others who do likewise."—Era."
LOTTERIES AND GIFT ENTERPRISES—No. 3.

is placed, on which is written the number of that piece. Duplicates of these tickets or slips of paper are taken round through the audience and sold. The lucky purchaser gets the ring while the balance lose their money. It is the same as lottery, and if we had a grand jury like that, here in Chillicothe, we think, some of our city folks would be frightened, too, as well as those New Yorkers.

"The Fourth Street Gift Enterprise in trouble—Arrest of the Proprietors."—A week or so ago, as many of our readers are aware, a gift enterprise was opened on Fourth Street, adjoining the Democrat office. A brilliant display of stock was made, the walls were covered with pictures and other articles, and the shelves and showcases replenished with silver ware and innumerable articles of jewelry.

The store was crowded on the first day, and has been every day since, and from the eager throng that pressed round the counters, it was evident that the speculation was proving remunerative in no small degree. The modus operandi of investing in the concern is, with a slight variation, similar to that of trying the chances of a lottery. It carries however a different semblance, and the consequence is young persons, and we regret to say young ladies are incited by the incident to undertake the speculation, to visit the store and spend money in a manner not a whit more reputable than open gambling in lottery tickets or with cards.

We are opposed to allowing such establishments to exist in our city. Their history in the past has always been associated with grave suspicions, and in many instances open swindling, and from their very nature are calculated to be detrimental to the morals of a community, and to do mischief in various ways.—Mr. Republican.

"Not a whit more reputable than open gambling in lottery tickets or with cards?"

"We are opposed to allowing such establishments to exist in our city?"—From their very nature they are calculated to be detrimental to the morals of a community, and to do mischief in various ways.

Such is the language of the Republican. When secular papers thus reprove vice, and expose practices "detrimental to the morals of the community, and that are calculated to do mischief in various ways," shall Christian people keep up and defend them by their patronage? Is it not a libel on the Christian name?

The moral and christian culture of the age is so far against lotteries, that they are generally stamped as illegal; and the encouragement of attempts to revive such schemes, tends to let loose again upon society the flood of mischief from which the laws seek to protect us. We earnestly advise all Christians to keep clear of these schemes of chance. They are demoralizing—they are deceptive. They create false tastes, false expectations, and false ambitions. They feed a fever, already raging too fiercely, for the sudden acquisition of wealth. Let us be content with steady, honest gains, and provide things honest in the sight of all men.—Christian Standard.

We might extend these extracts to a much greater length, but the above must suffice for the present. The whole affair both in Lotteries and Gift Enterprises is based and conducted on the same principle of receiving without giving an equivalent, and that, too, contrary to the will of the donor who is all the time the loser. The principle is therefore financially and morally ruinous to any community. Its cultivation tends to deaden the sensibility of justice and right between man and man. It leads to the disregard of the interest of others that our own may prosper, and therefore contrary to the very nature of the Christian religion. It contradicts the very spirit that looms up from every page of the inspired volume, and therefore tends to undermine the foundation on which the system rests. It tends to destroy that holy influence in all of its patrons that every Christian should possess in the community where God has cast his lot, and leave him as salt without its savor, fit only to be trampled upon and hooted at by men. A principle whose practical workings encourage such sad results must in its very nature be criminal. A principle that is antichristian, tending to produce insolvency, ought certainly to receive the frowns and condemnation of every friend of Christ. A principle that points out the christian whom it has duped to its patronage, as a silly thing, with out moral influence, and then gloats in the fiendish work it has done, is a most fearful thing to be fostered in any community. And such is the principle upon which lotteries, gift enterprises and other games of chance are all conducted. Friends of the Savior, awake to your duty, "Touch not, taste not, handle not, the unclean thing."

D. T. W.

Too Much.—We have given too much space to essays in this number and crowded out the news department. These articles run out to greater length in type than we thought when we gave them to the compositors. We will make full amends for this in our next number. Brethren who have sent us reports and kind words of cheer and comfort, shall all be heard in our next.
OLD CHRISTIANITY AGAINST BAPTISMISM.

Or, a Review of the "Three Reason Baptist" of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1853. By Elder Jacob Crenth, of Palmyra, Mo.

CHAPTER II.

[Continued from page 114.]

25. The fifth difference was, John's was the immersion of repentance—Christ's was for the pardon of sins, John xx. Sixth, John's immersion was confined to the Jews only. The immersion of Christ was for Jews and Gentiles for all mankind. Seventh, the Baptists say that baptism is the door into the church. John's baptism could not be the door into the church of Jesus Christ, because his church was not created until after the death of both John and Jesus. This one reason is a death blow to the two baptisms, if there was no other. Eighth, the Holy Spirit was not given to John's disciples, for the reason that he was not given, until after the ascension of Christ. The Holy Spirit was not yet given says John, vii. 37-9. The Holy Spirit was invariably given to the apostolic converts, Acts ii. 38, v. 32, ii. 14, xix. 2. Ninth, John did not use any form of words in immersing that we know of. The apostles immersed into the name of the Father, and the Son and the Holy Spirit. John did not immerse in the name of Christ.

The apostles did immerse in that name. Tenth, John's baptism was temporary. Christ's is perpetual, it is in force now and will be to the end of time. Eleventh, John's immersion was incomplete. Chrysostom, Augustine and others argued the necessity of re-baptizing heretics from the incompleteness of John's immersion. Twelfth, the whole book of Acts shows that the baptismal rite was universally administered to the converts to Christianity subsequently to the day of Pentecost. Peter said to them, "Repent and be baptized every one of you;" it is added immediately, "Then they that gladly received his words were baptized." Acts ii. Thirteenth, our Savior said (Mark xvi. 16, 17, 18,) "These signs shall follow those that believe the gospel and are baptized—they shall speak with tongues."

26. The case of the disciples at Ephesus, affords a demonstrative proof of the position for which we are contending that the two baptisms were different; for if John's baptism was the same as our Lord's, upon what principle could Paul proceed in administering the latter to such as had already received the former? As I am aware that some have attempted to deny so plain a fact, I shall beg leave to offer some remarks upon the whole passage, which I am persuaded will leave no doubt on the mind of the impartial reader. I am conscious that there are not wanting some who
pretend that the fifth verse is to be interpreted as the language of Paul, which reads as follows: “When they heard this, they were baptized in the name of the Lord Jesus, affirming that at the command of John, the people were baptized in the name of Jesus. But not to repeat what has already been advanced to show that it is contrary to fact, (for who, I might ask, were the people who at his instigation were baptized in that name, or what traces are there in the gospel of such a practice during John’s ministry?) not to insist farther on this, it is obvious that this interpretation of the passage contradicts itself: for if John told the people that they were to believe on him who was to come, this was equivalent to declaring that he had not yet manifested himself, while the baptizing in his name as an existing individual would have been to affirm the contrary.

(To be continued.)

CHURCH FAIRS AND FESTIVALS.

In our first number, on Church Fairs and Festivals, we merely introduced the matter to the reader’s attention as dangerous to the spiritual welfare of all who participate in them. The great battle of life is against the principle they foster. The Christian’s crown will be given on account of the victory obtained through faith over all such fleshly lusts and appetites. The disposition these fairs and festivals cultivate is adverse to the Christian life. Not a holy aspiration nor a sincere prayer was ever encouraged in a single fair or festival in any one of all the churches, but to the contrary, a spirit of mirth and levity, and foolish talking and idle jesting, has been fostered and encouraged by them at the sacrifice of the order and solemnity that should characterize the acceptable services of the saints in the house of the Lord. Who that has the fear and respect for the Master that the humble disciple should have, has not been shocked and mortified at this spirit of levity, mirth and irreverence, on the part of many young persons, both male and female, and members of the church, too, in many instances, at our worshiping assemblies? Scarcely have we a meeting for the purpose of encouraging and comforting one another, in our labors of faith and works of love, but we are mortified and cast down by the manifest workings of this same spirit, which is the life and soul of these fairs and festivals. Christians should be patterns of sobriety and godliness in the community, shining as lights in the world, and not as the friends and abettors of youthful lusts which war against the soul.

These fairs and festivals, in their declared object, bring condemnation upon all who engage in, and encourage them. They are gotten up ostensively for the good of the church, that the gospel may spread and sinners learn righteousness. This is the old doctrine that was once slanderously charged upon Paul and his co-laborers, that they taught to do evil that good might come. Of such Paul says, their condemnation is just. What is this whole affair but doing evil that good may come? Why not then, open a grand lottery scheme, and a brillian gift enterprise in the church at once, for the purpose of raising the required funds? Yea, why not have a grand ball, and remove some of the seats, bring in the brass band, and have music and dancing, for the purpose of getting money for the church? It might not do to call these things by their vulgar names, that would be too offensive, but call them
piously, "Church Fairs and Festivals," "a rose by any other name will smell just as sweet." O tempore! O, more! To what has the church come, that she has to resort to such works to keep up!

Then there is the abominable farce of fortune-telling connected with some of these fairs and festivals, against which the curse of God stands to this day, and for which and similar practices the heathen were driven out from the land of Canaan. And with all this before her, shall the church revive and foster this abomination in the sight of God? It will not do to say this is only in masque and not real. That will not relieve it of its criminality. It is at least countenancing the real, and cultivating among young people a disposition to make the acquaintance of familiar spirits, necromancy, fortune-telling, and the like. The money is paid for the information given, whether pretended or real, and that, too, for the benefit of the church! But there is another observation we wish to make, and then we shall close this number.

They are adverse to the spirit of giving. That christian liberality which was one of the distinguishing characteristics of the early christians, is entirely lost sight of. Instead of raising money upon the Lord's plan by giving, giving liberally, cheerfully, and without grudging, these wicked schemes are resorted to; resorted to, ostensibly, to help the Lord! Will may the inquiry be made, "Who hath required this at your hands?" The Lord's plan for raising money, both for the relief of the destitute and the spread of the gospel, is by voluntary contributions; but these fairs in the church ignore that plan, set it aside, and institute a plan of their own. They are antichrist, opposed to Christ and his teaching. They check the spirit it of giving, and are therefore sinful.

Not a single votary of these fairs will ever receive, nor can they entertain the least hope of, a reward when the Lord comes, for anything they do in this way to advance his cause. The cheerful giver only, will receive the reward.

D. T. W.

LIBRARIES, THEIR BENEFIT, &C.

SULPHUR WELLS, Jessamine Co. Ky.

Eld. D. T. Wright. The erroneous impression is entertained by some that Books are designed for Scholars and professional men, and consequently that money appropriated by an unlettered, private individual, to the purchase of a little library is a pecuniary loss, and results in no particular intellectual advantage. So different are my convictions on the subject, I believe that a little capital accumulated from time to time, and laid out for the aforesaid purpose, is profitably invested, there is not a department in the palace or the cottage in which we take such a lively interest or in which we delight to linger so long, as where a good and well selected library is, be it large or be it small. To a man of reading, literary taste, a good library is a luxury, an exquisite entertainment. The happiest hours of his life are those realized when immersed in the silent apartment, his powers absorbed in communion with his noiseless but instructive and eloquent companions there. If of an astronomical turn, he may rise to the contemplation of the expansive fields of nature, and roam with Newton, Galileo, Kepler, Ferguson, and Herschel, over regions of illuminable space, and draw the measuring line across the solar system, and pitch a calculation for the distance of some more distant orbs; or circumsciribing his researches by the boundaries f
this sublunary world, he will find ample range for his philosophical pursuits, in examining surrounding phenomena, or in testing on scientific principles, the attributes of nature's elements; or if of a Historical genius, he may transport himself through the historic page to past ages and familiarize himself with nations and individuals, who have played their part upon the terrestrial stage, are gone down to the chambers of the dead, or taking up a book of voyages and travels, he may soon conceive himself abroad upon the expanse of the ocean, delighted with the wonders of the mighty deep, or inspired with awe at the sublime but terrific scenery of a storm at sea, identifying himself with its author, he imagines himself at one time traversing the wide praries of the far west, over whose fertile and verdant wastes still roam, the Elk, the Buffalo, and the wild horse, in all their native freedom, in which is to be seen neither the log house of the white man or the wigwam of the Indian; at another time, penetrating the region of central america, scaling its volcanic mountains, and exploring its ruined cities; at another time, standing on the Alps, gazing with rapturous delight on the scenery of unsurpassed, magnificence, at another, he conceives himself as taking a position on the top of a pyramidal, looking down upon a sea of sand, a prospect of boundless desolation, or stipulating with a Bedouin caravan for a safe passage across the Desert, mounted on a Camel in oriental costume. Thus his books are entertaining in a high degree, as they possess the power of transporting him to ages, countries and scenes, which they describe, and of diverting his mind from the common place occurrences, and from the vexations of life which engender fretfulness or melancholy, to subjects which requiring intense thinking to understand, operate for the time being as an opiate on his troubled thoughts, and to subjects which can scarcely fail to delight for the knowledge imparted, or the virtuous sentiments inculcated, his tried and faithful companions to which he appeals for solace as well as instruction, "when friends grow cold, and the converse of intimates languish into vapid civilities, and common place, these only continue the unaltered countenances of happier days, and cheer us with that true friendship which never deceived hope nor deserted sorrow! But the advantages of a library are not confined to the man of literary taste or scientific habits, books of the character I have alluded to are not only interesting, but profitable to the christian, although he may receive from the Bible the knowledge that is necessary to salvation, he may be profited considerably by the writings of uninspired men. If his object is religious knowledge, great care should be taken in selections of suitable works, embracing commentaries, ecclesiastical histories, Martyrologies, Biographical Sketches of illustrious christians and copious dissertations on all doctrines and practical subjects, will prove beneficial, not only in assisting him in understanding the scriptures, but in acquiring general information on religious subjects. But there are many books and periodicals and papers abroad, like leaves in autumn, issued by societies bearing the christian's name. Some will teach doctrines at variance with every principle of true christianity. If we desire others to imbibe what we ourselves consider truth, we should of course select such works as will impart this with strength and perspicuity, and while there may be many of a character at least neutral,
to which there would be no objection, there would be others well calculated to make impressions unfavorable to our own views of apostolic christianity. We should at least scan every book before it is placed in the library, or in the hands of the young.

(To be continued.)

AUTOBIOGRAPHY
OF ELDER JACOB CREATH, OF PALMYRA, MISSOURI, NO. XVII.
(A. D. 1840-1.)
[Continued from page 121.]

I believe I shall be excused by all reflecting persons for dwelling on this part of my history longer than usual; because of its great importance and because of the great efforts which my enemies have made to injure and overthrow me by it, and to destroy my character, and which will be made after my death to destroy my reputation as we know by the efforts that have been made to ruin bro. A. Campbell's since his death, I have already informed the reader, that I was apprized from July to October in 1839, that my ward's relations would spare no exertions to get my ward and step-son from me, and to prevent me from moving him from Kentucky to Missouri, so that in case he died, as he did, before he obtained the age of twenty-one years, they might get possession of his and his mother's property. I suspected that they would prevent my moving him but when the aunt of the ward told me she was sent for that purpose, I then knew. I was determined that they should not hinder me, because I had a natural and legal right to the ward and his property, and because his dying mother refused to give him up to the bitter end to his aunt, and requested me not to let them have him after her death; because, in case she died, she desired her and her son's property to descend to her children by me, rather than to her former husband's relations. She and her son both died before he was of age, and the property accordingly did descend to her children by me as the nearest kin, according to the law of Moses, Numbers, chapter 36.

The last of October was late in the season to move by land with wagons six hundred miles, and as my wife was on the road when my sale was and with five small children, and had she have died and I absent from her in that condition, the wrath of society would have fallen upon me. I had done all I could do to pacify my enemies; had I have remained longer, they would have prevented me from moving to Missouri, which was the issue at stake. My wife desired to come to Missouri to die at her father's house, and with her brothers and sisters. She was in a feeble and critical condition, and had been, going on two years and the probability was that she would not live to reach Missouri,—and so her brother testifies in a certificate that he gave, that she had these spells on the road, and that she lay ten days in a dying condition in Springfield, Illinois,—and that he went for her father to come there and see her die. The only alternative left me in the situation in which I was placed was either to follow my wife in her feeble and dying condition, lying on a bed in a carriage with her children around her, or to stay behind and be prevented from moving altogether, and have my family on my hands without house or home, and my wagons all on the road at that time late in the fall season. I chose the former alternative, and have never regretted it, and when all the circumstances are known to any person and I am censured, for what I did, I do no
wish the friendship or the brotherhood of any such a person. He who does the best his circumstances will allow, does well, acts nobly. An angel could do no more. If any persons are to blame in this affair, it is the two men who backed down on the day of my sale from going counter-security after promising it, and after my depending upon them up to that critical hour, I can stand my enemies—but may God save me from my pretended friends. But now what was the pretext for all this vile and gratuitous persecution of an afflicted man? Why that H. Foster was bound as security for me, as guardian. *Bound for what?* He was not bound for anything, and of course could not be released, has been released. You cannot release a man who is not bound. You cannot untie a man who is not tied. The man whom H. Foster employed, hired and paid to write this anonymous libel, told him in church meeting the whole history of it in one short sentence. You did it said he to "stab brother Creath's character." As this is one of the main incidents in my life, and has caused me more bitter persecution than any other thing, I desire posterity to know what I have endured from false brethren, as well as Paul, 2 Cor. xi. 26. I immersed the writer of this libel,—he was an Episcopalian Yankee schoolmaster, living in the neighborhood teaching school, and was living with one of our brethren at the time, and wishing to secure the patronage of our brethren, he got me to immerge him,—and after writing this libel against me, and getting his pay for it,—he left Lexington, Kentucky, and went to Russellville, Kentucky, and because our people were few and unpopular, he joined the Presbyterians, to be popular and to increase his school, and when I was in that section of country in 1865 and 66, I was told by our most reliable brethren that he was a *whisky tub.* The man who paid him to write this libel can scarcely scribble or scratch his name intelligibly with a pen. I am near the end of my race, and it can do me no good to record these things, but they are written for the benefit of those who may come after me. On page 102 of my note book, I find the following words made at the time I wrote my "History of Facts," in 1840: "My wife is bedfast and has been for more than two years, not able to mend the clothes of her small children. I am in a new, strange and unsettled country. I am without means to support my family, nor can I get any,—the money I left in Kentucky, is tied up by a *false oath of a brother.* I cannot go from home to earn any by preaching,—for we have but very few persons here, and my wife's condition forbids my leaving home. My wife is in one bed, my children are in another bed, and I in a third bed, all in the same room sick, on the same floor, and not one able to hand the other a drink of water, or a dose of medicine." I had bilious fever contracted from riding in the hot sun and dew at night, and then chills and fevers afterwards. My children had chills and fevers, My enemies would not release my money nor would they settle the matter in any way. They have circulated the libel through Kentucky and Missouri, that I ran off clandestinely from Kentucky to defraud my securities. They were not then nor now bound for me for one dime. They took every advantage of my afflictions and necessities to oppress me. Solomon says oppression makes a *wise man.* I gave them all the security they asked of me before that libel was written. They had said they were satisfied.
The most intangible and the worst kind of a lie, and the one which is the most difficult to meet, is one which has some truth mixed with it. If my reputation is not as black as the "tents of Kedar," it is not for want of zeal and malignity on the part of my libellers. I believe I have been more foully slandered and abused than any man in this reformation, except one. I believe there is a hell, as firmly as I believe there is a heaven, and I believe the wicked will go into it when they are judged, and remain in it forever and ever.

WHAT SHALL I DO?

The intention is not to give the answer Paul did to the jailor, nor the answer that Peter gave on Pentecost, because the object of the inquiry is different. Ours relates to the publication of the Pioneer. It will be noticed that this number contains much of what some will term begging, and possibly to them it may be offensive; but the plain truth is, the Weekly cannot be continued without additional encouragement. We have from every quarter the most flattering approval of the change to the Weekly in pamphlet form. But these kind words, however encouraging to us, will neither buy paper nor pay the printer. Bro. Jacob Creath, with his good words of cheer sent us $15. Bro. Silas T. Haley, $20. Bro. J. Thomas Nelson, of New Hope, something, the amount we have forgotten. We have received a few dollars more, not exceeding ten, all told, from others. Had there been no begging, as some may term this, these brethren might not, for aught we know, have sent us anything. The amount, though small, has helped us much, and been received with many sincere thanks. Still we need more, and if these appeals and this begging will in any wise contribute to that end, let no brother demur. For nine weeks the Pioneer has made its regular visits to each subscriber. It was only proposed to be published weekly until we could hear from the brethren. I now ask, what shall I do? Shall I go on with the weekly, or drop back to the monthly? If the paper is continued in its present form, I must have immediate help. This might be obtained without much of a sacrifice upon the part of any, by an additional number of subscribers. From the many and cordial expressions of approval, we have labored in hope, and made sacrifices in the form of a liability to the amount of over one hundred dollars beyond what we have received thus far on the Weekly. We have all the time felt that such a paper would be sustained in Missouri, if properly brought before the brethren. Each number at the subscription price, costs the subscriber only a fraction over 4 cents. Think, less than 5 cts., for a pamphlet the size of one number of the Pioneer. And at the end of the volume, the subscriber has a book, an excellent encyclopedia of the teaching, writing and movements of a large number of Disciples, of nearly 900 double-columned pages, for the low price of $2.50. Is it at all improbable that the large, intelligent and continually increasing number of Disciples in Missouri, will sustain such a magazine? We have thought not. We still think not. But it requires time and labor to obtain the required circulation; and in the meantime expenses continue. We, therefore, want an additional effort, strong and vigorous, put forth to extend the circulation, or we shall have through necessity to publish only once a month. Subscriptions come in singly in many instances, showing the lack of an effort to enlarge it. Instead of one,
two, three and four names, we ought to have fifteen and twenty at a time. Will not the sisters bestir themselves to send us subscribers, as well as the brethren generally? Our beloved brother Trice has written a kind letter in our behalf. The Lord reward him abundantly for his labors. But we would suggest that a loan of money is not desirable. There might be some disappointment in the payment, and the end with us be worse than the beginning. "Owe no man anything but to love one another," is the best advice. Any sacrifices, or donations made to help sustain the paper, will be thankfully received, but we want to avoid getting in debt. Also the beloved and devoted Cortes Jackson has suggested a good plan to obtain the necessary means. The plan is simple, and within the reach of the most humble, even the widow with her two mites can be a sharer in this noble partnership. By the proper exertion on the part of brethren to extend the circulation, together with the assistance that can be raised on bro. Jackson's proposition, I think that all will work well and much good be done. We shall only say in conclusion, that what is done should be done without delay. If thought advisable, we will publish each week a list of the generous donors together with the amount each contributes; and also give a statement occasionally of the financial condition of the paper, for general information and satisfaction. D. T. W.

CHRISTIAN UNIVERSITY.

A short time since, a communication appeared in the Pioneer from M. C. Hawkins, of Canton, in reference to this Institution. In publishing that, a typographical error appeared in the first initial letter of his name, and it was printed H. instead of M, as it should have been.

Christian University now belongs to the brethren of Missouri, no one else has any control of it aside from the care the local Trustees exercise over it. Bro. Henderson has withdrawn entirely from it. Whatever of prejudice may have heretofore attached to the Institution through a misunderstanding or otherwise of bro. Henderson's labors in behalf of it, cannot reasonably, and should not surely, exist any longer. He has done all, if we understand the matter, that can or should be expected. He obtained the Charter for the University, not in his own name, but in the name of the Christian Church of Missouri. The University stands to-day as the property of the Disciples only of Missouri, and the question now is, what shall be done with it? Shall one of the finest and best buildings north of St. Louis, stand unoccupied? or shall we take hold of it, and make it such an institution as was contemplated in the founding of it? I am not sufficiently posted in its financial condition to give the information the brethren would possibly like to have in reference to that. If necessary to publish a statement of it for the information of the brethren and public generally, the pages of the Pioneer are open for that purpose. As the property belongs to the church, it is necessarily connected with the advancement of the great cause we plead. Indeed this was the prime object of its founding, hence it was named Christian University. We ask a consideration of Bro. Hawkins' letter, and that the proper steps be taken to organize a first class school that will prove a blessing to the church in the education of young men who will devote their lives to the preaching of the gospel. Who among our talented and educated brethren will avail themselves of the fine opening presented for doing a great and good work? D. T. W.
A PROPOSITION.

To the Readers of the Pioneer:

I will be one of one hundred that will give to bro. Wright $2.50, in order to sustain him in the publication of the Pioneer Weekly. Brethren of Missouri, we ought by all means to sustain the Pioneer in the Weekly form. It will be an honor and a credit to our brethren of Missouri, and the cause we plead. Let us show our faith by our works, and God will bless us abundantly. Think for a moment how many dollars we spend in the course of one year for the decoration or gratification of the desires of our poor, frail bodies, that must soon perish. A man's religion that costs him nothing will sooner or later be to him a curse. Let every noble-hearted and true-hearted brother and sister who reads this, send up their names, with the amount, immediately. I hope the list will soon be swelled to at least 200. Let us show our devoted brother that the Church of Christ in Missouri appreciates, by word and deed, the noble work he has done.

CORTES JACKSON.

New London, Mo.

LETTER FROM BRO. S. A. RICHARDSON.

Gallatin, Mo. March 11, '67.

Bro. Wright: I have been very much pleased indeed in the change made in your periodical, the Pioneer, from a monthly to a weekly. It is the only paper published or attempted to be published in our State in the interest of the Reformation, and I do hope that our brethren will sustain your efforts; it would be a shame for our brethren in Missouri not to sustain your periodical. And I have no doubt but that they will sustain it, if the matter is properly brought to their attention. Your paper ought to be in the hands of, and read by, every brother and sister in the State. Let some plan be adopted to approximate as near as possible to that end, and the means thereby acquired will not only sustain your paper and enable you to continue it weekly, but would be the very best way to accomplish the greatest amount of good by the circulation of your paper. Enclosed I send you ten dollars for which you will please send your weekly, commencing with the first issue of same, that is, if you have the back numbers, if not, then to commence to suit your own interest.

Wishing you great success in your efforts to sustain the cause of Christ in Missouri, and hoping that our brethren will give you such encouragement and help as to enable you to sustain yourself in the publication of the weekly, I am, dear brother,

Yours fraternally in Christ,

S. A. RICHARDSON.

Remarks: It is encouraging to the friends of any cause to know that it meets with general approval. The foregoing from our esteemed brother Richardson, is so apropos that we take the liberty, though a private letter, to publish it, and trust that it will be right with him. But for such kind letters as this, and those of bro's. Wilkes, Creath, Jourdan, and many others, we should not, in the absence of the proper support have been able to publish six volumes of the Pioneer under circumstances so adverse and discouraging as those attending us. The approbation and sympathy of brethren and sisters, noble and true, give us fresh strength and resolution, and we "thank God and take courage."

D. T. W.
THE PRESENCE OF THE HOLY SPIRIT IN CHRISTIANS.

NUMBER TWO.

[Continued from page 119.]

In No. 2 of his defence, brother Longan continues his effort to demonstrate the absence of the Holy Spirit literally in the Christian. His position involves more than a difference between himself and brother Lard. He thinks a large majority of our brethren agree with him in this doctrine of immediate influence. I understand brother Longan to deny "this doctrine of immediate influence."

How then does it come that brother Lard in his mind agree with bro. Longan in this doctrine of immediate influence? There seems to me a mistake in brother Longan's language. Great names, as well as "majorities and minorities are small matters when the question is, what is truth?"

Brother Longan quotes T. W. Jenkyn. The chapter from which he quotes may have suggested the title of brother Longan's original article. It reads, "On the Personal Residence of the Holy Spirit in Christians." On page 39 he uses the following language: "The personal presence of the Holy Spirit is the same as the presence of the Holy Spirit, as he is a person and a distinct subsistence. The person of the Holy Spirit is, like the person of the Father, omnipresent."

He quotes Mr. Campbell, and following his quotation says: "It is as certain that he did not, when he penned these sentences, believe in an immediate indwelling in the Christian of the Holy Spirit, as that he penned them at all." Mr. C's language is, "But besides this indirect and figurative reception of the Spirit of God is there not a substantial, a real and unfigurative reception of the Holy Spirit himself in the sense of the question Paul asked the Galatians, 'Did you receive the Spirit by the work of law, or by the obedience (or hearing) of faith?'" Mr. C. admits there was a substantive, a real, unfigurative reception of the Spirit. The passage to which he refers as teaching this, informs us that it was received by the hearing of faith. Mr. C. also says: "I presume not to speculate upon the nature of this power, nor the mode of operation. I believe that the Holy Spirit sheds abroad in our hearts the love of God, and dwells in all the faithful; that it sanctifies them through the truth; that it works in them to will and to do; and that it comforts them in all their afflictions. But the Spirit of God does not thus enter the wicked."—Campbell & Rice's Debate, page 745. To attempt to convict Mr. C. of denying the presence and indwelling of the Holy Spirit in Christians, is an attempt to justify the false charges of his enemies on this subject.

Great names aside for the moment. What is truth? Jesus promised the Holy Spirit to his disciples, and that he should remain with them forever. He went to heaven and sent the Holy Spirit. His presence was miraculously indicated on Pentecost, and subsequently by the miracles that the apostles were enabled to perform. The Lord said, "he shall abide with you forever." He also said, "the world cannot receive him." Bro. Longan, where is the Holy Spirit? You say the Holy Spirit is not literally in the church, and urge that he cannot be, because God and Christ are not literally in the church. Are not God and Christ literally in heaven? I think they are. Figuratively they are said to be in Christians. If the Holy Spirit is figuratively only in Christians, where is the Holy Spirit literally?

Brother Longan holds, "that the Holy Spirit is said to be present in Christians, because his fruits are in them; because his power is felt, as a permanent presence, in their hearts; because every noble aspiration, every Christian impulse, every beloved hope, every sweet experience of the love of God shed abroad in the soul is his work; because all the influences that purify, and all the hopes that exalt their being, have their origin in his volition and agency." If the Holy Spirit is felt as "as a permanent presence in the hearts of Christians," is he not present? How can the fruit be obtained, except from the tree? Is the Spirit in the truth? Not literally certainly, for the Spirit uttered the truth. The truth is the sword and the word of the Spirit. There is intimate connection between truth and whoever utters it, but the utterer of truth is a person, and the truth a procedure from him.

Bro. Longan thinks the "pouring out," and "shedding forth," of the Spirit; about being "filled" with the Spirit, and other kindred expressions cannot be construed literally without making them mean the wildest nonsense. It is essential to the defence of his position that he denies to these expressions a literal meaning. The absence of a knowledge of what
LETTER FROM BRO. CREATH.

We are making an effort to get him to labor the present year in this section of the State. He is laboring this week for the brethren in Hannibal. If he meets with encouragement, he intends to devote himself, body, soul and spirit, to preaching the old gospel this year. I hope our people will open their hearts and purses to such men. We have in this city, Palmyra, another talented, learned, pious, efficient and devoted man who is modest, worthy and unassuming, who is little known to our people, and who preached all the time of the war and since, and who has made many additions to our churches. I mean bro. Donan the father of Col. Donan, who is so favorably known in the public prints as an able, descriptive and forcible writer. He wrote the thrilling account of the awful disaster of the Steamer, David White, he was on her, and made a narrow escape with his life. Bro. Donan has labored on the old original plan of preaching the gospel and living out of the gospel, trusting in God and his brethren for pay. If our people either in Missouri or out of it desire to obtain the services of an able and zealous defender of the simple gospel, let them employ bro Donan. He is going all the time laboring most assiduously in Missouri and Illinois, and never reports his success. He informed me yesterday that he was convinced in 1854, by a discourse which he heard me deliver on the passage, "On this Rock I will build my congregation," at Middle Grove, Monroe county Mo., that Presbyterianism was not Christianity. Our people here and elsewhere are greatly delighted with the course bro. Franklin is pursuing, and they will sustain the Review by getting subscribers for it. They consider him a great, a good and a useful man. He missed fire when he advised us to take the Black Oath or leave the State, but they intend to pick the old rifle and try it again. I now retract what I wrote last April respecting our withdrawing our support from those papers, and request our people to sustain the Review as one of the leading journals of this great reformation of the nineteenth century, which has not failed nor will it fail while the New Testament exists. As to the controversy about the position in prayer, the greatest difficulty I find is to get the sisters to kneel between the narrow seats with their crinolines, and the brethren to kneel in the large puddles of amber in the churches. I do not suppose that patriarchs,
Jews or the old christians knew anything of these difficulties, as they are modern. I always kneel in private and family devotion, but prefer standing in public, on account of the above difficulties, and for the sake of uniformity in position and worship. I think we should stand when we sing, as we can sing better standing than sitting.

I regret to hear of any subscriber stopping his paper for fifty cents. We shall never succeed as we deserve, while we withhold our money from our faithful preachers and periodicals. I am convinced of that. Every christian is morally bound to devote himself, his time and means to make known the love of God to man, to save men. A brother of truth told me that he had a Catholic woman hired in his family, and that while she could scarcely cover herself, she paid the priest per annum $48. I fear some of our members do not pay one dollar per annum, they rather lay it out in jewelry and finery. I do not think we teachers instruct our people sufficiently on this subject before we receive them into our fellowship, nor often after we do receive them. We should teach them the liberality of the old christians at Jerusalem. Acts ii. and iv. They sold their possessions and distributed the proceeds. Some of the ancient christians sold themselves for slaves for life to get money to spread the love of God. There are many instances of this kind. How can any person who has tasted of the pardoning love of God expressed in the death of Christ, be parsimonious of his money? The amount of money which the Papias draw from their members, is the way they get money to build such gorgeous churches, monasteries, nunneries, schools, colleges, and carry on their whole machinery. Every individual christian and church ought to devote one third of their income to spread the gospel in the country where they live or counties. I have followed no other calling for the last twenty-seven years, than that of traveling from St. Paul city to the Gulf of Mexico, preaching, exhorting, reading the scriptures, lecturing, praying, repenting, crying, singing, fasting and striving to save myself and others from sin and hell, working out my own salvation with fear and trembling. If I live till June next, it will be fifty years since I first stood up publicly to plead the cause of God and truth. I have spent this whole winter writing. This is the last day of it—Feb. 28, '67.

JACOB CREATH.

INTEMPERANCE.

Be temperate in all things that are lawful, and abstain from all things unlawful, is the apostolic motto, or injunction, when fully understood.

Intemperance is the growing evil of the age, and calls in thundering tones upon the church to raise her voice, and throw her influence against the mighty evil, which threatens to sweep over this fair land of ours, and engulf in interminable ruin the youth of our country. And alas! church members are not free from its influence. It has become the besetting sin of too many of that class, and they thereby trail the flag of the Prince of Peace in the dust. Observe that young man of bright intellect, who joined the church; see him walk into that accursed, slimy, polluted hole of debauch, and there revel with characters made reckless by the use of intoxicating drinks, then pause and think, did Paul tell the truth when he said, "no drunken shall inherit the kingdom of God"?

There are at this time, and the number is fearfully on the increase, too many "whisky christians," if we should use such an expression. Something must be done. The preachers and elders of congregations must, look to this direction, and raise a warning voice against the evil, as they are doing in Iowa. The brethren there are looking this gigantic evil right in the face. We alone should not stand idle, when we see its encroachments upon our holy religion. It is a deadly poison, dealt out by men, who are actuated by a love of gain, to the ruin of soul and body of many of our race; and too often we find men engaged in this traffic who claim to be christians. May the Lord preserve us from such whisky christians! We say to such, in the language of Paul, "Be not deceived, God is not mocked." They should hold on to their whisky licenses, for they will be their only recommendation in the day of judgment, so they can then show that this is a work of God's making, and not a form of man's. They should be put to the test, and be thrown upon the market for the sale of a very sordid world. But they are not. They are too often put in the hands of men who are actuated by a love of gain, and who will not stand up against the evil, as they are doing in Iowa.

The only way to succeed against this evil, is for all good men, and especially christian people, to throw their influence against intemperance, and, as the apostle says, "abstain from the appearance of evil." No one living in the church fails to see the sad effects of intemperance in this direction. May the love of our Lord Jesus Christ, with all his heavenly motives, prompt us all to shun the drunkard's path, and preserve us unto his heavenly kingdom.

J. S. ALLEN.
As Bro. Campbell has been quoted on the influence of the Holy Spirit in Christians, it may not be out of place nor altogether unprofitable to make a few more quotations from what he has said. These we make from Campbell & Rice's Debate. The page of the Debate is given with each extract.

D. T. W.

"I would not, sir, value at a single mill the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by a personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellency and glory of our religion, that it is spiritual; that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God."—[Page 616.

"The Holy Spirit now animates the church with his presence, and not Christ himself. He is the Head of the church while the Spirit is the heart of it."—[Page 616.

"I never objected to a spiritual religion. Nay, I love it,—I preach it,—I contend for it. I never would have jeopardized my reputation and affections, out of questioning the popular notions of spiritual system, to the Great Spirit. God's Spirit animates the church with his presence, and not Christ himself. He is the Head of the church while the Spirit is the heart of it."—[Page 616.

"You may have heard me say here, (and the whole country may have read it and heard it many a time,) that a seven-fold immersion in the river Jordan, or any other water, without a previous change of heart, will avail nothing, without a genuine faith and penitence. Nor would the most strict conformity to all the forms and usages of the most perfect church order; the most exact observance of all the ordinances, without personal faith, piety, and moral righteousness—without a new heart, hallowed lips, and a holy life, profit any man in reference to salvation."—[Page 678.

"We are represented, because of the emphasis laid upon some ordinances, as though we made a savior of rites and ceremonies—as believing in water regeneration, and in the saving efficacy of immersion; and as to looking no farther than to these outward bodily acts: all of which is just as far from the truth and from our views, as transubstantiation or purgatory."—[Page 678.

"I do, sir, most sincerely regard the Spirit of God as the author of every spiritual and noble desire in the human heart; the author of every pious affection, and of every holy aspiration of our souls. His mysterious but certain power, is in, and with the gospel, and he makes it the power of God to salvation to every one that believes it. He sanctifies us through the truth. He works in us by it to will and to do of his good pleasure. He is the Spirit of grace, because he is the Spirit of truth."—[Page 701.

"It is not possible for a man to conceive of spiritual operations. The fact of the operation is as evident as gravity, but who can explain it? Who can grasp the idea of a spirit? Who can apprehend its nature, its identity, its form, its person, or its modes of living, moving, and operating! We can never have a consistent idea of a spirit nor any of its operations. That the Spirit of God operates on the human understanding and heart is just as certain as that man has an understanding. Nay, I love it,—I preach it,—I contend for it. I never would have jeopardized my reputation and affections, out of questioning the popular notions of spiritual system, to the Great Spirit. God's Spirit animates the church with his presence, and not Christ himself. He is the Head of the church while the Spirit is the heart of it."—[Page 616.

"Fellow-citizens, from all the premises before my mind, I conclude that the Spirit of Truth—that omnipresent, animating Spirit of our God—whose sword or instrument this book is, is always present in the work of conversion, and through this truth changes the sinner's affections, and draws out his soul to God. It is, therefore, doing us an act of the greatest injustice, to represent us as comparing the Bible to the writings of any dead or absent man, in this point of comparison. In some points of view, all books are alike; but in other points of view, they are exceedingly dissimilar. In comparison of all other books, the Bible is superlatively a book sui generis. Its author not only ever lives, but is ever present in it, and with it, operating through it, by it, and with it, upon saints and sinners."—[Page 732.
LETTER FROM BRO. L. B. WILKES.

Springfield, Ills., March 5th, '67.

Dear Bro. Wright: The Pioneer comes regularly to hand filled with that which feeds the soul. I do not see how you can furnish the proper lines between a wild enthusiasm and the true Spirit of God—between what is spiritual and animal in some of the present forms of Christianity; and to save my contemporaries from a religion of blind impulses, animal excitements, and new revelations, by which I most sincerely believe vast multitudes are deluded to everlasting ruin. With Paul, and with me, there is but one body and but one Spirit, as there is but one hope of our calling—as there is but one God and Father of us all.]

LETTER FROM BRO. S. S. TRICE.

Clinton County, Mo., March 8, 1867.

To the Readers of the Pioneer:

Dear Brethren and Friends—I had concluded to write to a few of my personal friends, urging them to extend the circulation of the Pioneer. But on reflection, I have concluded to address all of its readers, and ask you to make a general effort to put the paper in its present form, on a permanent basis. If I were able, I think I would do this myself without the trouble of penning these lines; but, perhaps if I were rich I would do like most of the wealthy in this world’s goods; I would be trying to get richer. Cannot each reader add another to Bro. Wright’s list? Surely you can; make the effort and see. Some have added a hundred, and upwards. I am, and have been, afflicted all winter from a fall that I sustained last October, have not been able to travel out of who there and then confessed the name of Jesus Christ, one is gone to her reward. All the others are scattered over the earth. Not one of them is now within a thousand miles of the loved spot where we wept and prayed and sang and rejoiced together. May the Lord deal kindly and mercifully with them—may we have one meeting, more happy than that one.

That correspondence concerning the picture of bro. Payne! It was worth, to my soul twice the price of the Pioneer.

To brethren, Lord, Hopson, Mcgarvey, T. P. Haley and Dr. D. T. Morton, I propose a small work for the Lord, meant to strengthen the cause in Missouri, and be a means of hearing from each other. It is this: Let each one of us occasionally write a short article for the Pioneer. We cannot forget the State of our childhood. We cannot neglect the dear brethren who smiled upon us and bid us labor in hope when in feebleness we first begun. We cannot forget the scenes of our childhood in the Christian life. “If I forget thee—O, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not—above my chief joy.” Circumstances which we could not well control have removed us from Missouri. Will you all join me and each other in this small work? The Lord bless you my dear bro. Wright.

L. B. Wilkes.
LETTER FROM BRO. S. S. TRICE.

my neighborhood and preach as usual, and yet, I have, since the first of January, sent near one hundred dollars to our different religious papers and periodicals, and all these subscribers take their papers at Plattsburg; and I have done this, too, without pay, and even without thanks in some cases. But not so, with my good Bro. Wright. I have not the pleasure of a personal acquaintance with him, yet I love him for his work's sake, and for his very courteous Christian character. Therefore I want him abundantly sustained. He is not getting money enough to defray expenses at present. Brethren, thus it should be; let each brother that reads this, resolve that he will send another name with the money for the paper, and in default thereof, let him advance the subscription price for the next volume; and let a few of our wealthy brethren that have money, loan Bro. Wright a few hundred dollars (without interest) as they are able to do, till the Pioneer becomes self-sustaining. Come, brethren, one and all, act promptly and liberally, and furnish our good brother with the needful aid, and he will give us a religious and christian Magazine that we will not be ashamed of, or fear to put into the hands of our neighbors. Come, brethren, here is a chance to do good; let us avail ourselves of it, and act worthy of the cause we labor for.

Your brother in the work of the gospel,

S. S. TRICE.

REPORTS FROM THE BRETHREN.

Silverton, Marion Co., Oregon, December 21st, 1867.

Bro. Wright: After an absence of three weeks preaching in Marion, Linn and Lane counties, I took myself at home to write you a few lines. I traveled up the Willamet Valley something near one hundred miles and back, preaching every day or night, and often both day and night. In all, I delivered 30 discourses, and immersed twelve at different points on my route, who having the word preached, believed. I have never witnessed such an interest on the part of the people to hear the gospel. At every point I stopped, the people crowded to hear the word. I obtained during this trip 29 subscribers for the Pioneer, for the year 1867, commencing with the January number. As ever your brother in Christ,

KEATHLY BAILES.

Remarks:—Bro. Bailes will please to accept our sincere thanks for his labor in behalf of the Pioneer. The names and money have all been received, and properly acknowledged. Would that all our preaching brethren would do as Bro. Bailes. May God bless and prosper him in ever good work.

D. T. W.

New Albany, Ind., Feb. 18th, 1867.

Dear Bro. Wright: We had meetings all last week, and intend to continue this week. We have no additions yet. Yesterday, morning, and evening, we had large audiences. I am preaching in much weakness. The Lord, however, is the strength of his people. There are favorable omens for good. The cause of Christ can be maintained against Sectarianism, Spiritualism, and wickedness generally only by the most persistent labor and zeal. Sectarianism has done its best here, and closed after 5 weeks labor, excepting the Baptists who commenced when we did. We have to contend against much all over the land. But the Lord is his people's defence. Their ultimate triumph is certain. Shall we show the honors of the triumph? The Lord in mercy grant it. Fraternally yours,

J. M. HENRY.

Canton, Mo., Feb. 14th, 1867.

Bro. Wright: I made a public appeal for the Pioneer at our LaGrange meeting. Several said they would bring the money the next evening; I left for Linneus, but bro. Lampson said he would receive and work for other subscribers. We had some 8 additions at LaGrange.

I expect to leave for Chicago week after next,

Your brother,

BEN. H. SMITH.

Remarks:—The foregoing should have appeared at the proper time, but was overlooked. We have had no further word from Bro. Smith since. He is now, we presume, in his new field of labor, and we hope that he may do much toward planting the cause of Christ more firmly in that city. The Lord be with him and give him success over all opposition. Bro. Smith is an able and faithful brother in Christ, and worthy of the confidence of all the disciples. We have known him long, and loved him much, for his devotion to, and labors in, the gospel.

D. T. W.

Mooresville, Mo., March 11th, 1867.

Bro. Wright: I organized a congregation in Breckenridge, Caldwell county, on the 4th Lord's day in January, numbering 15 members. Preached to them on 4th Lord's day in February, and received 2 more by commendation. I invite the attention of our preaching brethren to this young congregation. Give them a call, make their acquaintance, and strengthen them by paying them this tribute of respect.

W. H. GAUNT.
LEONINGTON, Mo., March 11th, 1867.

Bro. Wright: We held a protracted meeting in this place, commencing Feb. 6th and closing on the 14th, with 13 additions; 3 by letter, 2 from the Baptists, and 8 by confession and baptism. Bro. Benj. Lockheart did the preaching. At our regular meeting on the 10th inst., yesterday, we had 5 more confessions. Yours in the one hope,

J. T. RICE.

LOCAL.—At no time have the good people of our city been more willing and ready to hear the gospel than now. Wherever there is preaching, there the people gather to hear and obey. Truly do they act like sheep having no shepherd. They go, and in their anxiety to obey the truth, many honestly follow the instructions given, whether right or wrong, showing a commendable intention to engage in the service of the Master. A short time since, we noticed an addition to the First Baptist church of some forty odd, and recently the M. E. Church South, has had some 29 added to her number, making, as the Pastor, S. W. Cope, informs me, 49 additions during his short Pastoral connection with that church.

REMARKS: Bro. Jourdan will please to call upon us to take the Pioneer, and if you know any one destitute of the word of God, and unable to buy, can secure a Bible “without money and without price.” Every family in our community can be supplied with a Bible by calling at Mr. Furnald’s store. May we not hope they will do so?

QUESTION.—Will you please inform me in the next number of the Pioneer, if you know of any authority in the revealed word of God to man for modern Freemasonry?

KNOXVILLE, ILL. W. D. BURNER.

Answer.—The Bible says nothing about Freemasonry, either ancient or “modern.” Freemasonry is purely of human origin, and lays claim to no higher authority.

MARRIED.

At the residence of the bride’s father, on Tuesday evening, Feb. 19th, 1867, by Elder G. R. Hand, Mr. CHARLES A. MORRISON to Miss FANNIE E. TEMPLE, daughter of Dr. Peter Temple—all of Lexington, Mo.
OLD CHRISTIANITY AGAINST

BAPTISTISM.

Or, a Review of the “Three Reasons Baptist” of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1863. By Elder Jacob Breast, of Palmyra, Mo.

CHAPTER II.

[Continued from page 117.]

Besides the persons on whom Paul is affirmed to have laid hands were the identical persons who are said, in the preceding verse to have been baptized; for there is no other antecedent, so that if the meaning of the passage be what some contend for, the historian must be supposed to assert that he laid his hands, not on the twelve disciples at Ephesus, but on John’s converts generally, that the Holy Spirit came on John’s converts, and that John’s converts spoke with tongues and prophesied, which is ineflabbly absurd. The ancient commentators all allow that these persons were rebaptized. The action of John’s and that of Christ’s was immersion, was the same action, but the import of the two immersions was as different as can be conceived. The parable of a house forsaken for a time by an evil spirit, swept and garnished, to which he returned with seven more wicked than himself, is generally admitted as designed to represent the temporary reformation of the Jewish nation, together with its subsequent apostasy.

27. If the passage in Acts 19 means what some say it does, then John really had twelve disciples—instead of the whole nation, except the scribes and Pharisees. “And all the people that heard him, justified God, being immersed, with John’s immersion.” Luke vii. 29.

CHAPTER III.

Having ascertained how the modern Baptists “copy the preaching of John the Immerser,” whose name they wear, and in whom they glory so much, I will now try their preaching by the preaching of the Son of God in the four Gospels,—or more properly speaking in the One Gospel preached by him. We will put the commissions given by him to the twelve apostles after his resurrection together and analyze them to see what he commanded them to teach all Nations and then compare the teaching of the modern Baptists with his and their teaching.

28. The Great Facts in the four gospels of Matthew, Mark, Luke and John are these: the genealogy of Jesus Christ, his birth, his immersion, his temptation, his preaching, his transfiguration, his miracles, his crucifixion, his death, his burial, his resurrection, his ascension, his glorification, and his reception of the Holy Spirit for the consummation of the purposes of his mission. The proof of all the facts is in the Law of Moses, the prophets, the Psalms and the New Testament. These
are the facts believed and obeyed by all
the ancient christians and by which they
were saved; and the above order of these
facts was as infallible as the facts them-

selves. The twelve apostles all preach-
ed one gospel, and not as many gospels
as the modern sects preach. The gos-
pel preached by the modern Calvinistic
Baptist sects is eternal, personal, par-
ticular, election. Total depravity, a
personal, immediate, physical and irre-
sistible operation of the Holy Spirit
before faith to produce faith, pardon
before baptism and the perseverance of
the saints. The gospel preached by the
apostles, was facts, testimony, faith, re-
pentance, a change of heart, immersion
in order to pardon of sin, and the Holy
Spirit given to the pardoned penitent be-
liever, and then perseverance in well do-
ing seeking for glory, honor, immor-
tality, and a resurrection from the dead;
and eternal life. This is the gospel
preached by the Saviour and the ap-
estles. I ask what likeness is there be-
tween this gospel and the Baptist gos-
pel? When tried by this gospel our
Baptist brethren are found wanting.
The second thing in which our Baptist
friends do not copy our Saviour’s prea-
ching is Traditions. Our Saviour con-
demned traditions in Matthew the 15th
chapter and in Mark the 7th chapter.
“In vain do you worship me teaching the
traditions and commandments of men,”
said he. The Baptists have several
creeds of opinions and traditions of
men. The Protestant sects all say to
the Baptistis theoretically the Bible, and
the Bible alone is the only infallible rule
of faith and practice. “But is this their
practice? What sect in christendom is
willing to risk themselves before the
people on the Bible alone, after all
the eulogies passed on the Bible? Not
one except our people. This one single

fact is sufficient to show that the Bap-
tists do not copy our Saviour’s teach-
ing. (To be continued.)

THE KINGDOM OF CHRIST.

BY D. R. DUNGAN.

NUMBER V.

[Continued from page 116.]

We have seen that the law of
Christ did go forth from Jerusalem
in fulfillment of the prophecies of the
Old Testament and the inspired de-
clarations of the new. But in further
e elucidation of the kingly authority of
the Master, we come to notice the
change of name, in, or by which, or-
dinances were performed and sins re-
mitted.

Before the death, burial, and res-
urrection of the Christ, ordinances
were performed and sins remitted in
the name of the Father; even the
prophets, and the Savior spoke and
complimented in His name. Deut. xviii.
and xix. “I will raise them up a
prophet among their brethren,” said
him. The Baptists have several
creeds of opinions and traditions of
men. The Protestant sects all say to
the Baptists theoretically the Bible, and
the Bible alone is the only infallible rule
of faith and practice. ‘But is this their
practice? What sect in christendom is
willing to risk themselves before the
people on the Bible alone, after all
the eulogies passed on the Bible? Not
one except our people. This one single

fact is sufficient to show that the Bap-
tists do not copy our Saviour’s teach-
ing. (To be continued.)

THE KINGDOM OF CHRIST.

BY D. R. DUNGAN.

NUMBER V.

[Continued from page 116.]

We have seen that the law of
Christ did go forth from Jerusalem
in fulfillment of the prophecies of the
Old Testament and the inspired de-
clarations of the new. But in further
e elucidation of the kingly authority of
the Master, we come to notice the
change of name, in, or by which, or-
dinances were performed and sins re-
mitted.

Before the death, burial, and res-
urrection of the Christ, ordinances
were performed and sins remitted in
the name of the Father; even the
prophets, and the Savior spoke and
complimented in His name. Deut. xviii.
and xix. “I will raise them up a
prophet among their brethren,” said
him. The Baptists have several
creeds of opinions and traditions of
men. The Protestant sects all say to
the Baptists theoretically the Bible, and
the Bible alone is the only infallible rule
of faith and practice. ‘But is this their
practice? What sect in christendom is
willing to risk themselves before the
people on the Bible alone, after all
the eulogies passed on the Bible? Not
one except our people. This one single

fact is sufficient to show that the Bap-
tists do not copy our Saviour’s teach-
ing. (To be continued.)

THE KINGDOM OF CHRIST.

BY D. R. DUNGAN.

NUMBER V.

[Continued from page 116.]

We have seen that the law of
Christ did go forth from Jerusalem
in fulfillment of the prophecies of the
Old Testament and the inspired de-
clarations of the new. But in further
e elucidation of the kingly authority of
the Master, we come to notice the
change of name, in, or by which, or-
dinances were performed and sins re-
mitted.

Before the death, burial, and res-
urrection of the Christ, ordinances
were performed and sins remitted in
the name of the Father; even the
prophets, and the Savior spoke and
complimented in His name. Deut. xviii.
and xix. “I will raise them up a
prophet among their brethren,” said
him. The Baptists have several
creeds of opinions and traditions of
men. The Protestant sects all say to
the Baptists theoretically the Bible, and
the Bible alone is the only infallible rule
of faith and practice. ‘But is this their
practice? What sect in christendom is
willing to risk themselves before the
people on the Bible alone, after all
the eulogies passed on the Bible? Not
one except our people. This one single

fact is sufficient to show that the Bap-
tists do not copy our Saviour’s teach-
ing. (To be continued.)

THE KINGDOM OF CHRIST.

BY D. R. DUNGAN.

NUMBER V.

[Continued from page 116.]

We have seen that the law of
Christ did go forth from Jerusalem
in fulfillment of the prophecies of the
Old Testament and the inspired de-
clarations of the new. But in further
e elucidation of the kingly authority of
the Master, we come to notice the
change of name, in, or by which, or-
dinances were performed and sins re-
mitted.

Before the death, burial, and res-
urrection of the Christ, ordinances
were performed and sins remitted in
the name of the Father; even the
prophets, and the Savior spoke and
complimented in His name. Deut. xviii.
and xix. “I will raise them up a
prophet among their brethren,” said
him. The Baptists have several
creeds of opinions and traditions of
men. The Protestant sects all say to
the Baptists theoretically the Bible, and
the Bible alone is the only infallible rule
of faith and practice. ‘But is this their
practice? What sect in christendom is
willing to risk themselves before the
people on the Bible alone, after all
the eulogies passed on the Bible? Not
one except our people. This one single

fact is sufficient to show that the Bap-
tists do not copy our Saviour’s teach-
ing. (To be continued.)
gavest them; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me.” Let this suffice for the present, for if the Master said, “I do nothing of myself,” that he spoke in the Father’s name, it is evident that he did not remit sins in his own name. The Father was king, and all things were done in his name. See 1st Sam. xii. 12, Psa. v., ii. and rv., etc. etc. But when the Lord Jesus Christ became King, for which purpose, he says, “I was born,” ordinances were performed and sins remitted in his name. Luke xxiv. 46, 47; Acts ii. 38, x. 43, xxix. 16. Ordinances are now performed, thanks given, and whatsoever we do, should be done in the name of Jesus our king. Acts ii. 38: “Repent and be baptized, every one of you, in the name of Jesus Christ.” viii. 16: “For as yet the Holy Ghost was fallen upon none of them, only they were baptized in the name of the Lord Jesus.” Eph. v. 10: “Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.” Col. iii. 17: “Do all in the name of the Lord Jesus.”

On the other side of the Pentecost, sins were remitted, prayers offered, thanks given and ordinances performed in the Father’s name; at and on this side, they are done in the name of the Son. To account for this, we must acknowledge that when the Master ascended into heaven, there was given unto him power, dominion and a kingdom, that all nations, and languages, and tongues should serve Him; that unto Him every knee should bow and every tongue confess, of things in heaven, of things on the earth and things under the earth; that Christ has overcame and sat down with the Father on His throne, where he has all authority in his hands, where he sits to grant repentance and remission of sins. And the heavens will retain him until the restitution of all things spoken by all the holy prophets since the world began. He will continue to reign until he will have put all “enemies under his feet. The last enemy is death. Then will he deliver up the Kingdom to God, even the Father, that he may be all in all. Cor. xv. 25, 28.

No wonder, then, that the apostles ascribe such honors to the Savior as they do: “Which he wrought in Christ, when He raised him from the dead, and set him in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” Eph. i. 20—22. “Wherefore God hath highly exalted him, and given him a name above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Col. ii. 9, 10. “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” 1st Pet. iii. 22.

Such, however, as the foregoing, are ascribed to the Lord Jesus throughout the New Testament. His kingly power and redeeming mercy inspired the minds of the prophets of old, and fired the apostles with a zeal that knew no bounds.
and to which the world's history furnishes no parallel.

The rise and progress of this kingdom, is also worthy of our notice. A stone cut out of the mountains without hands, and rolling until it becomes a great mountain, and filling the whole earth, is one of its divine symbols presented by the dream of the king of Babylon, and the parable of the Savior's coming, in the leaven hid in three measures of meal, and the mustard seed, beautifully illustrate the small beginning, and yet the finally wide-spread power of the kingdom of the Messiah.

But how unlike this is the advent theory! With them, the Savior has no kingdom, and will not have, till he comes to our earth again. Then it will be established in a day, and the nations be converted not by faith, but by sight. But we will trouble them no farther just now. We did intend, when we began these articles, to expose their arguments and conclusions on the kingdom question, but from reasons not now necessary to mention, we desist.

From what has now gone before us, from the testimony of the prophets, John the Immerser, the Savior, the seventy disciples and the inspired apostles, we conclude that Christ's Kingdom was established on the first Pentecost after his ascension. And now that he is King, and has all authority in his hands, both in heaven and in earth, he will continue to reign till he will have put all enemies under his feet. He will remain on his mediatorial seat till he comes to judge the world in righteousness, and have the wheat and tares that have grown together in this kingdom separated forever.
by the Spirit independently of the inspired word.

It is vexatious to see how loosely men use language on this subject. Mr. Campbell himself was not free from this, and the quotation made by Dr. McArthur is proof. What meaning is conveyed by such language as this: "The Holy Spirit is shed on us richly through Jesus Christ"? What conception does such language convey of the Holy Spirit? If it has any meaning, the conception must destroy all personality of the Spirit. The idea of a person being shed—that is poured out—is simply nonsense, I care not who uses the language, unless, as in the scripture, it be used figuratively. The Holy Spirit is never said to be poured out, except in a figurative sense. Just think of it, a person literally poured out! Figuratively, God, Christ and the Spirit are said to dwell in men. Figuratively God is said to have eyes, and ears, hands and feet; to be angry and repent; and the Holy Spirit is said to be susceptible of grief, Christ is said to be on the right hand of the throne of God. All this language a child knows is figurative.

But this sectarian dogma of indwelling uses figurative language, literally, and affirms that the Spirit is literally in the heart of Christians. That is, if the language has any meaning, it affirms that he is personally, in the bodies of men—that he is, as a person, poured out. Mr. Campbell never believed any such nonsense as this, I care not how carelessly he may have expressed himself.

But suppose he did! What of it? Is he the authority by which this question is to be settled? Not by any means. No man revises his memory more than I; his opinions and judgments are worth all that his intelligence and learning entitle them to; no more. The Scriptures are our authority, not he. When he speaks in accordance with these, his authority is still human. The Scriptures are still the ultimate authority and final appeal; and why not appeal to them at once? It will save much time. If the Doctor thinks this sectarian dogma is scriptural, let us have the scripture. That will allow of no controversy. And when he appeals to them, we wish him and all others, to use language less ambiguously than is done by preachers generally who uphold this relic of apostacy. The doctrine of Immediacy is the doctrine of Spiritualism, and when men follow this dogma to its logical consequences, they will find in Spiritualism, H. C.

AUTOBIOGRAPHY
OF ELDER JACOB CREATR, OF PALMYRA, MISSOURI, NO. XVIII.
(A. D. 1840-1.)

[Continued from page 135.]

Doctors Webster and Blackstone define a libel to be any pamphlet, writing or picture, containing representations maliciously made, or published tending to bring a person into contempt or to expose him to public hatred or derision. The communication of such defamatory writing to a single person is considered in law a publication. It is immaterial with respect to the issue of a libel, whether the matter of it be true or false, since the provocation and not the falsity is the thing to be punished criminally. But in a civil action, a libel must appear to be false as well as scandalous. This is the character of the address of the David's Fork church, to the brethren in March 1841. It is false, malicious and scandalous, and was intended to bring me into contempt and expose me to public hatred and derision.
The author's of it ought to have been heavily fined and imprisoned for it. Nothing except my poverty at the time it was issued hindered me from prosecuting them for it. Chancellor Livingston of New York city, says: "Whoever shall defame another shall be punished by fine or imprisonment or both. If the defamation impute a crime, it shall be punished by fine not exceeding three thousand dollars, or by imprisonment not more than twelve months, or by both, and the imprisonment may be for the whole or a part of the time in close custody. If the defamation do not impute a crime, the punishment shall be lessened one fourth. If the defamation be by libel, imprisonment by close custody shall always form a part of the punishment." Art. 363. Defamation is an injury offered to the reputation of another person by an allegation, which is either untrue or if true is not made with justifiable intent. If he had made this decision in reference to this libel against me, he could not have defined it more accurately than he has done. In April 1840, I sent my uncle Jacob Creath, Sen., a full power of attorney to act for me, and to settle the matter and let it end. They refused to do it, they did not accede to it. I was informed and believed it to be true, that Mr. Foster wished to retain the two thousand dollars; he tied up and have the use of them, until the ward came of age. He laid the foundation for the garnishee of the property I left behind me, and for the libel, by swearing that there were two dower slaves instead of one, and that they were worth two thousand dollars, and recorded it. In April 1835, he swore there was one dower slave worth four hundred and fifty dollars. In Louisiana Missouri, a Baptist preacher obtained one copy of this libel and read it and then loaned it to all the people of the town to read, and bound them to return it to him under a penalty of five dollars, after it had gone the rounds of the whole town. The Rev. Mr. Caples, who debated at Brunswick, Missouri, in October, 1860, procured a copy of it, and read it to the people of Huntsville, Mo., while I was holding a meeting there. I suppose there was not a sectarian preacher in Missouri, who could procure one who did not wear it reading it to the people. One of my enemies once followed me on the streets of St. Louis and taunted me with it as loud as he could hellow. I suppose some of them have it carefully laid up for posterity and will produce it when I am dead to destroy my character and to prevent me from doing good: They will suck the bone like some of the living, long after the meat is all eaten off of it. Here I shall let the matter rest for the present.

In 1840, I moved from my father-in-law's, Thomas Price's, near Lagrange, Lewis county, Missouri, to my brother-in-law's farm, James Price's, five miles north west of Monticello, the county-seat of Lewis county, on the Fabius river. I lived there and preached in the counties of Lewis, Shelby, Marion and Monroe, and in Illinois. In August, 1840, Father Stone, T. M. Allen and M. Wills and myself held a very successful meeting in Monroe county, Mo., six miles from Paris—where we had many additions. In May, 1840, brother Lewis Hatchell and myself held a meeting in Quincy, Ill., and had a number of additions, among the number sister Carin, the Governor's wife. In the early part of June, 1840, I preached in St. Francisville, on the Desmoines river, in Missouri. On the third Sunday in June, 1840, I held a meeting in Palmy-
Mr. Vardeman heard of it, and came up from Ralls county, Mo., and had an order entered on the church book that I was never to enter that pulpit again, and said if I ever entered it again he never would enter it again. He said I was at my old tricks again splitting Baptist churches, and disturbing the peace of the Baptists. After we were turned out of the Baptist meeting house, we went to the court house, and preached there seven years, until we were strong enough to purchase a lot and build a meeting house. I believe we numbered two hundred persons. In October, 1840, I moved into the town of Monticello to school my children, and to be near to a physician who could attend my sick and dying wife. I built up a large congregation in that town, who afterwards built a substantial brick meeting house, and out of this church swarmed three other churches in the county. I first preached in brother H. Roberts' private house and then in the court house, until we built the meeting house. There were only a few members in the county when I first settled in it, now I believe there are four or five churches, and our people are numerous in the county and have a public school. It was a year of great affliction and tribulation to me. My wife was confined to her bed all the time, and my children were small and not able to do anything, nor their mother for them. I read my Bible, and prayed much and fervently to God for help. When I could leave home, my labors were crowned with abundant success. My soul was bowed down with sorrow and deep affliction. As David often says, "I cried to God for help, and he heard me, and saved me from all my troubles. He has been my refuge and hiding place from all the storms of life, and will be until these calamities are overpast. Whom have I in heaven but thee? And there is none upon earth that I desire in comparison of thee. Thou hast held me by my right hand. Thou shalt guide me with thy counsel and afterwards receive me to glory. My flesh and my heart fails; but God is the strength of my heart and my portion forever. O, Lord, God of Hosts, blessed is the man that trusteth in thee. Hearken to me, you that know righteousness; the people in whose heart is my law."

"Fear not the reproach of wretched men; Neither be borne down by their revilings: For the moth shall consume them like a garment, And the worm shall eat them like wool; But my righteousness shall endure forever And my salvation to the age of ages."—Isaiah lv. 7, 8.

"O Jehovah, in affliction have we sought Thee: We have poured out humble supplications when thy chastisement was upon us; Thou shalt preserve them in perpetual peace; Because they have trusted in thee. Trust in Jehovah forever, For in Jehovah is never-failing protection."—Isaiah

It is surprising, therefore, that so many christian parents should be found so deficient in selecting and procuring the proper means of instruction for themselves and families. Go to many of their houses, and on almost every occasion, the children male and female, are poring over the sickly tales of the New York Ledger, and Saturday Evening Post; reading until a late hour at night the wicked stories of Paul, DeCock, and
others. So great is the influence of good books, especially upon the rising generation, and so absolutely necessary that their youthful and inquisitive minds be pre-occupied by the bible and other good works, before they are carried away with romance and fiction, that we would postulate with heads of families on the subject at issue, and their omission of duty in this matter is the less pardonable, in consideration of the multiplicity of books, and the very low price at which they are sold. A little library of good books may now be obtained for quite an incon siderable sum, that an individual in fitting up a house with more than ordinary neatness and elegance, and in furnishing the apartments with costly embellishments, should have it said in disparagement of his taste for knowledge, that his library consists of a gazetteer, an antiquated geography, and old history, minus title page, to those who have neither religious, historical, literary, nor books of any kind. It might be profitable to consider the present age in the number and cheapness of printed works, in contrast with the dark ages of Europe, previous to the invention of printing when libraries were scarce and so dear, as to belong to churches and monasteries alone, or perhaps to princes and to ecclesiastics of fortune. Robertson, the historian, informs us that at that time in Europe, such was the high price and scarcity of books, in consequence of their being written upon parchment, private persons seldom had any, and that monasteries which were usually the depositaries of libraries were found with but one missal. An instance is related of the Countess of Anjou paying two hundred sheep, five quarters of wheat, and the same quantity of rye and millet, for a copy of the homilies of Haimon, another of Louis XI. in the fifteenth century, who wishing to borrow the work of Racis, a physician from the medical faculty of Paris, was obliged to deposit in pledge, a considerable quantity of plate, and to get a nobleman to go his security. On these terms his majesty got the loan of the books. It is further related that when an individual made a present of a book to the library it was deemed a gift of such extraordinary merit, that he offered it on the altar, to obtain the forgiveness of sins. But now the Countess of Anjou's two hundred sheep, if admitted in exchange, would stand good for as many volumes, and the poor man's pence will procure as many printed books as the rich man's pounds would have purchased of ponderous manuscript tomes in the fourteenth century. The contrast is striking. The press in this printing age, continues to throw off works of all sizes, and on all subjects with unprecedented rapidity, and with a profusion which threatens to gorge the market, and deluge the republic. Books of all kinds are cheap in this age, and can be had at almost any place, in the village, town and city. An individual, therefore, with a moderate income, may in a day buy a miscellaneous library, which may become vastly more beneficial to himself and family, than thousands of gold and silver. But, irrespective of the advantages accruing to the rising generation, in point of intellectual improvement, from the possession of well selected books, the hope may
justly be entertained that virtuous impressions may be produced and strengthened by their perusal. The amount of good which has been done by such works as Erskine Owen, Henry Scott, Buayen, Edwards and others, is incalculable. What christian parent, anxious to secure the religious improvement of his children, would not, next to the bible, place in their hands Pilgrims Progress, than all the New York Ledger's and Saturday Evening Post's ever published in our land. Away then with such trashy stuff. Let us read all the good books we can, and have them in all our libraries.

Yours very truly,
SAM. M. DUNCAN.

THE BATTLE BETWEEN METHODISM AND BAPTISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Rantism of TIMOTHY O. FAOREE, of the Louisville Conference, Hartford, Ky., 1854. By Eld. J. CREATH, of Palmyra, Mo. 1867.

"Sirs, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix. 25.)

[Continued from page 117.]

My mottoes were: "The law came by Moses, the grace and truth came by Jesus Christ." John i. 17, 18. The New Testament is a perfect rule of faith and manners and ought to be read by the people. John De' Wickliffe, the morning star of the Reformation in England, born in the year 1324. The Bible, and the Bible alone, is the religion of Protestants. Chillingworth. The Bible alone, and the right to think for one's self, was the foundation of Luther's Reformation. Neal's History of the Puritans. We have, a plain, full and sufficient rule for gospel worship in the New Testament, recorded in the Act of Apostles and the Epistles. John Wesley. The Hebrew word Tarah comes from the root zarah, which signifies to aim, to teach, to point out, direct, lead, guide, make straight or even; and from these significations of the word and in all these senses it is used in the Bible. The Greeks called a law Nomos, from Nome, to divide, to distribute, to minister, to serve; because the law divides to all their just rights, appoints or distributes to each person his proper duty, and thus serves or ministers to the welfare of the individual and the support of society. Hence, where there are no laws, or unequal and unjust ones, all is distraction, violence, rapine, oppression, anarchy, ruin.

The etymology of the word lex, law, among the Romans, has been derived from the word legeo,—I read; because when a law or statute was made it was hung up in the most public places, that it might be seen, read and known of all men, that those who were to obey the laws might not break them through ignorance, and thus incur the penalty. This was called promulgatio legis, the promulgation of the law, i.e. the laying of it before the common people; or from ligo, to bind, because the law binds men to the strict observance of its precepts. The word hieroglyphic is compounded of two Greek words, hieroz, holy, and gluphein, to engrave; because the Egyptians and other ancient nations engraved their laws and their most important mysteries and traditions upon their pyramids, pillars, and the walls of their temples. So much for the derivation of the word law.

The Jews, Baptists, and sects, have their oral or mouth laws. A large portion of the religion of pagans, Mohammedans, Jews, Papists and sects is founded upon traditions, and not one of these
upon the Bible alone. The traditions of the Protestant sects are found in their creeds and opinions. Christianity is founded upon the New Institution alone. The Jews' religion is founded upon the Old Testament alone. These are the only two religions that God ever gave to man. All who have any other rule of faith than the New Testament are sustainer, or daughters of the Mother of Harlots. The christian's creed was made in heaven; sectarian creeds were made some in Rome, some in London, and some in Westminster, and some in Philadelphia.

The scriptural definition of the word law: The word law taken in its most comprehensive signification in the Bible, means the whole of the revelations of God, taken complexly, as they stand recorded in that book. Psalms xix. 7, 10.

(To be continued.)

REPLY TO "A DISCIPLE."

At home once more! and awaiting me were several numbers of the Pioneer. In them are many good things; and some things, which are, perhaps not quite so good. I have no special wish for controversy; still, I do not like to see a very important scripture perverted. Therefore, I now write. "A Disciple" of Sydney, Iowa, has some very novel ideas, on the meaning of Luke, xvi. I do not object on account of the novelty of the thing; for novelty itself is not ground of objection. The reasons why I cannot receive the views of "A Disciple" will be apparent to the reader. I wish "Disciple" had given his or her real name; for, there are so many discipies in Sydney that it may be somewhat dangerous to fire a random shot among them all. I will try a single shot however, hoping thereby to rid this very suggestive scripture of, example, through which to teach faithfulness to his disciples. But in this "A Disciple" has evidently mistaken the points of comparison. It is well understood, by the best bible reader must concede its truth. Hence, I conclude that, through the disciples then addressed, Jesus teaches all disciples, a lesson never to be lost sight of, nor forgotten.

Again, it is thought that it is illogical to conclude, that the Savior would take the case of a faithless steward, and hold it up as an example, through which to teach faithfulness to his disciples. But in this "A Disciple" has evidently mistaken the points of comparison. It is well understood, by the best bible reader must concede its truth. Hence, I conclude that, through the disciples then addressed, Jesus teaches all disciples, a lesson never to be lost sight of, nor forgotten.

Without disparaging, or desiring to disparage, the efforts of "A Disciple," I must say, that I have seldom seen an argument less clear and conclusive than this one. "Mutilum in parvo," is the watchword of the Pioneer. It is a good one; and I do not desire to intringe upon it; therefore, I shall not quote much of "A Disciple's" articles; but request the reader to turn to the Pioneer for December, and February 14; and also the scripture in question; and with all the premises before him to judge.

In the December number, "A Disciple" thinks that it was not the Savior's intention to instruct his disciples by this parable. Surely that "Disciple" did not read carefully; for the parable begins by addressing the disciples. I do not like simple assertions, as substitutes for arguments, such as we have before us on page 361 of the December number. What we have in evidence is this, verse 1, "and he said also unto his disciples." Now the address is directly to his disciples; then without changing, in verse 9, he says, "make to yourselves friends of the deceitful riches." Now, who are comprehended in the word "yourselves?" The Pharisees, says "A Disciple." I am very curious to find out the law of language, by which you arrive at that conclusion. There are two parties before us; the Savior speaking, and the disciples spoken to. Then in the 14th verse, we are told that the pharisees heard these things and objected; the Savior now addresses the pharisees, but not till now. What was said prior to this, was said to the disciples; and the ingenuity of "A Disciple" cannot change it. But it is thought, that such a lesson was unnecessary, seeing that the disciples had no deceitful riches. This objection might have some weight, had the lesson been given for the special benefit of disciples then present. But the Savior's teachings had a prospective value, and are not to be limited to parties then living. Were it worth my time, I could easily prove this; but every bible reader must concede its truth. Hence, I conclude that, through the disciples then addressed, Jesus teaches all disciples, a lesson never to be lost sight of, nor forgotten.
reply to "a disciple." 166

respond with all the imagery of the parable. In a parable, we have one central thought; one grand idea illustrated. Such is the judgment of the best and purest minds amongst us; and any other view of parabolic teachings, leads to countless absurdities. In the parable of the good shepherd, the sheep are represented as going "in and out." Those who do not understand the nature of parabolic teaching, have always blundered at this. The fold, say they, is the church, the disciples are the sheep; and now, they set to work to invent some way whereby they may "go in and out." But a proper understanding of parables relieves the case of all difficulty; for the shepherd of the parable, must put his sheep in the fold at night, to secure them against wolves; and let them out in the morning to graze; thus going "in and out" was essential to their thrift and safety. The good shepherd alludes to this practice, to show how safe his sheep are under his guidance; and we must not expect to "go in and out" of our fold. I allude to this case, simply to show that we must not expect to find, in the lesson taught, things that will correspond exactly with all the parable itself.

Now, in the case before us, what have we? A rich man and his steward. In these are represented, God, the possessor of all things; and his people, who are "stewards of his manifold favors." What next? In the parable, the steward wasted his master's goods, and for this is discharged. What is the lesson taught? Let us see. If the steward had been honest he would not have been discharged. So likewise, if we, as the stewards of God, are just, and use properly the deceitful riches we shall not be discharged, or cast off; but, if we "consume the deceitful riches upon our lusts," then, as unfaithful stewards, we shall be cast off. The ingenuity of the steward, in making friends for the hour of need, is next introduced; and we are told that what he did, he did "quickly." In this, we have the idea, that, notwithstanding we may in the past have wasted our Master's goods; yet, by "quickly" reforming we may yet secure friends, who will receive us into the "ever-lasting habitations."

But, "a Disciple" thinks that Jesus was teaching the pharisees that, they ought "to purchase houses," in order that they might enjoy its (unnecessary mammon) as long as they lived, as a nation of mammon worshipers. This "a Disciple" thinks is clear, for this reason, "that the pharisees, who loved money, also heard him, and derided him." This may not be a logical "nonsequitur," but, it looks very much like a topsus calaminarius. The very scripture used by "a Disciple" to prove that Jesus taught them "to purchase houses," proves to my mind, that he did not teach any such thing. Why did the pharisees deride him? "Because they were covetous," says the bible. But, why deride him for doing the very thing that their covetous nature would sanction! Do not covetous christians purchase houses, lands, and such like; and do you think that they would deride the Savior for telling them to continue the practice? No, never! But, go into a congregation of mammon worshipers, or covetous men, and tell them, that they are stewards of God; and that it is their duty to use the "deceitful riches," in spreading the gospel, clothing the naked, feeding the hungry, etc., do this if you wish to be derided by the covetous. But, if you draise the approbation of the covetous, just tell them to buy houses; show them where a speculation can be made, and you need never fear derision from them.

Another reason, which seems conclusive to "a Disciple," is on page 56, of the Pioneer for February 14th; and in this, The Savior says, that the deceitful riches is not theirs, but another's; and tells them, that if they have not been faithful managers for another, they must not expect anything to manage for themselves. "This managing of things for themselves is surely not to take place in heaven," says "a Disciple." Of this I am not so sure, and I think that if "a Disciple" had read the parable of the talents, he would not rely so much on his present opinion. Revelation, experience, and observation, all concur in affirming, that what we possess now is not ours absolutely. We are at present stewards simply; but we have the promise of an inheritance, which will be our own; and the management of which will be given us, if we are faithful stewards now. Here we are stewards, there we shall be real bona fide possessors. On this account we are willing to labor and toil here, so that we may be accounted worthy of the inheritance, which is incorruptible, undefiled, and unfading.

Finally, I insist that, the address is directly to the disciples, and not to the pharisees; but these having it, objected because, they were
covetous. The Saviour then addressed a re-
buke to them, one too which should cause
all covetous Christians to tremble. "Ye are
they who justify yourselves before men, but
God knows your hearts; for what is highly
esteemed among men, is an abomination in
the sight of God." The very practice which
the Redeemer is inveighing against is highly
esteemed among men. Who does not know
that they who "purchase houses," lands; and
who have the largest amount of worldly goods,
are they who are highly esteemed among
men? But, they who do this, are wasting
their Master's goods; and will have a fearful
account to give. To "purchase houses," and
hoard up wealth, to the neglect of the "Mas-
ter's" kingdom and children, is the very prac-
tice condemned, by the parable of the unjust
steward; and I would to God, that all our
brothers might be led to see and feel its full
force.

R. PATTERSON.

P. S. A man less modest than myself,
might well blush, on reading bro. Wyatt's
very flattering notice of the humble author of
this piece. The source, whence it comes,
makes it highly complimentary. Thank you

LETTERS TO A BAPTIST.

LETTER I. INTRODUCTORY.

My Dear Sir: I take the liberty of address-
ing you a few short letters through the
Christian Pioneer. There are some things
that I have long desired to say to you, and I
propose to say them now. To procrastinate
a great while, may be to wait till one or both
of us, shall be called to pass over the Jordan.
In what I shall say, I desire to be very plain,
very pointed, and very kind. I shall not hesi-
tate to speak out boldly my honest convic-
tions in regard to even your most cherished
tenets. But then, I shall do so, with no desire
whatever to offend, and in unfeigned love for
you, and for all the pious, in the large and in-
fluential denomination with which you are
identified.

The war between Baptists and Disciples has
been a long one, waged, sometimes, at least,
with almost relentless fury. Amid the din of
the conflict, it was not to be expected, that
the combatants should always conduct them-
selves discretely, or deal with each other, in
every case, according to sacred justice, or the
pure precepts of the gospel. To have done
this, would have been more than human. But
the great battle, I trust is, at length, virtually
over. At least, there is a pause in the con-
test. The dense clouds of smoke and dust are
passing from the field. We can now survey
the ground calmly, and see how much has
been lost and won. Let us, therefore, avail
ourselves of the auspicious moment to look
over the scenes of conflict, and sum up the re-
sults. Let us consider calmly the causes of
our quarrel, and see whether or not, terms of
permanent peace be possible.

All figures aside, I do think the present
favorable time for a cautious and candid re-
examination of some of the points that have
been in debate between us. Much of the bit-
ter feeling, that your people cherished toward
us in former years, has passed away. You
understand us much better now, than you
once did. Many of your best men see and
feel the force of our plea. The logic of
events, the logic of God's providence, is
working wondrous results among you, and
must work more wondrous still, as the period
of millennial glory approaches. No doubt
we too, as a people, have improved in some,
perhaps many respects. We have had among
us some rash and inconsiderate men. Many
hard speeches have been made, and many
foolish things, no doubt, said, in the heat of
controversy, on our side. We claim no ex-
emption from the frailties common to our
race. We are painfully reminded by every
day's experience, that we are still men, very
imperfect men. We can approach these mat-
ters now, and talk them over without bitterness
or offensive dogmatism on either side. I
do feel like talking to you. As I look over
the record of the last twenty-five years, my
heart gathers strength and encouragement.
I remember very well, when Congreg Associ-
ation, in Central Missouri, advised the
churches to deliver over to Satan, all their
members, that believed in Peter's doctrine of
baptism for the remission of sins. I do not
think they would expel a brother for such an
offence now. Error, indeed, they might deem
it, but hardly, I think, an error of soul-de-
stroying magnitude. There has been a great
change among you for the better. There is
a more catholic, a more Christian spirit. There
is less narrow, conceited, bigoted denomina-
tionalism. I rejoice, and bless God for what-
ever change has taken place in this direction.
Besides, I have lived to see some very grati-
fying changes in individual cases. I have
Suggestive Items.

157

Lived to see worse, who, though entertaining the kindest feelings for me personally, could not, when I first began in my feeble way, to preach Christ, be prevailed upon even to hear me, at a later period, not only come out and listen, but joyfully embrace the faith they once despised. The leaven is slowly, but surely working. The Lord's people must all, sooner or later, listen to the teachings of the blessed Master, and become one people. To have aided however feebly in bringing about this happy consummation, will, in the great day, be honor enough for you or me. We can aspire to nothing grander in the universe of God.

To you, my dear S., I need not say, that my regard for our Baptist brethren has always been great and unfeigned. The manner of my life, from my childhood, is well known to you. My ancestors, on both sides, so far as my knowledge extends, were Baptists. My father—and a better one never sought to guide the footsteps of a wayward, boy—lived and died in your ranks. True, in his latter years, he was enabled to see some things that remain concealed from the masses of the denomination, yet he was identified with you to the end. My mother, who lingers a little while this side the Jordan, has been a Baptist from my earliest recollection. I can never cease to love the people, who have numbered among them my dearest earthly friends. The folly of rubix, bitter, and ungodly partisans can never break the tie, that binds me to every true Christian heart in your ranks. The power of early training and associations, great indeed with most persons, is with me, great even to intensity. Mingled with all the reminiscences of early life, are visions of old-fashioned Baptist meeting houses, of Baptist Saturday meetings for business, of Baptist preaching on Sundays, of old-time Baptist experiences, (alsas, for the experiences of the present day,) of all the peculiarities and idiosyncrasies of genuine Baptismism, whether on the soil of old Virginia, or in the wilds of the far west. Interwoven with the most cherished memories of my heart, it is impossible that I can forget these things, while the consciousness of the past remains with me. And if I may, but live to see the day, when Baptists and Disciples shall become one people, one in the truth and for the truth, I am sure that I shall feel somewhat of the joyous rapture of good old Simeon, when, taking the infant Savior in his arms, he said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

And yet, I would not, if I could accomplish it by a single volition, consent to any other sort of union than the one just described, namely, a union in and for the truth! Heaven-descended truth! blessed, priceless pearl! my heart will never, never give thee up! When thou art most despised, I will still cling to thee! and it shall be my joy to suffer the reproaches, that thine adversaries may cast upon thee!

You, my dear S., at least, will give me credit for sincerity in what I may say. And though you may not always be able to agree with me, you will hear me patiently, and give to my words all the weight to which you may think them entitled. The alarm-cry of "dangerous error," of "fatal heresy," will not frighten you away from your old friend. You will at least come near enough to allow me to talk to you, to reason with you. I am happy to know that you are not afraid to investigate; and to believe that you have faith enough in the bible to receive implicitly whatever you can be fully assured that it teaches. I ask no more.

By the common memories of our early boyhood; by the ties of a steadfast friendship running through every vicissitude, till we have both reached and passed the meridian of life's little day; by the interest we both feel in the prosperity of the church of God and the salvation of souls, I claim from you a candid, impartial, manly hearing. That you will give it to me, I am glad to believe. At all events, I shall write this in confidence. May the Lord help us to see the true path, and to walk in it boldly and trustfully to the end!

Sincerely and affectionately yours in Christ,
GEO. W. LONGAN.

Suggestive Items.

Is it heresy to believe differently from brethren Campbell, Scott, and others, in relation to "spiritual influence?" If so, have we not become sect? Is not this the central idea in Sectarianism, viz: To make men bow to the opinions of leading ones? If we must all think as Campbell, Scott, Lard, and others, is it not time to pray the Lord to send us another reformer, as great and good as the beloved Campbell, to give us another lection.
LOTTERIES AND GIFT ENTERPRISES—NO. 4.

Lotteries and Gift Enterprises are species of idolatry, and properly under the condemnation of God. Do Christians know indeed that when they resort to and patronize these schemes they are practicing idolatry? What simulates a man commit more displeasing to God than idolatry? It is erecting in our hearts an altar to a being who is to rival Jehovah in our homage! We find the following very appropriate remarks upon this subject already prepared to our hand, in the Gospel Advocate, by T. Fanning and D. Lib-
that the true God is but chance: in other words, that there is no God.

"Every lottery office is a temple of Fortune: so is every gambling house of every sort—properly denominating a "Hell." In these temples are priests, and altars, and victims, as many a family learns to its cost. Wealth, honor, health, position, family and even life are sacrificed in these temples to the demoniac love of play that impels the victims, or to the idolatrous desire of riches to be obtained, at any cost to others, by the priests of a gambling Hell. When the "secrets of men" shall be "proclaimed from the house tops," what disclosures dire will not this "abominable idolatry" unfold! The very thought is horrible."

FOREIGN ITEMS.

AUSTRALIA.—The Moravians have recently sent four missionaries to South Australia to commence their work among the black aborigines at Cooper's creek, five hundred miles north of Adelaide. These aborigines have generally been considered too degraded to come within the reach of the gospel.

ENGLAND.—A large meeting was held in London on the 21st of January for the purpose of a more thorough dissemination of proper religious influence among the masses.

SCOTLAND.—A move has been made to raise the annual salary of parish ministers to fifteen hundred dollars. One of the pleas for this move is the increased cost of living.

RUSSIA.—A Russian journal published at Moscow, speaks favorably of many customs of the North Americans among them; and that while it would regard it sinful to exchange their own orthodox creed for that of the American's, even for the sake of an ecclesiastical union, the writer says, nevertheless, it is no sin to accept good practices:—indeed this is salutary. He then specifies:

"And what are these customs? We point only to two—the love of the Americans for the word of God, and their strict observance of Sunday. The Bible is on the table of every American family. With the reading of it, the American Christian begins and ends the day. Family prayer embraces it in the reading of the Bible. The love of the Americans for the Bible is so great, that there is a Society among them, whose work it is, to distribute gratis the Bible not only among their own countrymen, but even throughout the world; hence scarcely an inch of the Bible printed in English and Latin quantities of copies as in America, and perhaps also in England. The strict observance of Sunday is not less worthy of our respect. On Sunday all mercantile business rests. Merchants of the highest grade remain at home. Theatrical exhibitions and other such public amusements are strictly forbidden during that day. Those turbulent scenes of drunkenness and rudeness, and other brutalities, are never met there on Sunday, or other days observed for religious purposes. This love of the Americans for the Word of God, and the sanctification of Sunday,—what a bitter rebuke they are to us, of the true, orthodox faith."

BRO. J. F. DAVIS.

We have made special arrangements with this beloved brother to canvass awhile for the Pioneer, and see the brethren in person, and if possible awaken a deeper interest in its circulation. The paper in many of our congregations is scarcely known at all, where as if properly brought before them many no doubt would take it, and the circulation be thereby largely increased. We had hoped that friends would volunteer to canvass sufficiently without the expense of a traveling agent. But while we have no reason to complain, for many have acted nobly in this respect, still there is a demand for a greater effort than has yet been made. Bro. Davis leaves home this week to see what he can do for the paper. We hope the brethren will kindly receive him and give him all the assistance and encouragement possible, that he may each week send us large lists of new subscribers.

D. T. W.

LETTER FROM BRO. DUNGAN.

Plattsmouth, Nebraska, Feb. 16, '67.

Dear Bro. Wright: Returning yesterday from Salt Creek, where I had a good meeting for three weeks. I found the Pioneer in its new dress, and coming once a week instead of once a month. Now, I won't flatter you on the change,—I never flatter any one—but it is my opinion that it is now just what the brethren of the West want, must have, and will sustain. It is needless to speak of its many advantages, it only needs to be seen and read, to be appreciated by an intelligent brotherhood. And I am sure they will now support it in a manner and to an extent that will do justice to the cause. May the Lord bless you in this good work.

D. B. Dungan.

CHRISTIAN PIONEER.—This paper published by brother D. T. Wright, at Chilicothe, Mo., now comes to us weekly, in pamphlet form, and is published at $2.50 per year. It is a handsome and good paper, but is too cheap. We commend it to all, as a sound and interesting paper.—Gospel Echo.
REMEMBERED.

REPORTS FROM THE BRETHREN.

NEMAH, CITY, NE., March 10, 1867.

DEAR Bro. WRIGHT: I have allowed two months to pass by without reporting to the Pioneer. During this time I have held two protracted meetings, resulting in thirty-four (34) additions—sixteen by immersion, seven from the Baptists—including two ordained preachers—and others restored. During the last meeting, an estimable Methodist lady made confession, whose husband was such an inveterate enemy of "Campbellism," alias the Gospel, that he would not permit her to be immersed. Another lady, formerly a member of the New Light, or Christ-an church, told me that we certainly held and taught the truth, but she could not unite with us because we were "everywhere spoken against!" I indignantly informed her that her objection was evidence of her unfitness for membership in the Church of Christ, and that I hoped she would repent and learn to fear and serve God, instead of the world. She withdrew in a "whirlwind." Then will people learn that they "cannot serve God and mammon?"

What has become of our excellent and gifted bro. Patterson?

I hope to visit you ere long.

Hastily, your brother,

R. C. BARROW.

CENTRE VILLAGE, Delaware County, Ohio, March 9, 1867.

Bro. WRIGHT: Enclosed you will please find fifty cents, the additional price of the Christian Pioneer, an excellent paper sent me by our good old bro. Hunt, while on a visit to your place last fall. May you long live to do battle for the Lord. Bro. Creath and yourself are said to be doing a good work in Missouri and elsewhere. But then you are both so "old fashioned," you cling with such tenacity to apostolic teaching and practice. You don't seem to have much regard for the "creations" of our more fashionable people, who take part in fairs, festivals, and the like. And old bro. Creath even goes so far as to hint that some of "our societies" are of human origin, and indeed I should not be surprised if in his No. 2 on Missions, (should he write another article,) he would say something about the money spent unnecessarily by some of "our societies" and many other things that sound rather unpleasantly in the ears of the more fashionable.

Your brother in the Lord,

J. S. SAUNDERS.

REMARKS.—We have received the foregoing without any indication of its publication; still we relish the humor in it, and take the liberty of publishing it at the risk of displeasing our good brother S. We should be pleased if brother S. would excite the curiosity of at least some of the brethren in the bounds of his labors, to see the oddities of two old brethren in their quaint and old-fashioned manner of opposing some things of modern and doubtful tendency, and have them take the pioneer. They may find in it a great many things strange, but nevertheless true.

D. T. W.

CAMERON, Mo., March 9, 1867.

DEAR Bro. WRIGHT: The Disciples at Union request preaching brethren to visit them. The house of bro. A. Otterman, stands continually open to all christian preachers. No pains will be spared to make their sojourn pleasant.

J. G. LAWSON.

MARRIED

At the residence of J. W. McMillen, Thursday evening, March 21st, 1867, by Rev. Stewart Sheldon, Mr. Orville S. Reed of Hopedale, O., and Miss Belle McMillen of Chillicothe, Mo.

WILLIAM WICKLIFE CREATH

It is with pain that we have to record the intelligence of the death of our worthy young friend Mr. William W. Creath, only son of the Rev. Jacob Creath of this city. A telegram was received by the family on yesterday that young Creath had been killed on Tuesday evening last by Doctor — Smith, at Paris, Monroe county, in a personal encounter. It seems from our best information that the two had been intimate friends, and had by some means fallen out. Threats passed, and meeting upon the steps of the Glen House, the Doctor discharged the contents of a double-barrel shot gun at Mr. Creath, the principal portion of which lodged in his body, whereby he expired in a short time. Young Creath was endowed with superior intellectual and social qualities, and his untimely death has cast a gloom of sadness and of melancholy over our entire community. May his soul rest in peace.—Palmyra Spectator, March 22, 1867.

The above painful intelligence will cast the gloom of sadness over the hearts of many brethren and friends who will deeply sympathize with the venerable bro. Jacob Creath in the sad death of his only son. May the Lord be merciful to him, and may he find relief from this deep sorrow at the foot of that throne of grace where he continually bows.

We most sincerely sympathize with bro. Creath in this painful bereavement.

D. T. W.
OLD CHRISTIANITY AGAINST
BAPTISMISM.

Or, a Review of the "Three Reason Baptist" of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1853. By Elder Jacob Creath, of Palmyra, Mo.

CHAPTER II.

[Continued from page 146.]

29. The third thing in which the Baptists do not teach as did Jesus Christ is, he taught that men in his day obtained faith from the Bible, from reading the scriptures. He said, "You search the scriptures, because in them" (in the Jewish scriptures) "you think you have eternal life." (John v. 39.) He said, "Moses wrote of me." (John v. 43, 6, 7.) The seed is the word of God which produces the fruit of faith, repentance, regeneration, salvation, reconciliation, sanctification, justification, redemption, and holiness. Many Corinthians hearing, believed and were immersed. Bibles and missionaries are sent to the heathens to give them faith. Paul says, "Faith comes from hearing the word of God." (Rom. x.) The deaf and dumb get faith by hearing. It is by being taught to read and write that they believe the Bible. Our Baptist friends teach that faith comes by an operation of the Holy Spirit before faith to produce faith.

30. The Bible is the only book in the universe that can give us faith and eternal life. If our Saviour were to appear on the earth unknown, and preach as he did when here, to how many pulpits would he have access? He said the devil took the word out of people's hearts, lest they should believe it and be saved. Many persons when they heard him preach, believed him, as did the Samaritans, and others. (John iv. and viii.) Millions have obtained faith from the Bible and from preaching the gospel and will do it again. All the apostolic fathers obtained faith from the Bible. Like produces its like in the vegetable and animal kingdoms, and on this principle the word of God produces faith. The fourth thing which Christ taught was that his congregation was built upon the confession Peter made, "Thou art the Christ, the Son of the living God." (John vi. 69, x. 27; Matt. 32, 33.) The Baptists do not require their converts to make this confession, but to tell an experience, to get religion, to come to the anxious seat to be prayed for, etc. The fifth thing in which the Baptists do not copy the example of our Saviour's teaching is, he and the apostles taught that the Holy Spirit is given after faith, repentance and pardon of sin. (John iii. 5, 8; vii. 39.) "The Holy Spirit was not given, because that Jesus was not yet glorified." (John xiv. 16, 17.) "The Comforter, the Holy Spirit, whom the world cannot receive." This one passage forever nullifies that abominable dogma of Baptist teaching that the sinner is regenerated by the Holy Spirit before faith. The Bap-
tists, by their creeds and preaching, flatly contradict our Saviour in this passage. The apostles taught as our Saviour did. Acts ii. 38, iii. 19, v. 32; Acts xix. 1—7. The sixth thing which our Saviour taught and which the Baptists do not copy his teaching is, the remission of sins in baptism. In the commission recorded by Mark, xvi. 16, he says that he that believes the gospel and is immersed shall be saved. The word saved here is but another word for pardoned. Acts ii. 38, 41, 47. The Lord added daily the saved to the church. The pardoned are saved and the saved are pardoned. Luke says that repentance and remission of sins were to be preached among all nations in his name, beginning at Jerusalem. He does not name faith nor baptism.

31. Peter remitted sins, in Acts ii. by faith, repentance, and immersion. The Baptists remit sins by faith only before baptism. John records the commission more laconically than the other three Evangelists. He says: “Whosoever sins you remit, they shall be remitted to him.” Remission of sins is then connected with baptism by Christ in three of the commissions, then practically by the apostles under the guidance of the Holy Spirit on the day of Pentecost, so that we cannot be mistaken in teaching baptism in order to the remission of sins. Acts iii. 19, v. 31. “To give repentance, and forgiveness of sins.” Acts x. 43. “To him give all the prophets witness, that through his name whosoever believes in him shall receive remission of sins.” His name was called upon them in baptism—47th and 48th verses. Acts xxii. 15: “Arise and be baptized and wash away thy sins.”

32. There is one baptism in order to remission of sins. Eph. i. 7. “We have redemption through his blood, even the forgiveness of sins.” Col. i. 14. (To be continued.)

LETTERS TO A BAPTIST.

NO II. THE CHURCH.

I propose, in the present letter, to call your attention to the scriptural idea embodied in the word church. I do not present this as a matter that has been specially debated in the controversy between Baptists and Disciples, but as one very important to be understood on account of its close connection with questions, which have been debated, and which I propose to examine in the course of my letters to you. The subject is indeed a fundamental one, and some minor questions will be more easily disposed of, when this shall have been scripturally developed.

I regard it as rather unfortunate, that we have no exact literal representative of the Greek Ekklesia, in our language. The word church, meaning, primarily, “house of the Lord,” is very far from it. It may, indeed, as a metaphor, designate very appropriately, and even beautifully, the divine ekklesia, but can never translate the thought enshrined in it. The word congregation, proposed by some, is perhaps not less objectionable. Neither of these words brings out fully, or even at all, the radical thought contained in the word employed by Jesus and the apostles.

Ekklesia, from ekkaleo, to call out, contains in its very etymology, a thought, that is primary and fundamental in the divine institution. It has the idea of separation on the one hand, and consecration on the other. Christ’s people are called out from the world, separate from the unconverted, and created into a distinct community, a saved people, a holy brotherhood. From the very
meaning of the word; every member of it has been called out and separated from the ungodly in his conversion and consecration to Christ, and is, therefore, a child of God.

The "church of God," in the largest sense of the word, and the "kingdom of God," are only two expressions employed to designate the same glorious institution. All who are members of Christ's church, are citizens of his kingdom, and vice versa. This will be plain, if we attend to the word of God, and receive its teachings. In that memorable conversation between the Lord Jesus and Nicodemus, the ruler came saying, "Rabbi, we know you are a teacher come from God, for no man can do these miracles which you do, unless God be with him." Jesus immediately replied, "Truly, truly, I say to you, unless a man be born again, he cannot see the kingdom of God." Nicodemus said to him: "How can a man be born when he is old?" Jesus answered, "Truly, truly, I say to you, unless a man be born of water and the spirit, he cannot enter into the kingdom of God." In this last and wonderful sentence, the Lord Jesus definitely traces the boundaries of his kingdom. Or rather, he circumscribes with one bold, broad, inerasureable line its entire area. "Unless a man be born of water and the spirit, he cannot enter into the kingdom." All outside of the line here drawn, are outside of the kingdom; all inside of this line, are in the kingdom. To the question, who is in the kingdom? Jesus answers: "Whoever is born of water and the Spirit is in the kingdom, and none else." Those who are not born, are outside of the line. But what is it to be born of water and the Spirit? To this question, notwithstanding its vast importance, I do not propose now to even attempt an answer. It is not necessary to my present purpose. One thing, however, is quite clear, namely, that all, who are thus born again, are children of God. No one can call this position in question. The Lord Jesus, therefore, teaches, that none but christians are citizens of his kingdom. You may just as well dismiss, at once, and forever, all distinctions and speculations as to a visible and invisible kingdom borrowed from the Pseudobaptist parties, and accept gracefully and unquestioningly, the words of the Son of God. The idea, that God has a "visible" kingdom, in which unconscious babes, unconverted men, and unblushing hypocrites are members, is sheer fiction. There is not a syllable to sustain such a notion in the bible. God has no kingdom, on earth, that holds a single unconverted man. The citizens of Christ's kingdom are all born again; they are all children of God; all christians. The distinction of the kingdom into visible and invisible is a figment of the imagination, not only without warrant in the word of God, but well calculated to confuse and mislead the mind. Let us, therefore, cling to the teaching of the Lord Jesus, and have done with this worse than useless distinction forever.

But perhaps, you are ready to inquire: "Are none but christians members of the church of Christ in the New Testament sense of the word?" I answer, none. The apostle Paul says, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Eph. v. 25, 26. The whole church is here represented as sanctified and cleansed. But this is not true of any but christians; therefore none but christians are in the church of God. Again, the same apostle says, (i. 22, 23) that Christ is "head over all things to
the church, which is his body, the fullness of him that filleth all in all." Here, the church is called the body of Christ, Christ is the head, and every member of the church is a member of his body. This figure is quite common in the New Testament. But the relationship here expressed, clearly implies conversion to Christ. None but christians are members of Christ's mystical body, therefore none but christians are members of the church. "The church is his body."

The church of God and the kingdom of God are thus shown to be the same institution. They include precisely the same persons. The citizens of the kingdom are all members of the church, and the members of the church are all citizens of the kingdom. The distinction into visible and invisible, no more applies to the church, than it does to the kingdom. Christ has no invisible church. His church on earth is composed of living men and women, born again, born of water and the spirit, "sanctified and cleansed with the washing of water by the word." None but christians are in the kingdom, and none but christians are in the church. All the christians are in the church, and all the christians are in the kingdom. Therefore the church and the kingdom are the same. What a grand and glorious conception loomed up before the mental vision of the Son of God, when lifting the curtain of the future, he penetrated the dim distance of the unfolding centuries, and taking in at a single glance, the myriads of the saved in all coming time, laid down the foundation truth, the grand primordial and indestructible truth of his own Messiahship, and uttered these thrilling words: "On this rock I will build my church, and the gates of the Unseen shall not prevail against it." Blessed be God, the church is secure beyond the possibility of overthrow. Its foundation is the solid, indestructible rock of truth, the truth that Jesus is the Christ, the Son of God, and the power of the everlasting arm is pledged to sustain it!

But in this broad, comprehensive, catholic sense, the divine ekklesia is rather an ideal, than an organized body. There is no ecclesiastical organism in modern times, that comprehends it. It is broader than any of them. It contains all the christians. No one of these organizations contains them all. The pope has a church, and in that church there may be christians, for God has a people in Babylon, else why the command, "Come out of her my people, that ye be not partakers of her plagues"? But all the christians are not followers of the papacy. Henry VIII. of England built a church, and in that church have dwelt, no doubt, many precious saints; but all the saved do not hold membership in the Episcopal church. John Wesley established a church; but all the christians are not Methodists. So of the Presbyterian church; and so of every sectarian establishment. There is no organized ecclesiastical establishment among Protestants, that even pretends to include within it, all who are members of Christ's church. No one of them, therefore, is, as an organization, the church of Christ. This is so clear, that no advocate of any one of these organizations, dare claim for the sect of his choice, that it is the church of Christ. Each party claims, that its church is a branch of the church of Christ. But whence this idea of branch churches? It is simply a shallow and unsanctified device, invented to justify the anomalous and antisciptural state of things introduced by sectarian parties among the children of God. Christ's
church has, in this sense, no branches. It includes, by virtue of its own law of membership, all the christians who have blundered, by mistake, into any of these human establishments, but, as organizations, its divine Founder ignores every one of them. Christ is the builder of his own church; these churches were all built by men. Christ's church stands upon a rock; these are built upon the sand: The church of God shall endure till the Lord comes; the seeds of decay and death are in every human ecclesiastical establishment on earth.

In apostolic times, there was no attempt to consolidate into one mammoth organization the entire body of Christ, Presbyteries, synods, assemblies, conferences, as at present organized, were unknown in the primitive church. The church catholic was then, as it is now, simply the grand aggregate of all the christians. To form a true conception of it, as it exists on earth, to-day, you have only by a little effort of the will, to summon before your mind's eye, in one grand, glorious, and mighty con
covation, the redeemed sons and daughters of the Lord Almighty from every kindred, tribe, and tongue on the vast globe. This grand aggregate, this mighty sacramental host, thus gathered in one august assembly, is the divine ekklesia, the holy catholic church on earth. This is the broadest and noblest conception expressed by the word church as used in the New Testament. Side by side, with this glorious church of God, how poor, how abject, how groveling a conception is the denominationism of modern Protestant parties!!! The one embodies the fullness of the wisdom of God; the other reveals the poverty and emptiness of the wisdom of men. The one shall outlive all earthly kingdoms and empires, and stand forever; the other shall lose all its present glory and prestige, and be deserted by all true friends of the Savior, ere any of us shall be permitted to see the first faint streaks, that betoken the coming light and glory of the Millennial day. Here then, we rest for another week. In my next, I propose to consider a church of Christ as an organization. Meantime, let us "follow the things which make for peace" and unity, and the "God of love and peace" will be with us.

Truly your bro. in Christ,
GEO. W. LONGAN.

THE CHRISTIAN'S HOPE. NO. 3.

It has been shown now, that Faith is simply and only an act of the intellect, and in and of itself has no moral quality whatever.

But because Faith has no moral quality in it, it does not therefore follow that Faith will not or cannot produce a moral effect; not at all. But I remark here, that Faith itself and the effect produced by Faith are two very different items of consideration. The one is a cause while the other is simply and only an effect; and no part of an effect can ever become any part of its cause. This is both fundamental and self evident.

And to suppose a moral quality in faith is to substitute an effect for its cause which is simply absurd.

But it is not the purpose of this essay to discuss either the nature or the effect of Faith, but to continue to look after the ground of the Christian's hope, from which we have allowed ourselves to deviate a little.

Now while it is true that the Gospel, "How that Christ died for our sins according to the scriptures; that He was buried, and that he arose again the third day according to the scriptures," constitutes the basis upon which the Chris-
Christian's hope is built, still an individual may have clear and well defined views, and the most perfect understanding of these great cardinal facts and the relation they sustain to the human family, and yet his soul be entirely void of the glorious hope which animates, the bosom of every true Christian man or woman. I say this state of things may and does exist in multiplied hundreds of cases, and it behooves us, therefore, to enquire whether something more than light only is not necessary to produce and sustain the Christian's hope.

The immediate source of the Christian's hope are the promises of God. Upon these he feeds day and night. And by these he is sustained in every time of trial and temptation. All the language of his heart is always, "though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, thy rod and thy staff they comfort me."

But, dear reader, did you ever stop to enquire who they are that can claim the promises of God? This is indeed a most solemn thought and demands our most serious consideration. The promises of God are all in Christ. The Christian scriptures do not give one single promise to any individual out of Christ, (unless, indeed, it is the promise of an unconditional resurrection from the dead of the whole human family, and even this has more of threat than of promise to those who are out of Christ.) And I have thought that the reason why so many persons who are intelligent in the scriptures and are well acquainted with the fundamental principles of Christianity, continue to stand aloof from the church of Christ, and refuse to submit themselves to the authority of the Son of God, is, because they do not properly realize that all the promises of God are in Christ, and that no individual can, with any degree of assurance whatever, claim any of the promises of God while he continues to refuse to submit himself to his divine authority, and thus meet the Lord in his promises according to his own appointments.

"But" says an individual, "if your fundamental proposition that 'Christ hath brought life and immortality to light through the Gospel' is the immediate foundation of the Christian's hope; and if the light of the Gospel has made manifest this glorious truth to all who live in a Christian land, why is it that all who see and understand this truth do not have this hope?"

I answer as I have said already, that all our knowledge of a resurrection from the dead and a life beyond the grave is not absolute, but is predicated entirely and only upon faith—faith in the promises of God. But the promises of God are only to those who respect and obey his laws.

Then since the promises of God all lie in the end of obedience, and since the reception of light in the abstract constitutes no part of obedience proper, it follows, therefore, that a person may have all the light contained on the page of inspiration and still be entirely destitute of the Christian's hope.

Now, if all the promises of God are in Christ, then the most important question for every one is, "how do persons get into Christ?" This question answered and I have done.

I affirm, now, that the admission of persons into Christ's kingdom is either conditional or else it is unconditional. If it is conditional, then every single condition upon which such admission is suspended must be complied with before the person can be admitted. This
position I am assured, no one who receives the Bible as a revelation from God, will call in question. It only remains, now, to ascertain if such admission is suspended upon conditions, and if so, ascertain what these conditions are.

In order to bring this thought more fully before our minds the reader's prayerful attention is called to the following scriptures, namely:


These Scriptures show beyond all question that the admission of persons into the kingdom of Jesus Christ is conditional. And since it is made conditional I remark now, that we can only know when we are in the kingdom when we know we have filled every condition upon which such admission is suspended. Now by carefully comparing the above scriptures it will be seen that the following are the conditions of admission into the kingdom of Christ, viz.

1st. Faith in Christ, including confession of his name.
2nd. Repentance toward God, including reformation of life.
3rd. Baptism, as the visible act marking our admission into the kingdom.

Faith changes or converts the heart, the affection;
Repentance changes or converts the conduct;
Baptism changes or converts the state or relation.

Alien reader, you who have never yet submitted yourself to the authority of Jesus Christ, by entering into his kingdom, let me exhort you to examine, carefully, the ground you occupy. Do you desire to know what you are to do to become a Christian, what are the conditions of admission into the kingdom of Christ? Then I entreat you to examine that part of the Holy Scriptures which so plainly teaches these conditions. They are not found in Genesis. They are not found in the books of Moses. They are not even found in the Prophets. Job does not teach them. Joshua does not teach them. Neither does David, the sweet psalmist of Israel teach them. “Then where,” you ask, “shall I go?” I answer go to that part of the Holy Scriptures where a record of the entrance of persons into the kingdom of Christ is kept, and see what the Apostles commanded them to do in order to enter into the kingdom. These examples will always be infallibly safe, because the Apostles were acting under the immediate guidance of the Holy Spirit in carrying out the commission given them by the Savior. And again I say if your are seeking to enter into the kingdom of Jesus Christ read the Acts of the Apostles.”

In my next paper I shall discuss the nature, effect and evidence of pardon.

Sedalia, Mo.

J. H. COTTON.

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

A. D. 1840-1.)

[Continued from page 151.]

ERRATA.—In the February number; page 81, read Dort, instead of Dart, which sat in Holland in 1618; page 82 read unreasonableness; page 85 read Santana, instead of Saint James; same page read horse-mill tract, instead of militient. March 7, 1867 number 7, of the Pioneer, on page 101, read Porti-
wright instead of Pastlewright; read practice instead of pursuit on the same page. At the bottom of the first column on page 108, read introduce in— instead of intrude.

The year 1841 with some of its incidents. I continued preaching in the adjacent counties of Shelby and Marion and Lewis when my wife's situation would admit of it. My labors were greatly blessed this year in Shelbyville, Palmyra and Monticello. When I first visited Shelby county there were only nine members in the county, when I ceased preaching in the county, there were two hundred in the county. From first to last there were two hundred and over in Palmyra, and meeting-houses were built in the towns of Monticello, Shelbyville and Palmyra; Canton, LaGrange and other places afterwards. In March 1841, that libellous and anonymous pamphlet of thirty-one pages, purporting to be written by the Church at David's Fork, Fayette county Kentucky. The most intangible and the worst kind of a lie and one which is the most difficult to meet is one which is mixed with some truth,—so as to give it currency. This is a peculiar device of conscientious liars and detractors to mix a truth with a lie. Success however, is virtue, and defeat is crime. It is an easy matter to find a stick to beat a dog with. We should do justice even to our enemies. Another deep and painful wound which I received this year, besides having to carry this infamous libel, was in the death of the wife of my youth and bosom, and the mother of my five small children. In my note book for 1841, I find the following record: Mrs. Susan Creath, the wife of Jacob Creath Jr., died in Monticello, Lewis county Missouri, July 16th, 1841, twenty-five minutes past 11 o'clock, p.m., aged thirty-two years, eight months and nine days old, of Pulmonary Consumption. The following persons were present when she expired, to-wit: Doctor Martin, her attendant physician. Brethren H. Roberts, John Hughes, Sister Blair and George Richardson, Jane Roberts, Miss Mary Cogle and Mrs. Huldah Pogue, her sister. She was born November 7th, 1808, in Fayette county Kentucky, eight miles from Lexington, in a brick house built by her father, Thomas Price, now owned by Dr. Renard. Her father afterwards moved to Lincoln county Kentucky, near Walnut Flatt. He then removed back to Fayette county Kentucky, to Mr. Furguson's old farm, who was my wife's maternal grand father, where she was living when I married her, at her father's house, after the death of her husband Sydney Bedford, Sen. The three last years of her life she enjoyed no health. From April 1838, when she fell from her horse, just before the birth of my only son William W. Creath. The Patriarch Jacob said: "Few and evil are our days on earth." Another Patriarch said: "Man that is born of a woman is of few days and full of trouble." She was mostly confined to her bed the last three years of her life. I heard her make some of the most eloquent and heartstirring and melting appeals to those around her, I ever heard from any other being. While lying on her bed she would hold out her right hand equipoised and say she would not turn it over to live or to die, that she was perfectly reconciled to the will of God, to do either, that this world was lighter to her than a feather, that if she had at all that it was in being too anxious to die. A number of times during her great, long and acute sufferings, she had her servants and children called
Niece, sister Jane Roberts, carried her to Palmyra, Missouri, and buried her—at her request, in the garden of her cousin Agnes Smith, between a crab apple tree and an oak and hawbush. I afterwards removed her to my lot in the cemetery at Palmyra, and put a beautiful tombstone at the head of her grave, with her name and age inscribed upon it, and these words, "Sorrow not as those who have no hope." Thess. iv. 13. In the latter part of October that fall, I moved to Palmyra and continued preaching in the surrounding counties, and my labors were greatly blessed in the conversion of sinners. I planted the church in Hannibal, and St. Louis, and New London. The difference between my History of Facts and the libellous Address was, mine was true, and their Address was a falsehood, it was the difference between truth and falsehood. I have a church letter from my libellers certifying to my good christian character while I lived with them.

TRY THE SPIRITS.

A SHORT SERMON, BY D. NATION.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.—1 John iv. 1.

"Try the Spirits," says the apostle, But how are we to try them? God has never required any thing impossible of man, the means of doing every thing that God requires of man, are placed in his reach. When, therefore, God says "Try the spirit," he knows that man has the power to try them. Now we affirm that if the Apostle has given us a rule by which we are to "try the spirits," then we are allowed to use our own judgments; but in so doing we must not go contrary to the spirit of christianity.
The reason why the Apostle says "try the spirirs," is because "Many false prophets have gone out into the world." Every System in the world has its spirit, and if the system is false, then its spirit is false. False teachers are abroad in the land, setting up false systems, and are calculated to deceive many, therefore watch them, and try them to see whether they be of God or not. But how are we to try them?—Read the context for the rule.

"Hereby know we the spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God."

"We are of God; he that knoweth God heareth us; he that is not of God heareth not us, Hereby know we the spirit of truth, and the spirit of error."

This, then, is the Apostle's rule for trying the spirits. Every spirit, every system in the world that will not acknowledge that Jesus is the Christ, that his great plan of salvation stands high above all human creeds and confessions of faith, is not of God. But hear the Apostles a little further on this subject, in the second chapter of this epistle. Hear him: "And hereby we do know that we know him, if we keep his commandments. He that saith he knoweth him, and keepeth not his commandments, is a liar and the truth is not in him."

Then the knowledge we have of him on this subject, depends upon our obedience to the commandments of God. But at the seventh verse he says: "Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning." Then every thing else which is not the word of the Lord, is not the old commandment, and is, therefore, a false system, having a false spirit.

Suppose, for the sake of illustration, we try one of these systems. Methodist Discipline page 5 we read: *We esteem it our duty and privilege, most earnestly to recommend to you, as Members of our Church, (not Christ's Church,) our form of discipline, which has been founded on the experience of a long series years. This system does not profess to be founded upon the old commandment, the word of the Lord, but on the experience of a long series of years. We have therefore tried it by the apostles rule, and it is found wanting. We therefore dismiss it as one of the false systems, having a false spirit.

But, says one, these human creeds or systems are only used for explaining or making plain certain portions of Scripture. Then you must admit that it requires the act of man to enable God to be understood by man. God was unable to address himself to man in a manner sufficiently plain for man to comprehend him, but the assistance of poor faint man must be brought in to enable the Divine mind to be understood. But let us examine the matter still further to see if the scriptures are sufficient of themselves and sufficiently plain to be understood. 2 Pet. ii. 3. "According as his Divine power has given unto us all things that pertain unto Godliness." Thus his Divine power hath given unto us all things that pertain to life and Godliness. But what do we understand by the Divine power? Paul shall answer: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." The gospel of Christ is the power of God, and the power of God is Divine power; therefore the gospel is the Divine power, and hath furnished us all things necessary to our salvation. And the scriptures, or the Gospel is given by inspiration of God, and is profitable for doctrine, for reproof, for cor-
NOTE, TO WHOM IT MAY CONCERN.

Bro. Wright: I notice that "my defence" is not received by all the readers of the Pioneer as unquestionably sound, though I am happy to receive assurances of approval from some.

Touching Bro. McArthur's call for a reply, I desire to say only this much; I would prefer having no more controversy with any one over this question. I have now said all I desire to say, and all I shall say, for the present at least, unless it becomes necessary to speak again in self-defence. If however any brother should feel that the interests of truth are to be promoted by further discussion, and will, after a careful reading of my first article, as it appeared in the Quarterly, together with Bro. Lard's criticism, and my defence, undertake a dignified and Christian style to meet my arguments, over his own proper signature, he shall be met, if I should think it necessary to meet him at all; in a spirit and temper of which he shall have no reason to complain. As I have spoken in my own name, it seems to me unfair, that I should be criticised anonymously. I shall not reply therefore to anything that may appear without the name of the author. I would offer just a word or two, however, to Bro. Elpis, who writes in a kind spirit in the last Pioneer, hoping it will not be noted as a departure from the rule just laid down, Elpis thinks since there is no explanation of the presence of the Holy Spirit in the Christian, given in the scriptures, that we are bound to understand the expressions which speak of this presence in a literal sense. I desire to remind him once more that it is said, and without explanation so far as I know, to the Romans, "ye are in the Spirit if so be the Spirit of God dwells in you."

HOLDEN, Mo.

NOTE, TO WHOM IT MAY CONCERN.

Look out and do not pin your faith on the sleeves of men who often change their coats.

rection, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works, 2 Tim. iii. 16, 17.

All works that are not good works, are bad works. The Scriptures furnish us unto all good works. Therefore all works which are not furnished us in the scriptures are bad works.

What then think you of all the human creeds, and inventions, and speculations which are in the land. The gospel, which is the Divine power, has given us all things that pertain to life and Godliness, but it has not given us all these human creeds, which are possessed in these human systems, and false spirits, tried and condemned by the apostles rule.

Therefore they are not necessary to life and salvation, and if so is it not more than probable that they pertain to death and destruction? Beware of them.

No wonder the Savior commanded his gospel to be preached to all nations; salvation was in it; life and immortality were brought to life by it; the destiny of all men depends upon their faith in it. Alienation from God is the last of him who believes not, and eternal banishment from the presence of the Lord and the Glory of his power awaits him who does not obey it.

May the time speedily come, when the blessed volume of our Lord and Savior Jesus Christ, may be read and understood by all men, when all will obey its Divine precepts, and finally be crowned heirs of salvation, is my prayer.

HOLDEN, Mo.
Does Elpis hold that the Christian is literally in the Holy Spirit? The expression stands without explanation. Let him abide his own logic. But again; The Lord Jesus says: "This is my body;" "This is my blood." Does Elpis interpret this literally? Why not? The Lord Jesus did not explain his words so far as I recollect. Once more: Satan has a great many friends on earth, and the apostle represents him as working actually in them all. Eph. ii. 2, (Anderson's translation) This inspired historian says, moreover, that Satan entered into Judas. These expressions are not explained. Is the literal and personal Devil literally and personally in the hearts of all wicked men? Did the literal and personal Diabolus enter bodily, horns and hoofs, into Judas? I hope Elpis will forgive this seeming lightness of this question. Really, I scarcely know how otherwise to deal with this absurd literalism. But enough for the purpose of this note.

GEO. W. LONGAN.

I have said that all men, by virtue of their discipleship, have the privilege and right to preach the gospel, if they have the ability. No ordination by any church or presbytery can confer this right. These may ordain qualified men for special work as their special agent, and then the preacher becomes the Evangelist for the church for the time being. Such an institution as the modern is unknown to the scriptures. They recognize no such a creature of men as Reverend, Elder, or Evangelist as these terms are now used. There are Elders and Evangelists, but these are shepherds of some flock, or special agents or missionaries of some church. As a people, we have from the first rejected these human titles, such as Rev., Dr., etc., and have tried to use a pure speech. But how sadly have we failed in the latter particular in some instances. We now hear of preachers going about, holding protracted meetings, preaching awhile here and awhile there, having no official relation with any church, writing themselves down as Elders. What a scandalous abuse of terms! and that by men who are pretending to the attempt to restore primitive or apostolic faith and practice! Here is the boldest ignorance, or the sheerest hypocrisy. "Physicians, heal yourselves.

When men are gone so far away in error, we may expect almost any inconsistency and aberration from propriety of them. Going about from place to place—the wandering stars of Peter—seeking some orbit in which to move, we hear of them here to-day, to-morrow yonder. They are very popular, skillful and successful doctors to have always before them an appointment ahead. These are "relays," where one stops just long enough to enable him to arrange for the relays ahead. These appointments in many instances are made, not by invitations from the churches, but by the preacher himself, and frequently without the knowledge and sometimes without the consent of the parties who ought to take the initiative. If some preachers were to wait for churches to take the initiative, their numerous appointments would become so tangled and deranged, that discouragement might seize on the heart. Still, it would be best, no doubt, to say the least, for men to wait until they were invited, even though the invitation should be postponed till doomsday. In such a case it would be better for one to conclude that the Lord has not called him to that work: but to some other work.

A pious godly man, who is not afraid of work, and who has the proper ability, can always find plenty to do. Any other kind had better seek some other calling. It is a fearful thing to be employed by God in a special work like that of preaching the gospel. One should first count the cost, and measure his own abilities by the standard of God. He should first examine his heart, then his head, and then his willingness to work, and if he finds himself fitted in these respects, he is ready and prepared to begin. Such an examination will be a very penetrating process. Inflated pride and egotism collapse at once. They cannot be seen in either look, word or action. That balloon is effectually punctured, and the "deadly wound" cannot be healed so long as the glass is turned towards one's own heart. Modesty and propriety cover the man all over with a beautiful halo of glory, and he never gets to be the seeker, but is always the sought.
It is strange how men caught their own consent to perigrinate the country on their own responsibility, offering their valuable services to this or that church for a protracted meeting, and sometimes making their own appointments without the wish and sometimes, without the consent of the church where the appointment is sent. Such a course not only degrades the man who does it; but it also degrades the name of Preacher. Such men certainly have never examined the subject of a preacher's relation to God and the church. When a man is employed by the church as its shepherd to feed and protect it, laboring among the fold from house to house, giving all the time that God has given him for the support of his family, to the oversight of the church, this man deserves and is "worthy of his hire." And the preacher who goes out into destitute regions as a missionary or agent of some church laboring in that field as the shepherd labors among his flock, until the flock can be left in the charge of shepherds, is equally entitled to esteem and support with the Elder or Bishop. But what is the man entitled to, who goes about preaching on his own responsibility, and doing nothing else? If he devotes his whole time laboring in the cause, he is worthy of being sustained by those who invite him and are ben-fitted by his labors. But under what obligation is a church to give a man anything, who has come to it and preached without their knowledge or expressed wishes? The obligation is so small that I cannot see it with my present glasses. Possibly a microscope of large power, might be able to detect it. Do not think that I am painting of a picture. A brother comes to the city. We know him by reputation, and as a courtesy invite him to preach. Ought he to expect any money? I speak plainly. Don't think I am crazy because I have asked this question. The thing is a fact in history, and I am simply speaking of a fact. I care not whether the church had or had not a preacher. He came of his own accord, and if he had the time to spend in that way, and came among us, he ought to look on the invitation to speak as a courtesy, and no more. At all events it was all to which he was entitled.

To what remuneration is a man entitled if he only preaches for a congregation on the Lord's day? Are not all in duty bound to give all their talents to the Lord on that day, "without money and without price?" It seems so to me. If we are to pay a man for preaching, which is an accident of worship, ought we not to pay the brother who leads the singing, pay, indeed, all the good singers; pay the other elders, and also the deacons? Who will say that the preacher is the only one who is entitled to pay? If a man has the ability to preach, it is his duty to do so whenever it is required of him. This much he owes to the Lord and to the church. But if he give up, and leave the church every day, laboring from house to house, then he becomes the shepherd, and then the law applies: "The laborer is worthy of his hire." It is for his labor during the week for which he ought to be paid, and not for what he does on the Lord's day. The idea of being paid for worshipping the Lord! "O, tempora! O, more!" The times are sadly out of joint. Is this restoring primitive and apostolic religion? If so, my skies must have been long cloudy, so that I must have "lost my reckoning." I am disposed to believe, however, that I am sailing in the light of the Sun of Righteousness, and his stars the apostles.

This much on Ontology—things that are— for the present. Not a tithe has been said that ought to be said. I Will, however proceed to the other category, Deontology—things as they ought to be.

WE SHOULD LIVE AS CHRISTIANS.

COLUMBIA, Boone Co., Mo.,
March 15th '67.

BRO. WRIGHT: I did hope before the late civil war commenced, that our brethren, North and South, would refuse to lay the armor of the Prince of Peace, our Master, by for the sword and spear of Caesar. O that every true christian north and south had refused to take any part, but had remained loyal to the King of Kings. What now would be our standing in the eyes of the world, and the eyes of our King. Indeed, bro. Wright, I think, that until we as christians, learn to live out our profession every day, until we all of us preach Christ by our daily conduct, and feel an interest in others welfare here, as well as hereafter; indeed until by our love for each other in words and acts, we constrain the world to say, behold how they love one another, I fear you writers and preachers will find all your labors almost lost. If we would have the world converted, and
SUFFERING AND STARVATION.

Our writers and proclamers rejoice and reap abundantly, we Christians must live every day as our Master prayed we might live. If we would have all men know and see that we are his disciples, we must love one another, not by word only, but by such acts as the world can behold, and that can never be done while the world beholds us treating each other as the world. We loan money to our needy brethren and charge what the world charges; we rent houses to them and ask all we can get, or the world will give; the world asks us to kill each other, we throw off our King’s armor and put on Caesar’s, and we go to killing with a right good will, and, in fine, it seems to me that the world is our rule and standard, and not the Prince of Peace and love. I think he would not have it so.

Your brother,

THOS. S. ELSTON.

LETTER FROM LEONARD RUSH.

MONTGOMERY, ALA., MARCH 20TH, ’67.

DEAR BRO. WRIGHT: By chance, (may I so term it) I have met with the Christian Pioneer, of January 24th. I am anxious for its success, would take it at once, and not only myself, but induce many of my brethren here to do so too. But, my dear brother, our situation is truly one of commiseration. Could you but have beheld what my eyes have seen and my ears have heard, of want and suffering, without food or raiment, wood or any kind of fire, in pinching cold and no means to supply the simplest comfort, you would certainly have pursued the course I have taken, which is to deny myself and family of every superfluity, and divide my last rag and morsel with the suffering. I called on my old brother, Dr. Rose, in this place, and found a very lean table, to him a very uncommon occurrence, as he has been for thirty years in affluent circumstances. His only apology, was the suffering poor around him, and his own poverty, occasioned by the war, compelling him as a Christian to divide his last morsel with them, even to suffer himself. I visited with him several families, and divided my little means in hand, and shall hurry home and forward all I can spare to him, for distribution. I know him well, and know with what pain his old Christian heart bleeds for his poor friends that he has labored to relieve. If assistance is not rendered, many must perish. And many too who once were wealthy and keenly feel at the thought of begging. Will you not forestall me in saying, we know your object, you want to beg for them. Yes, my brother, I do. We are poor, and deeply feel our poverty since the war ended. Last year we made nothing, or near akin to nothing, and did little in comparison to our wishes and the necessity of the occasion. If any one of your friends, or our brethren, have an extra bushel of corn, or pound of meat, and feel as though giving to the poor was lending to the Lord; if they will put their few pounds together and forward to bro. Rose, Montgomery, Alabama, let me assure you, that you will receive the heartfelt thanks of all who partake of your gift, with their prayers for your happiness in time and eternity. I have scrolled to much, excuse me.

Your brother in Christ,

LEONARD RUSH.

P. S. Should any friend feel inclined to help, direct to Dr. A. C. Rose, Montgomery, Alabama, marked “supplies for the poor.” I learn also, that bro. Rose has been appointed by the city to receive and distribute supplies sent by the Christian charity societies, but as yet none have come to hand.

R.

LETTER FROM A. J. TIDWELL.

DUBLIN, FAYETTE CO. ALA., MARCH 16, ’67.

DEAR BRO. WRIGHT: I have been a member of the Christian church 22 years, and seeing your name in the Gospel Advocate, I have determined to write you a few lines that you and your readers may know my destitution. All my property was destroyed during the late troubles of our country, I have a large
family of small children, and what I am to do
I don't know! I am in distress. I hope that
some of the brethren who may read this, will
help me. We need clothing, but provisions
would suit us better, as warm weather is al-
most at hand. I could give you good refer-
ences as to myself if thought necessary. Pro-
visions may be shipped to Leighton, on the
Memphis and Charleston Railroad. I can
get them from there. Your brother,
A. J. TIDWELL, Postmaster.

From the St. Louis Christian Advocate.
STARVING! STARVING!! STARVING!!

We continue to receive from the South
heart-rending stories of the destitution pre-
vailing amongst the people of that afflicted
country—a destitution which must be increas-
ed by recent floods. It is beyond question
true that numbers of those people are starv-
ing!

Have the readers of this paper ever felt the
pangs of hunger? Have they ever read
the statements of persons who have been res-
cued from the very portals of death by starv-
ation? Do they appreciate the anguish, the
agony intolerable, compared with which burn-
ing at the stake would be a luxury, which are
endured by those who die from want of food?
If not, then they should read again the ac-
counts of famines, of sieges and of shipwrecks
which come to us in the pages of history. Turn
to the stories of the famines in Ireland and
India, of the sufferings at Saragossa and
Rochelle, and remember that this day, this
hour, this minute, men and women, and little
children of our own race and lineage, our bro-
thers, our sisters, are enduring these agonies!
The venerable grandsire, whose blood was
given in his youth to his country; the beloved
grandmother, who sent with brave heart her
sons and their sons to battle; the stalwart
father, the amiable mother, the bright promis-
ing youth, the blooming maiden upon whom
no rough wind should ever blow, and the
heavenly infants as it means in its creed, all,
all, are dying of starvation!

Do you, can you appreciate this, ye who
are filled with abundance? Do you realize
that you waste enough each day to preserve,
from a death the most horrible, one or more
human beings; that you expend in vanities
and worse than vanities an amount sufficient
to supply whole families with life?

If ye neglect this, what account will ye give
of your stewardship? What answer make
concerning the talents left with ye?

These people do not want luxuries, nor even
beef, nor bacon, nor pork; they want even
with which to make bread. With them corn
is life.

The only reason why a person does not
conquer an evil habit is, because he will not
so to do.

THE NAME.

Should one whose name for the sake of an
illustration we shall call Caesar, rise up now,
and teach precisely the doctrine that Arius
of the fourth century taught, insisting upon all
the supposed objectionable points that he
taught, and withal quoting Arius for author-
ity, and gather around him a number of fol-
lowers—believers in that doctrine—and these
in turn should commence teaching and prosely-
ting to that doctrine, what would be the
proper name for these people? Caesarians,
or Arians? Or, should Caesar teach precisely
the Methodist doctrine in all its purity, and
induce many to adopt that faith, what would
be the proper name for them to wear, Caesari-
ites or Methodists? Or should he teach the
Book of Mormon, and insist upon all the
points peculiar to that sect, would his teach-
ing be called Mormonism or Caesarism?

A child, in either of these cases would readily
determine the name and determine it correct-
ly too.

But how is it that should be, instead of
Teaching any one of the above theories or dog-
mas, teach the doctrine of Christ and the
apostles as recorded in the New Testament,
his teaching would be called Caesarism, and
those who embraced it, Caesarians? Would
the name be appropriate? Could an honest
man in truth call it Caesarism? Would not
the honesty of an intelligent man be question-
ated should he call it Caesarism, and the be-
lievers in it Caesarians? How came the dis-
ciples to be called Christians? "If any man
suffer as a christian, let him not be ashamed."
How came any man to be called a Christian?
Why were they not called Peterites, and
Paulites? Did any man in that day call
their teaching, either Peterism, or Paulism;
or the believers of what they taught, either
Peterites or Paulites? Johnites or Timothy-
ites?

D. T. W.

THE NEW TESTAMENT ELDERSHIP: — A
writer in the Western Recorder mistrusts that
the officers of the Baptist church do not ex-
haust the New Testament Eldership, and asks
of his brethren a consideration of that ques-
tion. He instances the fact that in the New
Testament "the word elder, is never used in
connection with any particular church or
churches, but the plural, elders, always occurs
in this connection," and when the ordination,
of elders is spoken of, it is always in the plural number, never in the singular. He comes to the conclusion, that all the New Testament elders were not preachers, in the popular sense of that term. He holds, however, that all the preachers were elders, and thinks the scriptures clearly teach that; but he is careful to give us neither chapter nor verse that so teaches. We would suggest to him and all others of his understanding, an investigation of that subject. Which of the New Testament preachers, aside from Peter, is even called an elder? If the scriptures do not call them elders, by what authority do we do it? Do we not, in so doing, show that we are wise above that which is written?

D. T. W.

ACKNOWLEDGMENT.—In another place in this paper we give the names of such kind friends as have accepted of bro. Jackson’s proposition to sustain the publication of the Pioneer Weekly. We most sincerely thank these dear brethren and sister Woods for this pecuniary assistance. Neither preaching nor printing can be done without money, either directly or indirectly. We beg for the preacher, and why not for the publisher? Both are essential and both should be sustained; neither labors for his individual good alone, but for the general good of all. I can publish to a better advantage than I can preach, and have therefore chosen that as the medium or means of my working for the Master. But as when I preach, I have to be assisted, so in all christian thankfulness I accept of these donations and even beg for others. We shall publish each week the amounts received, with the donor’s name; and shall after a while give a statement of the financial condition of the paper. This will be necessary lest some might think we are making a speculation, seeing the amount sent us.

D. T. W.

ERRATA. Page 113, second column, near the top, read, that purity, instead of “the” purity. On the same page and column, toward the bottom, read, he that sent me to immerse. Page 114 read conviction instead of “connection” in the two dispensation. Same page read erkomenoe instead of “erkomenane.” Page 117, read Jachin instead of “Jockin.” Page 119 read to wit. Charles Robinson, instead of “to visit.”

A. D. FILLMORE.

Acceptance of Bro. Jackson’s Proposition.

Donations received during the week ending March 30th, 1867:

Eld. Jacob Creath, Palmyra, Mo. 2.50
Thos. S. Elston, Columbia, Mo. 5.00
J. C. Woods and wife, Glasgow, Mo. 5.00
Gen. L. J. Eastin, Sidney, Iowa. 2.50
LETTERS TO A BAPTIST.

NO. III. THE CHURCH.

My Dear S.—Hitherto I have considered the word church only in its catholic acceptance; I come now to consider it in its less comprehensive meaning of a local organization. In this latter acceptance of the word, we read of "the church of God in Corinth," of the churches (not church) of Galatia; of the church in Ephesus, in Smyrna, in Thyatira, in Sardis, in Philadelphia; of the church of the Thessalonians, and in the same style of every organization in New Testament times, bearing the name. A church of Christ, as an organized institution is therefore not a denomination, but simply a local community, a congregation of christians, associated in New Testament order, for the worship and service of God. Such, unmistakeably, were all the churches of which we read in the divine volume. The uniform use of the word, with a modifying adjunct denoting locality, or in the plural number, establishes this conclusion beyond question. We look through the New Testament, in vain, for even the faintest trace of anything corresponding with the modern denominational idea. The word church is employed, as we have just seen, either to denote the entire body of Christ, or simply an organized congregation of christians, and the book of God is a stranger to any other meaning. There was no Episcopal church or denomination, no Methodist church, no Baptist church, when the New Testament was written. Not only is there no such name mentioned, but the denominational idea represented by the name, is wholly wanting. The church of God is the grand aggregate of the followers of Christ; a church of God is a local organization of christians. Talk about a church in any other sense, and you are out of the divine record, and wandering among the traditions of Anti-Christ. The word, as applied to the divine institution, has these two acceptations, and no living man can show a third meaning. Take your Concordance, go to your New Testament, examine every instance of the occurrence of the word, in the entire volume, study its import in each separate instance, and be satisfied for all coming time. If you have a particle of doubt, begin this investigation immediately, let the work be done thoroughly and for the single purpose of learning the truth, and my word for it, you will doubt no more. But you do not doubt; you are too familiar with the book of God;—you cannot doubt.

From the premises now before us, one conclusion at least, clearly results. You Baptists have taken much pains to trace your denominational history through the dark ages up to the apostles. Some of your chief men scarcely fall short of the Catholics and Episcopalians, in their zeal for the doctrine of succession. What a pity any candid, truth-loving man should be led off in pursuit of such a phantom. You have made an egregious mistake, if you have ever for one moment indulged in the pleasing dream, that the Baptist denomination is Christ's Ekklesia, or that its history is the history of the church of God. No; the church of Christ is much broader than your denomination. It is not an ecclesiastical organism of any kind, but simply the aggregate of the christians. To show how that grand promise of the Messiah in regard to its perpetuity, contained in the words, "On this rock, I will build my church and the gates of Hades shall not prevail against it," has been made good, it is not necessary to trace the existence of organizations bearing the distinctive marks of the early churches, through all history, from the time the promise was uttered till the present hour. This cannot be done. It was the catholic conception of the church—the church as an ideal community including all the christians—that was in the mind of the on of God when he uttered those memo
words. If therefore the time has never been
from the coronation of Jesus and the commen-
cement of his reign on Pentecost down to
this present year of grace, when there were no
Christians on earth, then all that was intend-
ed by that promise has been fulfilled. You
need not waste time in trying to trace the his-
tory of organizations, for organizations, as
such, are not in the promise. The holy Ekkle-
sis of the Son of God has had a continuous
existence from the date of its commencement
to the present hour, not in pontiffs and pre-
lates consecrated by holy hands, not in a suc-
cession of organized communities having all
the essential characteristics of those founded
by the Apostles, but in the unbroken succes-
sion of faithful and holy men and women,
who have loved Jesus and kept his command-
ments. This is the only succession promised,
and the only succession that exists in history.
The world has never been without christians
since the church began. But the christians
compose the church in its last and holier
sense. Therefore the church has existed con-
tinuously from the date of its birth to the pre-
sent hour. It has out lived kingdoms and em-
pires born after it, and stands, to day, on the
divine foundation, as securely as ever. The
promise of Jesus has not failed; will never fail.

But there is no denomination now on earth
that can show an organized, historical iden-
tity, through the dark ages, to the days of the
apostles. The claim of Roman Catholicism is
simply an arrogant and unmitigated assump-
tion. The claim put forth by those modern
Baptists heretofore alluded to, is no less an as-
sumption. What is necessary to this idea of
denominated identity? Agreement in name?
Pray what are the distinctive marks of Bap-
tism, upon which, this notion of Baptistic
succession is founded? Identity in name is
not pretended? Is doctrinal agreement one of
the items? Hear the confession of Orchard
the historian of your denomination. "The
ground of unity and denominational claim to
the people whose christian churches are de-
tailed, is not the harmony of their creeds or
views; this was not visible or essential in the
first age.** How not essential? Can a man
be a Baptist, and at the same time reject the
Baptist creed? Would any man be consider-
ed a Baptist now, and would Baptists officiate
with him as such, who rejects, for instance,
the doctrine of the Trinity as laid down in
Baptist standards? Would modern Baptists
officiate denominationally with immersed
Arians? Nay, would they even officiate with
a congregation of believers in Jesus Christ,
whose members had all been immersed for the
remission of sins? Could such a congrega-
tion, dissenting in this single item from the
authorized Baptist standards, gain admission
into a modern Baptist association? Pahaw!
Every body knows better. If a man would
attempt to trace a denominational history, he
must, as an honest man and a man of sense,
make the denominational bond of union the
rule of his investigations. Taking this rule
in his hand, and traveling back towards the
apostles, he must measure by it, every com-
munity whose acquaintance he makes in his-
story, claiming kindred and identity in no case
where the rule honestly and fairly applied,
does not establish his right to do so. How
absurd to claim kindred with people whose
teaching you would spurn and whose denomi-
national platform you would reject with dis-
gust? But Mr. Orchard finds Baptists all the
way up to the apostles! What sort of Baptists
pray? Communities with whom modern
Baptists would officiate were they in existence
now? Not a word of it. Why, there is
nothing in history better established, than the
fact that for the first four centuries, the
whole church held and practiced "one baptism
for the remission of sins." How will any
man find a Baptist church during the four
hundred years, except upon a principle that
ought to tinge with shame the cheek of every
candid member of the denomination, who
knows the facts of history, and is at the same
time, cognizant of the treatment which Dis-
ciples have every where received at their
hands! Why, in the very beginning of his
attempt to trace a denominational history,
Mr. Orchard changes the conditions of Bap-
tistic church fellowship, and stopping, at a
single bound, entirely off the real Baptist
foundation, takes stand, with the most inimi-
table self complacency, upon the true scriptu-
ral ground, where we, as a people, have
stood from the very commencement. Hear
how he talks.

"The bond of union among our denomina-
tion in all ages has been FAITH IN CHRIST;
and that faith PUBLICLY EXPRESSED by a vol-
untary submission to his authority and doc-
trine in baptism."


This is not Baptist ground. But Mr. Orchard knew full well, that he could make no show of succession on any other principle. Had he attempted to trace a doctrinal identity, an agreement in the creeds, he must inevitably have stranded before he got fairly out to sea. But who does not see that if this principle were accepted and acted upon now in good faith. Baptists and Disciples could not be kept apart a single day. Truly indeed must this notion of Baptist succession be a most baseless assumption, when in order to make even a show in that direction, the true denominational platform must be ignominiously deserted in the very outset! But no one knew better than Mr. Orchard that he had to pass over many centuries, in which, he would not, working by a just and honest rule, be able to find even the semblance of a Baptist church. Prudently enough therefore, he begins his work by manufacturing a rule for the occasion. You may dear S. can not, I trust be deceived by this shallow device. Let me repeat, there is no denominational succession in history. The whole thing, whether advocated by Catholics, Episcopalians, or Baptists, is an unmitigated humbug. If you want to find a church of Christ for a home, look for a congregation of Christians, whose organization embodies the essential features of the churches founded by the apostles, and fearlessly cast your lot among them and battle with them till the Lord comes. But of this in my next letter. Meantime; believe me most sincerely yours for the Truth,

GEO. W. LONGAN.

AUTobiography

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

(A. D. 1842.)

[Continued from page 169.] The year 1842, with some of its troubles, sorrows, joys and incidents. In Jan. of that year I preached the gospel in Hannibal, Mo., in an old log out-house with no fire place, no seats, open and the floor loose not laid, and the hearers were men who stood while hearing and trembled and shivered with cold like leaves on the tree. At that time we had only one member in that place, sister Bowen, the daughter of the godly and venerable Barton W. Stone, who has inherited much of her deceased father's amiability, mildness, pleasantness and piety. On one occasion I preached in the lower story of an old house, while they were flocking and dancing up stairs at a Ball. Let those who have organs and melodeons in places of worship, or fine churches, remember these things. In January, the latter part of that month, I was sent for to preach in Jacksonville, Illinois, and to defend William Brown from the slanders of his enemies, who pursued him from Kentucky with virulence; I labored with him and bro. Stone, John T. Jones and D. P. Henderson, some ten days or two weeks, and we had a number of additions. On my return home in crossing the Mississippi (which was full of ice) in a skiff, I was in an inch of upsetting a number of times, while the skiff was riding over the pieces of ice, and even now while writing I tremble to think of the narrow escape I made of being lost. But as the seraphic Whitfield once said, 'I am immortal till my work is done.' I was brought to the river by a bro. Jones, brother of John T. Jones. When I arrived at home, I found one of my motherless children had been expected to die for some days, with fever. But God had mercy on her and on me and she recovered. That winter I preached the gospel in Chillicothe and Pike counties, in New London, in Frankfort, Clarksville, Paynesville, Ramsey's Creek and in Louisiana; we had at one meeting thirty-five additions. I left my five small motherless children with my servants and in the care of him who never slumbers nor sleeps. I also preached in Bowling Green, Pike county, where I first saw my present wife, who was Mrs. Prudence Rogers, who had been the wife of the former Clerk of the Court in Pike, and to whom I was married in March 1842, by James Campbell, a Cumberland Presbyterian preacher, at the house of Judge Ezra Hunt, Judge of the Circuit Court of that District for many years. The following named ladies conducted the wedding, to wit: Mrs. Judge Hunt, Mrs. Robinson, Mrs. Doctor Crane, Mrs. Judge Porter, Mrs. Buckner, Mrs. Pettibone, and others. Mrs. Judge Hunt said to me that I had obtained the most precious jewel for my children that I could have found in Missouri, which I have found to be true after being married twenty-five years; and old Judge Pettibone said to me the morning after my marriage, that if I had taken half the women of Bowling Green away they would not be as greatly missed from the town as my
On the fourteenth day of July 1845, the following order was made in said Court, viz: This day Robert C. Clarke, Esq., counter-security for the complaintants suggested the death of said Sydney Bedford, and this suit is abated thereby, which order finally disposed of the cause and no decree was rendered against said Creath or his securities.

JAMES M. ARNOLD, Clerk.

JAMES SIMPSON, Judge.

The Commissioner had prepared his report and I have his certificate that nothing was wrong on my part. I have the seal of the State affixed to this statement of the Clerk and Judge, which I commend to the careful perusal of my deadly enemies,—who occasionally scratch up this dry bone and lick it, and then write to me about "leaving a nice record behind me." The reason why I record all these particulars in this case is, because it has been the hobby of my enemies ever since it occurred, which they have spurred and rode barebacked and which they lend to every man to ride who visits Lexington, Kentucky, and it is all which they have to slang me with, and it is all they have to throw up to me, and on which they live.

"Base envy withers at another's joy, And hates the excellency it cannot reach."

wife,—both of which assertions I considered compliments and have found them to be true.

On the seventh day of August 1842, a man named MeVicker, from Bourbon county, Kentucky, gave to my step-son Sydney Bedford, one hundred dollars which was sent to him from his relations in Bourbon county, Kentucky, where a part of his property lay, to enable him to leave me here in Missouri, and go to Kentucky, to his father's relations, so that if he should die before he was twenty-one years old his property might descend to them instead of descending to my children by his mother, who were his half sisters and brother. I had been absent from home two weeks when he was decayed away from my home by the assistance of a man named White, who lived near me, who put him in a hack and sent him to Marion City where he got on a Packet, and went to St. Louis, Mo., thence to Louisville, Kentucky, thence to Paris. He said to two men before he left, that I was as good to him as his own father could have been, and that he would never have known but what I was his father if he had not been told better. In October 1842, he chose his uncle for his guardian, in the Court at Paris, Kentucky, who immediately commenced suit against me, his former guardian for his property, and called upon me for a settlement of his estate. The object of running him off clandestinely from my house in my absence from home was to get his person and property, and then commence prosecuting and harrassing me and thus ruin me. The suit went through a full course of law, and was referred to a Commissioner, George W. Williams, of Paris, Kentucky, who was to have reported to the Court in April 1845, about which time the ward, Sydney Bedford, died, in Washington, Pennsylvania, whither he was sent to put him out of my reach, but God saw all the wickedness, oppression and injustice of my persecutors and prosecutors. After prosecuting me for years in Kentucky, and I in Missouri, and after ransacking all the records in Paris and Lexington, and overhauling all the papers, settlements and vouchers, and receipts, with a view to detect fraud in the management of my ward's estate, not one dime was found amiss or wanting, as the following official statement from the Clerk and Judge before whom it was tried will show:

"On the fourteenth day of July 1845, the being the first day of the term of our said Court, the following order was made in said suit, viz: This day Robert C. Clarke, Esq., counter-security for the complaintants suggested the death of said Sydney Bedford, and this suit is abated thereby, which order finally disposed of the cause and no decree was rendered against said Creath or his securities.

JAMES M. ARNOLD, Clerk.

JAMES SIMPSON, Judge."
BATTLE BETWEEN METHODISM AND BAPTISTISM. 181

honey comb."—Bishop Lowth's Translation.

"To the law and to the testimony."—Isaiah viii. 20. "Is it not written, I said you are gods?"—John x. 34.

"We have heard out of the law that Christ abides forever."—Rom. xv. 25, Rom. ii. 17, iii. 19, i Cor. ix. 20, Gal. iv. 21.

When the Jewish Scriptures are distinguished into parts, as the law of Moses, the prophets and Psalms, the law in that division denotes the five books of Moses. In this restrictive sense, nomos generally, though not always, has the definite article prefixed to it. The schoolmen have divided the law of Moses into moral, ceremonial and judicial law. We object to this division: first, because it is not authorized by God; secondly, it perplexes the student of the Bible, as he is unable to tell how much is moral, how much is judicial, and how much is ceremonial. These same divines have divided the invisible world into heaven, hell and purgatory. They have made three worlds where the Bible has made but two worlds. These same divines have divided the Christian religion into clergy, ruling elders and laity. The clergy corrupted the old and the New Religions—they are the authors of all the Sects—The Mosaic Institution is contained in the Old Testament. The Gospel or Christianity is contained in the New Testament scriptures. Moses and Jesus Christ stand at the head of these two separate, distinct, independent and wonderful Institutions. All other religions are corruptions of these two religions. Both these two religions were established by miracles. Moses and Jesus were wonderful in word and deed. These two religions are perpetuated by ordinary means, by observing and celebrating the Institutions founded upon them, upon the wonders recorded in the two histories, and by parental authority. Judaism was perpetuated from the giving of the law from Mount Sinai to the advent of Christ by celebrating the Sabbath, the Passover, Circumcision, Pentecost, and by reading the law and obeying it. As the Lord commanded Moses, so did the children of Israel. The Christian institution has been perpetuated by reading and preaching the Gospel, by celebrating the Lord's day, the Lord's immersion and the Lord's supper, and by parental teaching and discipline. The Old Testament was given to the Jews as such, and to them only, not to Christians, nor the Gentiles, as such, but to the Jews only.

To the Jews were committed the oracles of God. Rom. iii. "He shows his word to Jacob, his statutes and his judgments to Israel. He hath not dealt as with any nation, and as for his judgments they have not known them."

Psalms cxlvii. 19, 20. The Gentiles or nations were never under the law of Moses. The Gospel was given to the Christians as such, and not to the Jews as such. The law was delivered from Mt. Sinai to the Jews and was engraved upon two tables of stone by the finger of God, and was delivered by Him to Moses, and he delivered it to the Jews. The Gospel was proclaimed from Mount Zion, David's throne in the city of Jerusalem, on the day of Pentecost, by the apostles, Acts ii. David predicted that God would set King Jesus upon His holy hill of Zion, that He would publish His Gospel from thence. Psalms ii. 6, 7, cx. 2. "The Lord shall send the rod of thy strength (the Gospel) out of Zion," the Gospel church. Both Isaiah and Micah predicted that the Gospel should go forth out of Zion and the word of the Lord from Jerusalem. Isaiah ii. 2, Micah iv. 2. Christ
commanded the apostles to begin to preach repentance and pardon of sins at Jerusalem, Luke xxiv. 47, and thus the gospel began on the day of Pentecost. The Jewish Institution was built upon the Old Testament. The Christian institution is built upon the New Testament scriptures alone. The law was given, for a limited time, was imposed upon the Jews, till the times of Reformation—till the seed should come to whom the promises were made. The gospel will remain while time lasts, it is permanent and durable, and will never be superseded as the law was, by another dispensation. The law promised to the obedient plenty of corn, wine, oil flasks, and the rain and dews of heaven, and a long and happy life in the land of Canaan. The Gospel promises to the obedient believer spiritual blessings, remission of all his past sins, the Holy Spirit, love, joy, peace of conscience and eternal life. They were both of divine appointment, one for a time only—the other for all time. They were both given by divine inspiration. The law was a shadow of good things to come—the gospel is the substance, the image or thing itself, including every spiritual and eternal good.

(To be continued.)

NEANDER.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16

Bro. Wright: I propose with your consent to lay before your readers a few extracts from the writings of the Great Church Historian, Dr. Augustus Neander. He was brought up under the influence of German theology and speculation, and, if I mistake not, was an Evangelical Lutheran, himself.

If he, in his researches after facts concerning the ancient Church, should bear testimony in favor of the positions occupied by us as a people, it is therefore all the more valuable.

Ever since the apostasy sects have been busily engaged, each in devouring the other because of their nonagreement as to their articles of faith. And perhaps at no time in the history of Christianity has there been so much confusion among religious people as to what should be believed as now.

It is the difference in the articles of faith held by, and contended for, by the various religious leaders, that causes their separation and keeps them apart.

This state of things is antagonistic to the genius and spirit of Christianity. Good men for many years, have looked upon the sad picture, with grief. Their great hearts swelled within them as they set themselves to work to remedy the evil, and instead of returning to the ancient landmarks and adopting the divine Creed of Apostles and prophets, the Bible, they brought forward a scheme of their own, upon which, they sanguinely hoped the whole religious world would unite. They held forth articles of faith, less objectionable, they thought, than those of other religious bodies. but instead of accomplishing the object for which they labored, they succeeded only in widening the breach; for in the place of uniting the people of God, they added one more sect to those already in existence. Although they may have been good men at heart they could not have been sound philosophers.—

They should like Neander have searched after the old paths, ascertained what the Apostles held for the people to believe, and when found, that held out as God’s platform upon which all the people of God could unite.

In “Neander’s Planting and Train-
ing of the Christian Church," Chapter ii. occurs the following:

"The existence and first development of the Christian Church rests on an historical foundation, on the acknowledgement of the fact that Jesus was the Messiah, not a certain system of ideas. Christ did not as teacher propound a certain number of articles of faith, but while exhibiting himself as the Redeemer and Sovereign in the kingdom of God, at the end of all the divine promises, he founded his church upon the facts of his life and sufferings, and of his triumph over death by the resurrection. Thus the first development of the Church proceeded not from a certain system of ideas set forth in a Creed, but only from the acknowledgement of one fact, which included in itself all the rest belonging to the essence of Christianity, the acknowledgement of Jesus as the Messiah, which also involved the facts by which he was accredited as such by God, and demonstrated to mankind; namely, his resurrection, glorification, and continual agency on earth for the establishment of his kingdom in Divine power.

Hence, at first, all those who acknowledged Jesus as the Messiah, withdrew from the mass of the Jewish people, and formed themselves into a distinct community; and as it must happen, that in the course of time, the genuine and false disciples would of themselves separate from each other, so all who acknowledged Jesus as the Messiah were alike baptised without further or longer instruction, such as in later times has preceded baptism. There was only one article of faith which constituted the peculiar mark of the Christian profession, and from this point believers were led to a clearer and fuller knowledge of the whole contents of the Christian faith, by the continual enlightening of the Holy Spirit, that article of faith was the belief in Jews as the Messiah. It naturally followed that they ascribed to him the whole idea of what the Messiah, according to the right understanding of the meaning and spirit of the Old Testament promises was to be the Redeemer from sin, the Ruler of the Kingdom of God, to whom their whole lives were to be devoted, and whose laws were to be followed in all things."  

TULLIUS.
Deut. xxx. 11, 19. Joshua preached it, xx. 15: "Choose this day whom you will serve." This doctrine is never questioned in the Bible. Every being named in the Bible, God, angels, demons, the devil and good and bad men, all say I will or I will not. David was offered three things and told to choose one of them, 2d Sam. xxiv. 1st Chron. xxxi. He said: "I am in a great strait, nevertheless let me fall into the hands of the Lord, for great are his mercies." Solomon taught freewill, Prov. i. 29. They did not choose the worship of God.

34. God said the Jews "chose that wherein I delighted not," Isaiah lxv. Our Saviour said, "you would not come to me." He said Jerusalem would not be gathered under his wings. Paul said "a man hath power over his own will," I. Cor. vii. 37. This settles the question forever. In all the concerns of life, trade, marriage, religion, government, persons choose and refuse. We choose or refuse religion after God prepares it for us. This being so, it overthrows all special operations, calls, visions, voices, specialities, and Calvinism. Another or ninth thing which our Saviour taught, and which the Baptists do not teach, is, apostasy. The word offend, in the common version of the Bible, should be rendered apostatize. Where it says, "if thy right hand offend thee, cut it off and throw it away"—it should be rendered, "cause you to apostatize." How can the members of our bodies offend us?

35. Our Saviour said of the rocky ground hearers, "which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away," Luke viii. 13. Christ says they believe and fall away, or apostatize. The Baptists say once in grace always in grace, they can never fall away, if they once believe, they will always believe. The whole Jewish nation once stood high in the favor of God while they obeyed his law. But since they chose Saul and worshiped idols, where are they now? In the wilderness of apostasy, idolatry and traditions. No truthful man can deny these statements. Read Moses' prophecy in the xxviii. of Deuteronomy, and his valedictory in the xxix. of Deut. The whole Jewish history and prophecy teaches this doctrine. The church of Jesus Christ as portrayed in the New Testament once stood perfect and complete in the will of God—all the New Testament churches, except the Corinthian. What is the testimony of the spirit of prophecy respecting the Romish, holy catholic hierarchy, or sect? Why that she is the Mother of Harlots and abominations; so say the Protestants of her, too. The spirit says all nations have drunk of her idolatry. The same spirit says of the Protestant sects, that some, or a great many shall depart from the faith—not remain in it forever as the Baptists teach, I Tim. iv. 1.

36. The whole history of the christian church, for eighteen hundred years, testifies to the apostasy of the christians. The present state of sectarianism testifies to it. If there had been no departure from the simplicity of the gospel, there would be no sects in existence. Ezekiel taught that a righteous man could turn away from his righteousness, in chapters xviii. and xxxiii. Paul taught it, Heb. vi. 6, "and have fallen away." All history, experience, and observation of men and sects teach it likewise; and it will be so while man is a fallible being, liable to change. The tenth thing which our Saviour taught, and which the Baptists do not
TOTAL DEPRAVITY.

Not many months ago, a man stood in a pulpit on the Lord's day and used all the power he possessed, (which he supposed to be immense,) to make his audience believe that every man, woman, child and infant, was desperately wicked, and totally depraved, and all doomed to eternal damnation, just because Adam sinned, unless God for Christ's sake should reach out his hand and take them from the wrath to come. He said David said in the xiv. Psa. "They are corrupt, they have done abominable works, there is none that doeth good, they are altogether become filthy, there is none that doeth good, not one. Also the heart of man is desperately wicked." The thought came into my mind while he was speaking, what an occupation for men to be engaged in, all over this land! Honest men toiling night and day to persuade wicked men to believe that they are actually worse than they are, and honest, good and virtuous men to believe that they are poor, miserable and depraved wretches. Thus using all their influence to make society worse and worse. How came the idea of total depravity ever to have entered the mind or heart of man? It is said because Adam sinned death came into the world, and because Adam sinned we must sin, and in as much as God held Adam responsible for his sin, he will hold us accountable for the same.

Again it is said because Adam sinned he became depraved in his nature, and God drove him from his presence. But the question comes up, did Adam become totally depraved? if so at what time in his life? and if Adam did not become totally depraved, at what time in the history of our race did man become so? certainly so important an event as this would not be omitted in divine history. It may be that John Calvin knew something of this matter. Yet if Adam did become totally depraved does it of necessity follow that we must partake of the same nature? if so, how happens it that depraved and wicked parents raise up children who, not standing all the corrupt and degrading circumstances by which they have been surrounded, come to be honest, virtuous and pious men?

Again, it is said in Adam all die. Now this death neither implies corruption nor depravity; the Savior suffered death, yet what called and sent preacher will affirm that he was either desperately wicked or totally depraved? Does totally depraved belong to the flesh or spirit of man? if so, which of the two?
or does it belong to both? It appears to
my mind that much confusion and dark-
ness might be removed from the minds
of men by a proper understanding of
two words, namely, sin and suffering.
Men may suffer on account of Adam’s
sin, but this does not imply that we
have sinned or are accountable for Adam’s
sin. Sin implies accountability; suf-
fering does not. Did not the Savior
suffer the death of his natural body, in
this respect he suffered as much as the
most wicked man that ever lived; yet
he sinned not. Men may suffer and not
sin, yet he cannot sin without suffering
if sin be the trangression of law. Adam’s
body suffered death because he
sinned, our bodies must suffer death be-
cause of Adam’s sin. Are we not safe
then in the conclusion that no man’s
body ever did or will die for his own
sins? Man’s suffering does not of neces-
sity come from his own sins; a wicked
pilot may dash a boat to pieces, and
hundreds suffer, not for any thing that
they have done but on account of the
sin the pilot committed.

But the preacher continues to talk
of man’s total depravity. How this de-
plorable idea, soul-biting, soul-destroy-
ing in its effects, ever entered the heart
of man, I confess that I am utterly at
a loss to know; unless it was placed
there by a special act, as the thought of
disobedience was placed in the mind of
mother Eve by the same dark and
subtle spirit, for the same purpose,
namely, the peopling of this gloomy
reign with evil spirits.

Let us take up this gloomy doctrine
and view it in the light of God’s word.
First, it positively affirms that the heart
of man, from the grayheaded parent
to the smiling babe, is desperately wick-
ed, totally depraved! We will say noth-
ing of those good upright and perfect
men spoken of in the Old Testament.

Let us see what light the Savior will
give us on this matter, did he find all
men totally depraved? What does be
say to us in the parable of the sower?
Luke viii. 13: “But that on good
ground are they which in an honest and
good heart having heard.” The Savior
here clearly conveys to my mind the idea
that there are good and honest hearts
in the world, and if his word is faith-
fully preached to them they will hear,
believe and obey it; he thus throws the
mantle of mercy and goodness over fal-
len and suffering humanity, trying to
cheer the drooping heart of man and
reconcile him to God. How does this
agree with the preaching of totally de-
praved preachers who instead of cheer-
ing what good and honest men there
are in the world, they are trying to fas-
ten on them the iron shackles of total
depрavity, persuading honest men to be-
lieve they are desperately wicked, not
a good thought ever entered their
heart. The tendency of such preaching
is to corrupt and undermine the moral
and social powers of our nature which
makes human society desirable and
life dear. The Savior says: “suffer
little children to come unto me, for of
such is the kingdom of heaven.” To-
tally depraved preachers say there are
thousands of little infants now writhing
in the flames of eternal torment to ap-
ppease the wrath of an offended God!
what a terrible god! angry at little
infants! We may search in vain all
heathen mythology; and we will find
no heathen God so terrible in charac-
ter as this, and we feel sick and faint
at heart when we read of the poor Hin-
doо mother plucking from her warm
bosom her own smiling babe that nestles
there like a confiding angel, and tosses
it into the turbid waters of the ganges
TOTAL DEPRAVITY.

187
to be the food for the vicious Aligator; yet totally depraved preachers, stand up in this land of light and civilization, with God’s word looking them full in the face, and dare tell our mothers who on the pilgrimage of life have been called on to lay in the silent tomb a sweet babe, it is now suffering in the reigns of eternal torment, because one man sinned! (Have not men been stoned to death for deeds less than this?"

Strange preachers these men are, whose hearts have been chilled by the cold blasts of Calvinism. Who can believe after a sober thought that these men either understand or believe the dogmas they teach? or do they preach this doctrine out of an honest heart and a sense of obligation to their party? Is it not repulsive to every feeling of our nature, and have we need to go to a heathen land to see ignorance, superstitious and idolatry?

Now as to the state of an infant, we understand the word of God to teach that it comes into this world with a natural body, that body is corrupt on account of the corruption of Adam’s natural body, and as Adam’s natural body had to taste of death, so must it. The natural body suffers on account of Adam’s sin, for the natural body is derived from Adam. Now because Adam sinned in his spirit, and was held accountable for that sin, it does not of necessity follow that the infant spirit is accountable because Adam’s was, for we are not assured in the Scripture that we got our spirits from Adam, but we read in Zec. xii, 1: “The Lord layeth the foundation of the earth and formeth the spirit of man within him.” Again, Ecl. xii, 7 “and the spirit shall return unto God who gave it.” Now as the natural body comes from a corrupt source it must be impure, and as the spirit comes from a pure source it must be pure, and when the infant dies, I thank God with all my heart, that all the totally depraved preachers in the world combined, cannot send one of those pure spirits to Hell. They may have the corrupt body, but the spirit unstained by Adam’s sin must return to God who gave it.

Again the spirit of Adam remained pure from the hand of his Creator until by his own act his spirit was corrupted; and our spirits coming from the same source remain pure until by our own acts we corrupt them as Adam did; and as Adam had to give an account for his sin so will we. 2 Cor. v. 10: “we must all appear before the Judgment seat of Christ; that every one may receive the things done in his body according to that he hath done whether it be good or bad.” Rom. viii. 13, If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live.

The grand idea or truth is that man individually is responsible to God for his conduct in this life, and therefore has the power within himself to turn to God and live forever, or turn to Satan and die. This noble doctrine of free agency is taught in the most emphatic language from the ii. 16, 17, of Gen. to the last of Revelations, and places man high in the scale of existence as a moral agent only a little lower than the Angels, “being the image and glory of God.” 1 Cor. xi. 7.” And yet so many good men preach the doctrine of total depravity, which seeks to drag man down, down to the dark and gloomy pit of total depravity where not the least ray of light or the smallest spark of hope can ever reach his depraved heart from heaven above, save by the operator of a special miracle; therefore, be
has nothing to do in the work of his own salvation, and must stand an idle spectator in the work of human redemption, unless God sees fit, in some unexpected moment of his anxious life, to send him his Holy Spirit to speak peace to his troubled soul. Thus introducing that dark and subtle spirit of fatalism, which at present is making such fearful havoc in the Churches of Germany, France and England. It has crossed the Atlantic and but few men are aware of its influence in this country. Thousands of good and honest hearts to day are anxious to become Christians, they have become convinced years ago of the truths of Christianity, but total depravity holds them spell bound in its cold embrace, not dreaming for a moment that Paul told the truth when he said, Rom. i. 16: "the gospel of Christ is the power of God unto salvation to every one that believeth." Total depravity says the gospel has no power in it. The Savior says in John vi. 63, "the words that I speak unto you, they are spirit and they are life." He also says, Mat. iv. 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Paul exhorts the brethren at philippi ii. 12, to "work out their own salvation with fear and trembling."

CORTES JACKSON.

NEW LONDON, Mo.

GILL ON BAPTISM.

The following I copy from the Mo. Baptist Journal, an organ of the Baptists in this state. It differs from the general view of the Baptists on this subject. Their general view has been that Baptism is a christian duty in the church, similar to the supper. Baptism is the transactional ordinance, and introduces the believing penitent into the church or kingdom on earth. Such is the teaching of the N. T., and such we have always taught. I think that the intelligent Baptist and our people are generally harmonizing on the design, as we have always harmonized on the action of this ordinance. The subject of Regeneration will be the issue between us. Is it affected by the Holy Spirit through the agency of the truth? To this, all intelligent readers of the Bible must come. Andover has spoken through Prof. Phelps: the Baptists are coming, Bethany, Andover, the Baptists, a mighty tiro. Truly, the world moves! Well, I rejoice. Let us receive the light, let who will hold the lamp. But honor to whom honor is due.

J. R. FRAME.

"Baptism is not an ordinance administered in the Church, but out of it, and in order to admission into it, and communion with it, persons must first be baptized, and then added to the Church, as the three thousand converts were. Admission to baptism lies solely in the breast of the administrator; if not satisfied, he may reject a person thought fit by a Church, and admit a person to baptism not thought fit by a Church; but a disagreement is not desirable nor advisable. Saul, when converted, was immediately baptized by Ananias." Gill's Body of Divinity, abridged: 1810, page 541.

I should like to see the views of brethren upon this matter. For my part, I believe Gill is correct, and heartily endorse every word of it.

CHAS. WHITING.

"IT TAKES PLACE IN BAPTISM."

There has been much said and written about what the Disciples teach respecting baptism for the remission of sins. They have been greatly misrepresented in many instances and much prejudice raised against them on this question. Among the various parties who have spoken and written against them, the Baptists have done their part. As a
general thing, the opposition has sprung from an honest conviction that the Disciples are in error, on that point. But much of the same objectionable teaching has been shown to exist in the writings of the opposing parties. Still this was overlooked and the Disciples alone were in error. Some how it is hard for people to see themselves as others see them. I have heard sound discourses delivered and seen the audience edified and comforted, which would not have been the case if the speaker had been a preacher in the Christian Church. This is strange, and yet it is true. Much of the division among the friends of our Lord stands upon no better foundation than this. The doctrine is true or false according to the position and character of the speaker. The perversion of Scripture taught by one man would be the correct interpretation if taught by another.

The following extract from the Religious Herald of Feb. 28, 1867, a sound Baptist paper edited by J. B. Jeter, Richmond, Va., will fully illustrate this. Dr. Poindexter, an eminent Baptist minister had been furnishing the Herald with a series of articles on "The Connection between Baptism and the forgiveness of sins," which Mr. Walthall, a Disciple obtained permission to review through the Herald. Dr. Poindexter, in his rejoinder, speaking of what Mr. Walthall had said of his interpretation of Acts ii. 38, says:

"The statement proceeds, also, upon a misapprehension of my position. It represents me as holding that remission of sins, in the sense of this passage, precedes baptism, whereas my position is, that it takes place in baptism. It is declarative, and the declaration takes place in baptism. Baptism was the means, the declaration of remission the end."

Now we presume that most, if not all our Baptist brethren received this at first reading as correct. But had we have penned it, or any other one of our brethren have penned it, Phillips' Poem would no doubt have been sung,

"Oh, every son and daughter
Here's the gospel in the water."

I do not now remember that the Disciples have ever been so very minute in locating the exact point at which remission takes place. They have been content in presenting faith, repentance and baptism, as conditions enjoined by the apostles in order to the remission of sins, and that when these conditions have been faithfully complied with, then forgiveness takes place, because the sinner has done all that the Lord has asked of him to do to be forgiven. But the Dr. points out the exact point where it takes place, viz: "in baptism."

To say that remission of sins, precedes baptism, is to misapprehend the Dr. "It takes place," in the sense of Acts ii. 38, "in baptism," and not before. What have the disciples ever written more pointed and decisive that forgiveness of sins does not take place before baptism than the Dr. has here said. He says most plainly that "it," the remission of sins, "takes place" not before, but "in baptism."

D. T. W.

PROPOSITION NO. 2.

Bro. Wright: I have read bro. Jackson's proposition in the Pioneer to aid you in publishing the Weekly. I like the suggestion, and propose to take stock in the noble enterprise. My daughter Catharine J. Boyle, who is a cripple and has not walked for 23 years, being a constant reader of the Pioneer and wishing it to continue as a weekly messenger to all the friends of our Lord, also invests in this co-partnership for doing good, and we each herewith enclose you $2,50. We believe the scripture that says, "he that knoweth to do good and doeth it not, to him it is sin." Having also food and raiment, and a place to lay our heads, which is more than the Savior had when he was on earth, we blush at the thought of letting the Pioneer fall back to the Monthly issue again, or of letting you suffer by keeping it up at a sacrifice. It is what the good of the cause in Missouri demands at our hands. Its weekly publication we may say is a necessity. Surely there is enough of christian zeal and liberality in our great and noble brotherhood of this State, to sustain it. I not only invest in bro. Jackson's proposition which is a good one, but I also now propose an additional one, which for distinction, I shall call

PROPOSITION No. 2.

I propose to be one of 200 who will send to Bro. Wright five dollars, and I herewith enclose the money, to aid him as a faithful servant of the Lord to warn the brethren and sisters of the danger of sin. This is good stock, it will pay, come, brethren, take up the amount immediately, and let us show our faith by our works. Leave out that little word not
and the Lord will bless you. Any brother or sister that takes stock in this proposition, if, in twelve months from the time, he will report to the Pioneer Office that the stock did not pay, I will have the Pioneer sent to him the next year gratis. The Lord bless all lawful means to advance his cause.

JOHN W. DOYLE.

April 1, 1867.

REPORTS FROM THE BRETHREN.

St. Joseph, Mo., April 2, 1867.

DEAR BRO. WRIGHT:—We have just closed in this place a very pleasant and successful meeting. It continued one month, resulting in fifty-two accessions. Bro. J. J. Wyatt, whose preaching is in all the churches in Northwest Missouri, largely contributed to its interest and success.

Night after night the good people of this city crowded our house, giving the most profound attention to the word of the Lord, which we attempted to present in its primitive simplicity, purity and power. Never have I seen a people more intent on understanding the word, or time to time, attended the meeting. Some in the morning of life, others in the prime of manhood, still others bowed beneath the weight of years, rallied to the standard of Prince Messiah, to contend in the great army of God for immortality and life everlasting.

Many a heart was made glad—many a hand strengthened. The healing bosom, the gushing tear, the trembling frame, told of joys sweetened. The heaving bosom, the gush of words, expressed again the certainty of the hope of glory. May God, in mercy, guard and preserve us until our enemies are totally destroyed, afflicted and ruined Missouri! When I think of the noble corps of able preachers we once had in Missouri, and the fair prospect then before us for the triumph of the truth over every form of error among us, and look around me now, I feel sad indeed, and even sometimes discouraged. But, brethren, let us live, and labor, and pray for better times, and for the final triumph of the truth.

I closed a meeting of four days continuance, at Arrow Rock, on last Tuesday, with one confession and baptism, the brethren and sisters and friends with a fruit to the honor and glory of God in the salvation of many precious souls. Often I think of those brethren and friends in Arrow Rock, that I have never been more cordially received and kindly cared for, nor more liberally compensated in all my travels. But for the mud and almost incessant raining and sleeting, I should have continued the meeting several days and nights longer. I trust that the good effort to publish a good religious paper, shall stand before Him in Judgment. Amen.

W. C. ROGERS.

PISGAH, Cooper Co., Mo., March 29, 1867.

DEAR BRO. WRIGHT:—Please find enclosed five dollars for the Pioneer, and send it to me, at Pisgah, Cooper county, Mo., and to bro. James H. Baker, at Boonville, Cooper county, Mo. Some weeks since, the January number came to me, containing among other valuable and interesting matter, an appeal from bro. O. P. Davis, to the brethren in Missouri, urging them to sustain the Pioneer. I heartily endorse that appeal, and will do all in my power to sustain you in your noble and praiseworthy effort to publish a good religious paper, devoted strictly to the interests of the good cause in Missouri—poor, distracted, distressed, afflicted and ruined Missouri! When I think of the noble corps of able preachers we once had in Missouri, and the fair prospect then before us for the triumph of the truth over every form of error among us, and look around me now, I feel sad indeed, and even sometimes discouraged. But, brethren, let us live, and labor, and pray for better times, and for the final triumph of the truth.

I closed a meeting of four days continuance, at Arrow Rock, on last Tuesday, with one confession and baptism, the brethren and sisters and friends with a fruit to the honor and glory of God in the salvation of many precious souls. Often I think of those brethren and friends in Arrow Rock, that I have never been more cordially received and kindly cared for, nor more liberally compensated in all my travels. But for the mud and almost incessant raining and sleeting, I should have continued the meeting several days and nights longer. I trust that the good effort to publish a good religious paper, shall stand before Him in Judgment. Amen.

O. P. DAVIS.

Remarks.—We well remember the pleasant acquaintance we made of Bro. Davis at the meeting to which he refers. We too, have often thought of him, and wondered why we had no tidings of him through the Pioneer.
OBTITAIRES.

But the sad causalities that threw the pallor of death over our State, has deprived us heretofore of the co-laborers of many good brethren whose hearts were with us in the publication of the Pioneer. We are glad to hear from Bro. Davis now and hope that we and our readers will enjoy this pleasure often.

D. T. W.

LEXINGTON, Mo. April 1866.

BRO. D. T. WRIGHT: I think no report of our interesting meeting at Warrensburg, has been published in the Pioneer. Some 8 or 10 additions were made. The church, in their neat, new house, their interesting Sunday School, Bible class, under the superintendence of Bro. James, who recently united with us from the Baptists, and advantageous position in that growing town, augur well for primitive Christianity in that portion of his militant Kingdom. Ministers and brethren visiting that place, will call on Bro. Gilkerson, merchant, or Bro. Joseph H. Stone and others, meet with brethren who will make you feel like Paul going to Rome, when at the "Three Taverns" some 30 miles distant, the brethren met him, "he thanked God and took courage." I have the most pleasing remembrance of the brethren and sisters at Warrensburg, and hope, God willing, to visit them again. May our Heavenly Father bless them, and all his dear children. Let us pray for one another. Your fellow pilgrim.

J. R. FRAME.

OBTITAIRES.

ST. LOUIS. March 28, '67.

DEAR BRO. WRIGHT: It is with sorrow we inform our many christian brethren and warm personal friends, of the passing of our much loved sister MRS. ADELIZA T. MORTON. She died at the residence of her brother-in-law, the Hon. John Doniphan, at Weston on the 8th day of March, 1867, in the 43d year of her age. She was born in Clay county and was a daughter of the late Col. John Thornton who was long the enlightened, useful and popular representative of that county, and during several sessions speaker of the House. She was educated by Prof. Patterson at Fayette, where she formed many warm friendships that have not terminated with her life, as their many letters of condolence evince. In 1843 she was married to Mr. William Morton, from Mason county Kentucky. This marriage for a time was smiled on by a kind providence, they had three lovely children, but too soon the destroyer came...
was the daughter of Gen. Jennings of Kentucky, who was immersed by bro. J. Creath, Jr., in 1830. I believe. She was born near Lancaster, Kentucky, January 1, 1805. She confessed the Savior under the preaching of bro. John T. Johnson in Barborsville Kentucky, in 1843. She and her husband Gabriel L. Ballinger, were subsequently immersed by bro. Rouzooe, at Williamsburg, Kentucky, in the Cumberland river. They afterwards moved to Missouri, and when her Maker saw fit to take our mother from us, and give her a home not made with hands, she was a member of the church of Christ at Clear Creek, Darcey county, Ky., and had been for over 20 years. She bore her protracted sufferings with christian fortitude, trusting in Him who said, "I will never forsake you." She retained her reason to the last, and met death with that calmness and resignation that none but a christian can. A few days before her death, by her request the brethren and sisters met with her and after hymns suitable to such an occasion, bro. Geo. Flint, taught that faithful man of God, read the 71st Psalm, prayed, and then spoke in a feeling and appropriate manner, after which my mother partook of the "Lord's Supper" for the last time.

Before her death, her physician, Dr. T. S. Smith told her of her approaching dissolution. She remarked that she "knew it," and in the conversation which ensued she said: "If I had my life to live over again I would not know wherein to change it, and if it is now my Maker's wish to take me from earth I will go in peace with God and all mankind."

Great must have been her inward piety as manifested in her daily walk. She was kind, generous and obliging and her life was truly an exemplary one. It is hard to give up such a friend, but we should remember, that she has only proceeded us to a home far more lovely than this. Deeply do we sympathize with the bereaved ones, and at the same time we greatly rejoice with them in prospect of a pleasant meeting with her, amid the burning splendor and Glory of Heaven, where our raptured souls, with hers, will feast on everlasting joys around the blazing throne of God and the Lamb for ever; Amen!

J. F. DAVIS.

We made the acquaintance of Sister Ballinger something less than a year ago, and was much impressed with her intellectual, dignified, and Christian demeanor. In her death the community where she lived as well as the Church has sustained a great loss. We mourn with her many friends over her death, but not as we would that of such as have no hope.

D. T. W.

From the Palmyra Spectator.

WILLIAM W. CREATH, the son of Elder Jacob Creath, of Palmyra, Mo., was born on the 4th of June, 1833, in Fayette county, Ky., eight miles east of Lexington. He was reared principally in this place, receiving a Collogiate education at St. Paul's. At the commencement of the civil war he was on a visit to his oldest sister, in Marion, Alabama. His sympathies being with the South, he enlisted in the first company of "Independent Volunteers" from that State. He was at the first battle of Manassas, and fought under Lee and Stonewall Jackson through all their great battles in Virginia and Pennsylvania, being wounded four times, and on three occasions made a prisoner. The testimony borne with regard to him by his fellow soldiers, was, that he was "the bravest of the brave." He fought from a sense of duty, without regard to emolument or distinction. At the close of the war he returned home, and engaged with great energy and success in selling the "Life of Stonewall Jackson," and "The Lost Cause." He has been cut down by the hand of violence in the bloom of his manhood. He was noble-hearted, brave, honorable, truthful, handsome and talented, devoted in his attachments to his friends, and the object of a deep and lasting attachment to them. His name will be enrolled on the pages of biography and poetry among the heroes of the South.

P. D.

Died, in Chillicothe, Mo., on the 6th day of March, 1867, CHARLES ROBERT, infant son of M. E. and MATTIE HERIFORD, aged fifteen months.

This was the first and only child of the bereaved parents, who lament much his death. He was an intelligent and lovely child, giving much promise of future usefulness and honor. But alas! that ruthless messenger who never heeds a father's entreaties nor a mother's tears, comes not only to the full grown man, but to the infant in the cradle, and with one icy touch of his cold hand, closes the laughing eye in death. We spoke a few words of consolation on the painful occasion, and prayed with the distressed parents. The Lord be gracious to sister Heriford and her bereaved husband.

D. T. W.

Donations to help sustain the publication of the Pioneer Weekly, received during the week ending April 6, 1867:

John W. Boyle, Spring Hill, Mo., $7.50; Catharine J. Boyle, Spring Hill, Mo., $2.50; G. T. Biggers, Plattsburg, Mo., $4.50; John Wharton, Spring Hill, Mo., $1.00; C. Hoxey, Moultonville, Ill., $2.50. Total amount for the week, $17.00
DEONTOLOGY. NO. 1.

This subject, which concerns "things as they ought to be," opens a wide field for labor. I propose no more, in a few short articles, than to scratch around its borders. It contemplates, in the light in which I now apply the word, all that the Scriptures contemplate in reference to the well-being of man here and hereafter, and the instrumentalities ordained for these desirable ends.

The Scriptures first contemplate the salvation of men from sin, and the instrumentalities which are to be used in obtaining this end, and in the second place, the salvation of men in heaven, and the instrumentalities ordained for this object. The Scriptures point out very distinctly these two objects, and the manner and means by which they are to be realized. We, as a people, confine ourselves to these two objects, and the manner and means by which they can be accomplished as these are indicated in the Scriptures. We have agreed to leave human philosophy, human tradition and human opinion in religious matters to the corruptors of Christianity, and to adhere to the letter and spirit of the Divine volume. We propose to teach and do, as far as we can, just as the apostles and evangelists did in the days of inspiration. We propose to follow no man who has lived since God ceased to inspire men. These alone are infallible guides. Men, however, learned and pious are still men, and therefore fallible; and it is unsafe to follow any. We cannot, therefore, come this side of the apostles for any kind of knowledge that pertains to our relations with God. I design to speak as the oracles direct and warrant. These are my authority and power. Without them, I am nothing and what I say is no heavier than breath.

Some things as they ought to be I have already indicated when speaking of the state of things that now obtains among us. In condemning these, I have, by implication, indicated and approved their opposites. I must, therefore, repeat myself somewhat. And first in reference to our public scribes.

It seems to me very strange how men can sit down seriously and soberly and write on subjects which have been before the brotherhood for forty years, and think that they are stating something new or interesting, and thus too with always the same audience. Who read our papers? Persons whom such articles on "first principles" will benefit? These they ought to have learned and understood before they became Christians. We would suppose that these subjects had been long familiar to them; that they had heard them from the pulpit for years it may be, before they became Christians. If this be the case, why continue such instruction? Paul did not so think when he wrote to his Hebrew brethren. I have heard it often said in defense of this practice that the new persons coming into the church make necessary this continual reiterating of these subjects. How many of the converts of these days ever read these papers? Not many, I imagine. The Review has the largest circulation among us, and it cannot have over 7000 subscribers. What are these out of the boasted 300,000? or of even the 20,000 or 30,000 of Ohio and Kentucky? And then when we remember how many of the young members are of these 7000, take the paper, and how many read it, the argument begins to appear like a shadow. In the light of such facts where is its substance?

I imagine the reason why these subjects are so much written about, lies a little deeper. And this reason will be found, both with scribe and preacher, in the taste. Such subjects are preferred because we love controversy. It accords more with the propensities of the flesh. It allows us to look at the errors of others to the total exclusion of our own. It calls into service only a certain kind of feel-
ings, and these are about the same whether we write on religion or philosophy. All grades of characters have spoken and written on these topics, and some without profit to themselves or others.

But as it regards subjects and topics that look to the edification of the saints, and the preservation of lambs from the temptations in the world, these require soul. The heart must be in such subjects. The soul must turn the glass upon itself, and throw all the light it can gather upon its own wants and deformities. This is a more difficult and unpleasant task; a road a little more thorny of Elder Jacob Creath, of Pal.

But I repeat, who read our papers? Appeals are always made to the saints. No one is so foolish as to think that the world will respond to their appeals. If then you appeal to saints, why not give in your papers for adapted to saints? What does the immersed care about reading the effusion of new feelings on the subject of Baptism? He has settled the whole controversy as far as he is concerned by his own act; and if he has not knowledge enough to reason with others, let him read his Bible, and works or essays already published. Why consume space by saying what has already been much better said?

Deontology says all this is out of place, and ought to be corrected. Will not our scribes find topics more to the edification of saints, since this class is all that ever see and read their writings? If they can not quit first principles all at once, but must needs taper off, as is sometimes tried by other classes of invertebrates, let them give us something outside of the controvertial on Faith or Repentance. Let them dive deep into these profound subjects, and fill the soul with grand conceptions of its powers when aroused in the direction of these principles or feelings. Let us have something on that great principle, because of which in the heart and of whose power over the heart and life, God imputes righteousness or justifies from sin through Jesus Christ. Let us have something of that great soul-change which, even under the ministry of John the Immerser, became the foundation of remission, the baptism of repentance for the remission of sins. These subjects are not yet exhausted. They are like the Pyramids of Egypt, the lower you descend, the more they broaden. Then ascend to the apex, and see what a broad horizon you have. After this, you will never think of these subjects as related to controversy. They will never after be to you things of which, perhaps, you do not now dream.

AUTOBIOGRAPHY
OF ELDER JACOB CREATH, OF PALLMYRA, MISSOURI. NO. XXI.

(A. D. 1843-4.)

[Continued from page 180.]

As regards this youth and his death, my step-son and ward, Sydney Bedford, Jr., I will state the following facts. He was living with me his natural and legal guardian, in Missouri, contented and happy, when his mother died in July 1841,–living where nature and law and his mother's dying wish had placed him. Secondly he was decoyed away from me clandestinely in my absence from home in August 1842—so that if he died before he arrived at the age of twenty-one, his property might fall into the hands of his relations. Third, he died in Pennsylvania at school, instead of living in Missouri, where he might have lived to this day for ought that appears to the contrary. Fourth, if he had have remained where law and God put him, he would not have died in Pennsylvania. Are not these persons who decoyed him away from his proper place chargeable with his death? Do not envy and murder go hand in hand as in the case of Abel, Joseph, and our Savior?

The year 1843 with some of its developments. In February of this year I had a final settlement with James Price, the uncle and guardian of my former ward, Sydney Bedford, and delivered all his property into his uncle's and guardian's hands and took his receipt for the same, and in April of that year he sent the property to Kentucky to the ward's guardian there, by Enoch Hooton who delivered the property into the hands of the ward's uncle and guardian there and took his receipt for the same. The year 1843 was a year of great stringency in money matters. It was the year of Mr. Van Buren's Sub-Treasury. On the final settlement with the ward's guardian in Missouri which was unjust to me, I sacrificed under the hammer to raise the money and prevent my securities from suffering in Kentucky, five thousand dollars to raise fifteen hundred dollars in 1843. I was not only deprived of the use of my step-son's property which I had calculated on, but I was stripped of all the property which had made in Kentucky, by farming, through a false oath, a libel, and the unrelenting malignity and persecution of men called brethren, who ought to have been heavily fined and imprisoned, instead of being
LITERALISM. "GONE TO SEED."

retained in society, caressed and flattered and used against me by my enemies. Well might Paul enumerate false brethren among his worst enemies. I was not only deprived of all my property in Missouri, for which I labored hard in Kentucky, while I was preaching for almost nothing in Missouri, because we had no brethren in Missouri at that time to pay any thing, but I was immersed in the deepest family affections and most bitterly persecuted by men in Kentucky,—through that lie—whom I had served for almost nothing while living there. I was as bitterly and as vilely slandered and persecuted by my libellors on account of that ward's property as if I had left them to pay the penalty bond, which was $10,000, when they never paid one dime for me. Is not all this cruel? Is there no justice among men called Christians? I was broken up root and branch by these men, in property and they have never made any reparation among us called Christians? I was educated in the faith of the Calvinistic Baptists, who believe that when God needs a learned man, he will call him as he did Paul, Luther, Campbell, Stone and others. In the Papists, John Milton was of the same opinion and so was his predecessor Doctor John Gill, the old Calvinistic commentator. Christianity has suffered more from human learning than from ignorance, more from riches than from poverty. I do not believe in theological schools to study Divinity.

LITERALISM "GONE TO SEED."

As the subject of Spiritual influence seems now to be the prominent topic, I hope I may be pardoned for putting in a word or two. In Vol. 1, No. 3, page 279 and 280, of Lard's Quarterly, we find the following: "To the soul, therefore, we conclude, pertains the immersion in Spirit. As the immersion of the body in water connects it with the visible church, making it flesh of the church's flesh; so the immersion of the soul in Spirit, connects it with the church's spirit, making it spirit of its spirit.

Still, how is it that this immersion is effected? The body of each Christian man is a temple. In this temple dwells the Holy Spirit. So at least teaches the word of God. Now when a literal
temple is filled with light, every object in it is immersed in that light. So when the human body is filled with the Holy Spirit, the soul in it is immersed in that Spirit.

The inner man is then immersed as well as the outer; that in Spirit, this in outer; and both into the one mystic body which is Christ."

How immensely satisfactory! Who can doubt, or fail to see after an explanation so lucid? The literal Spirit of God enters the literal body of the believer at the moment of its immersion in water, and the literal soul, which inhabits that body, is literally immersed in literal Spirit. Talk about crudities!! Whoever, before, thought of anything half so crude as this? Reader are you thinking of the theological mysticism of the sects? Psha! Sectarian doctors have scarcely learned the alphabet of this wondrous science. They do not mysticize "worth a cent." They are yet in the portico of this glorious temple. Come, gentlemen Doctors of Divinity, arouse you, from your slumbers! Your glory is suffering a dreadful eclipse. Awake, or the prestige of your former greatness will soon, like the morning dew, have passed away forever.

But here comes more of the same sort. "To one thought more, let me here give utterance. When the body is immersed in water, we drink the literal element in which it is immersed." (Sage, discovery indeed!) Can it be so that the apostle for the same reason, represents us as "drinking the Spirit?" (perhaps so; but most likely, not so.) When the soul is in the act of being immersed does the Spirit flow into it, and does the soul drink it as "living water?" "It would be curious if a most trivial incident in immersion in water, should have suggested this thought to the apostle." Curious? Indeed it would be; and not only curious, but we may say, vastly "queer." But I must be permitted to protest against any one's supposing that the apostle ever had such a "thought" as the one here interrogatively put forward, much less that it was suggested in so strange a way. Paul was, doubtless, as innocent of such "thoughts" as a babe new-born. He was a great man, but such ingenuity far surpassed him. What a glorious thing is genius!

Seriously, this is what I call "literalism gone to seed." Such specimens of scripture interpretation remind me of the vagaries of a Baptist preacher with whom I once chanced to meet, while on a preaching excursion into one of the border counties of our State. He had many questions to ask, and much to say. Finally he "checked up" on the sixth of Romans. He was evidently anxious to give his views as to what related to "baptism of the Holy Ghost," and what to "water baptism," in this well-known portion of the good book. I was inclined to listen rather than talk; accordingly, he proceeded on this wise: "The baptism spoken of in the third verse, is the baptism of the Holy Ghost, because it is baptism into Christ. That is "spirit baptism," we know, which brings us into Christ, for Paul tells the Corinthians, "By one Spirit are we all baptized into one body."

"This," he said, "settles the question as to what sort of baptism is meant in the third verse." "But in the next verse," he continued, we have "water baptism." "This," he said, was clear for several reasons." 1st. We are said to be "buried;" and water baptism is the likeness of a burial. 2nd. The fact of a previous baptism of the Spirit, is made the reason of this second baptism. This he argued, is shown by the use of the word "there-
PRAYER.

fore" in the text. "Therefore are we buried" &c. Here the prior baptism of Spirit, he insisted, was made a reason for the baptism in water. 3rd. We are said to be "buried with Christ." "This is true," he continued, "only of water baptism." "The sinner can not be buried with Christ, until Christ is formed in him. But this is the case only with the christian. The converted man, the man who has been baptized into Christ by the Holy Ghost, is not only in Christ, but Christ is also in him. Therefore, when such an one is buried, in water baptism, Christ being in him, may truthfully be said to be buried with him." To all this, I listened, dumb-founded, of course. What could I say? Reader, what would you have said?

I have heard many sermons, "so called;" have read some books, and quite a considerable number of pamphlets; but this is the only parallel to the above explanation of being immersed in the Spirit, that has ever caught my attention. Which of the two interpreters bears oft the palm of ingenuity, and which is the more trust worthy expounder of the sacred oracles, I shall not undertake to decide. Such displays of genius are very refreshing, but then, they are so very rare. What a commonplace world is this we live in, and what stupid mortals most of us are! May the wise and great, pity our dullness!

COMMON SENSE.

PRAYER: NO 2.

Prayer and special providences are inseparably connected; for how can our Heavenly Father answer our prayers but through his ways. Many admit a general superintendence, but they make so many exceptions that they will not have God to do any thing, but look on and see the world govern itself. God is a sovereign, and doeth whatsoever he pleases both in heaven and on earth; therefore, the absolute government of all things must be in his hands, or else something might be done which he would not have done. "The way of man is not in himself: it is not in man that walketh to direct his steps," is a declaration of the weeping prophet. But we are told that God governs the world and men by laws. True. He does not act contrary to law, neither does he govern without it.

But the law-giver is always above law, and can suspend and control it. He warms us by fire; wind, rain and thunder, all have their wise purposes by the direction of God. But when and where the rains shall fall and the winds blow, God keeps in his own power, and can govern without altering the standing laws of nature. See Job xxxviii. 31, 32, and Psalms cxlvii. and Amos iv. 7, 8. God's eyes are constantly upon us, and all his creatures, and not a sparrow can fall to the ground without him:

"O blindness to the future kindly given,
That each may fill the circle marked by heaven;
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurled,
And now a bubble burst, and now a world."

Let those who deny special providences ask themselves why they pray at all. Perhaps few of them do! We pray for the conversion of a child, friend, or neighbor. By a well directed train of providences, it is effected. Now we know the divine truth must get into the heart; but death, affliction, distress, many things may have contributed to arrest that sinner's attention and secure his conversion. God does this and we
Or, a Review of the "Three Reason Baptist" of J. M. Pendleton, Pastor of the Baptist Church in Bowling Green, Ky., in 1853. By Elder Jacob Ckath, of Palmyra, Mo.

CHAPTER III.

[Concluded from page 185.]

We shall now try the teaching of the Baptists by the teaching of the apostles in the Book of Acts; and as Mr. Pendleton has appealed to the second chapter of Acts to show that there were no infants baptized on that occasion, we shall also appeal to it to show that the Baptists do not preach as the apostles did on that occasion, and that Baptist churches do not resemble that church, save only in immersing believers. Let me ask the Baptists and Mr. Pendleton, if the second proposition, "I am a Baptist because the Baptists consider the immersion in water, of a believer, essential to baptism, so essential that there is no baptism without it," if they consider the wild, incoherent, superstitious and incredible experiences of their people, the same as a believer in Christ? Were all those persons who were the subjects of those dreams believers in Christ? Do all believers in Christ have these vagaries? Is a believer in Christ, or faith in Christ, the same as these phantoms? Where and when did the apostles require persons to see and tell these Baptist visions? Why did Mr. Pendleton say a believer? Why did he not say a person, who tells a fian-cing experience of grace on the heart essential to baptism? Has he thrown away his habit of telling these long-winded stories, as old brother Henley called them? Why make the impression that experience-telling and faith are the same thing? Who caused these wild apparitions to be discontinued among the Baptists? Who suffered a merciless persecution on account of it? And who received no credit for it? A. Campbell. It is plain to be seen from these three reasons of Mr. Pendleton for being a Baptist, that he had read more of A. Campbell's writings than

---

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."  

J. R. F.
OLD CHRISTIANITY AGAINST BATTISTISM.

the Rice Debate, but that he gave no credit for it to A. Campbell.

38. We here give Mr. Pendleton credit for exchanging an experience of a sinner for faith in Christ, and we have no quarrel with him and the Baptists for requiring faith and immersion. But why did not Mr. Pendleton state his second proposition as he does a fact on page 38, when he says, that those who were regular members of the old Jewish church could not become members of the Gospel church, without faith, regeneration and baptism! Why did he not state his second proposition in this way? Why put faith or a believer in the proposition, and in the fact, repentance and faith and regeneration all before baptism? The legs of the lame are not equal. But the second chapter of the Acts contains the Holy Spirit's exposition of the commission given by our Saviour to the twelve apostles. It is an ancient, infallible and orthodox sermon. It is the first gospel sermon ever preached. It is a model sermon, a model church, and a model revival, I could write a long discourse on this second chapter of Acts; but my limits forbid it, the ancient gospel is a simple narrative of facts. The apostles on this occasion preached Jesus Christ, that he was the son God, the fulfilment of the prophecies in him, his immersion, crucifixion, death, burial resurrection and coronation in heaven and the reception of the Holy Spirit for the consummation of the objects of his reign. These facts were the foundation of the first Christian church.

39. It is a model sermon in its length, its spirit, its logic, reason, argument and proof. It is a model sermon, a mother church. It was erected about the year 29 of the Christian era. All the apostles were members of it. It was erected under the inspiration of the Holy Spirit. The question asked what shall we do proves that they had faith in Peter's sermon, he then preached repentance, immersion, remission of sins. The Holy Spirit was given to the obedient and they continued steadfastly in the apostles' teaching. Contrast this sermon with the ignorant, bigotted, disconnected, anecdote-telling and the experience-telling of the modern baptists, preaching total depravity and physical and mysterious operations to regenerate total depravity, and you will be convinced that the baptists copy the apostolic preaching as little as they do the preaching of John and of Christ. Denying infant baptism and preaching immersion makes a baptist, but it requires more than this to make a Christian. The baptist cannot answer our arguments as easily as they do paido-baptist arguments.

40. The baptists are as far from imitating this church in its letter and spirit as they are in preaching like the apostles preached. The baptists by making the impression on the public mind that they have existed since the days of the apostles and are descended from them, have gained as great an advantage and made as much capital from this impression as the Catholics have in making the impression that they are the successors of St. Peter. Was the church in Jerusalem a baptist church? were these converts baptists? No; they were disciples and christians. Are baptists and christians the same people? No; they are not. Names govern mankind. There is death in some names and magic in others. Names are things. Words are counters of wise men, and the money of fools.

41. A Pagan differs from a Turk, a Turk from a Jew, and a Jew from a Samaritan, yet they are all religious beings and pious in their way. A Catholic is not a Quaker, a Quaker is not an Episcopalian, a Presbyterian is not a Methodist, a Methodist is not a Baptist, and on the same principle a Baptist is not a Christian nor a Christian a Baptist, or any one of the above beings. As they all differ from one another, in name and principle. So a Christian differs from all of them. They are not all one people, neither is a Christian one with them. They all differ in names and principles; so does a Christian from them all in name and principle and practice. A Christian derives his name from Christ, the above names are derived from men and things. The Bible alone is the creed of a Christian, Creeds and the Bible make and
OLD CHRISTIANITY AGAINST BAPTISM.

govern the above parties. The mother church in Jerusalem continued in the apostles' teaching in the second of Acts, which was to immerse in order to the remission of sins, to celebrate the supper every first day of the week; to contribute freely of their substance, to preach the incarnation, death, resurrection and intercession of Christ; in prayers, in love to each other, in reading, in all the Lord's commandments, doing all that the Lord commanded them to do.

42 The Baptists preach the five dogmas of Calvinism and will not walk as did the Christians at Jerusalem. Paul said, though we or an angel from heaven preach any other gospel to you let him be accursed. Gal. i. 10. He that adds tips, I will here quote what Neal says of the English Baptists. He says: "It has been asserted that the Baptists originated in Germany about the year 1522, at the beginning of the Reformation. It is true that no denomination of Protestants, can trace the origin of its present name farther back than about the time of the Reformation, and most of them have originated since that period. And it appears to be true that the name Baptist, by which this people have since been known, was then first asstined, probably in opposition to that of Anabaptists, with which their enemies were continually reproaching them."

43 Then follows fourteen articles of their creed and the following celebrated Baptist names appended to this article, Backus, Benedict, Allen, Robinson and Jones, five Baptist Historians. For saying these things in the C. Pioneer, in 1865-6, the Louisville Baptist Recorder has almost considered me guilty of the unpardonable sin. His objecting to a quotation I made from Benedict's History of the Baptists, as being no part of that history, is like saying the book of Esther is no part of the Bible because it does not treat of the Gospel of Christ. Mosheim says the Baptist confession of Faith was published in 1643, Vol. 3, page 348. He says one sect of Baptists is called particular or Calvinistical Baptists, from the striking resemblance of their religious systems to that of the Presbyterians, who have Calvin for their chief. They profess a contempt for erudition and science. The Baptists are the imitators of the Presbyterians, except in infant baptism the rejection of which and immersion make a Baptist. They ape the Presbyterians in their creed.

44 Neal in his history of the Puritans says "the first Baptist church he met with in England was in 1633. That our Baptist friends may see how they have derived their succession from the Apostles, I will here quote what Neal says of the English Baptists. They separated from the independent congregation about the year 1638, and set up for themselves under the pastoral care of Mr. Jessie, and having renounced their former baptism, they sent over one of their number (Mr. Blunt) to be immersed by one of the Dutch Anabaptist of Amsterdam, that he might be qualified to baptize his friends in England after the same manner. A strange and unreasonable conduct! For unless the Dutch Anabaptist could derive their pedigree in an uninterrupted line from the apostles, the first receiver of this usage must have been unbaptized, and consequently not capable of communicating the ordinance to others," Vol. 3, page 173. This runs into the year 1644. They published a confession of their opinion in this year 1644. This is Neal's account of the origin of the English Baptists about the middle of the 17th century from whom the American Baptist have descended in a zigzag line from the Apostles and Dutch Anabaptists. The Baptist line of descent from St. John is more crooked and winding than that of Papists from St. Peter.

45. David Benedict the historian of the Baptists in America and other parts of the world gives the following account of the succession from St. Ezekiel Holliman in Providence Rhode Island. "As the whole company, in their own estimation, were unbaptized, and they knew of no administrator in any of the infant
settlements to whom they could apply, they with much propriety hit upon the following expedient: Ezekiel Holliman, a man of gifts and piety, by the suffrages of the little company was appointed to baptize Mr. Williams (the celebrated Roger Williams the founder of Rhode Island) who in return baptized Holliman and the other ten." Page 457. So far as the American Baptists are concerned the line of succession is broken and the first link in the chain is hung to an unbaptized person from their own writings in 1639.

46 According to the testimony of all these learned witnesses both Baptist and Paidobaptist, the line of Baptist succession cannot be heard further up the stream of time than to the middle of the 17th century, or the first half of the 17th century. The churches in the Acts of the Apostles were Christian churches, and not Baptist churches. The Baptists by claiming the New Testament churches for Baptist churches have done them great injustice. After the days of the Apostles, and after the corruption of the gospel by a compact between the priests and civil rulers to betray both the civil and religious liberties of mankind, there existed in different countries, multitudes of Christians nicknamed, Montanists, Donatists, Paulicians, Petervines, Waldenses, Albigenses, Wickliffites, Hussites, just as our enemies call us Campbellites, while we call ourselves Christians.

46 These people called themselves Christians, and not Baptists, there were no Baptists before the 17th century about the time the common version was made which was in the year 1611. The origin of the English and American Baptists begins in the 17th century by an unbaptized person baptizing others, and proceeds from the old Popish doctrine of a right to administer the ordinance by an uninterrupted succession from the apostles. I was taught this doctrine as I was taught that of the five dogmas of Calvinism which originated with Austin an African bishop in the fifth century and were revamped and new modeled at the Council of Dort in Holland in 1618, and by John Calvin in the 17th century. All parties or sects who have a creed and the Bible are Orthodox. Our enemies answer all our arguments by calling us Campbellites, as the Papists did the old Christians by calling them by nicknames. This publication is not to be estimated by the number of its pages, but by the information it contains, the nature of the subject it treats of, the ability with which it is executed and the impression it is calculated to produce on the public mind.

47 Mr. Pendleton's third reason for being a Baptist is because the Baptists adopt the form of church government recognized in the New Testament, that is to say the Congregational form of government. This is a pretty theory like copying the preaching of John and Christ and the apostles but where is the practice? In practice their church government is despotic and arbitrary. I deny Mr. Pendleton's theory of church government, until he can disprove the Baptist associations and their conventions and M. Societies and their acts. I deny that any sect of people who attend any religious meeting besides one congregation meeting in one place stakedly, practice church independency. All besides this is theory not practice. Did the New Testament churches ever hold associations to cut off churches as did the Baptist associations in Ky. in 1830, such as the Franklin, the Elkhorn and others did? I offer these and other facts against Mr. Pendleton's theory of Baptist church government. This third reason for being a Baptist is as rotten as the two first. The advisory councils of the Baptists called associations are as despotic as the Catholics and her daughters. For proof of this I refer to the acts of these associations in the year 1830. I refer the reader to the M. Harbinger C. Examiner for 1839, and to the Memoirs of my Uncle Jacob Creath Sr. published by me in 1866. Mr. Pendleton's theory is pretty, but the the practice of the Baptist is as bad as the Catholics on this subject. See their acts in Virginia also. Their theory on the subject of Church government is like the protestant theory of the Bible alone being the religion of protestants, but they all have creeds like the Catho-
INFIDELITY.

Hes, and this constitutes Orthodoxy, and yet no one sect will unite with another sect. The Baptist theory of church government is like faith without deeds, it is dead. As the human body without the spirit is dead, so is Mr. Pendleton's reasons for being a Baptist dead also without practice. When the Baptist discontinue associations then their theory and practice will agree.

JACOB CREATH.

Palmyra, Mo, 1867.

INFIDELITY NO. 2.

It seems that our article on infidelity in the Christian Pioneer of Feb. 14, called forth some would be very wise remarks by one of Chiliicoto, Mo. calling himself Mac. His remarks appear in the Boston Investigator of March 13, 1867, which, one of its correspondence says "is the only paper we Infidels have in the country." From this statement I presume the Investigator to be an advocate of infidelity, and from the remarks of our friend Mac, I take him to be no friend of Christianity, and from his innocent pretentions for a historian and critic I think he would like to be considered a learned advocate of infidelity.

His first assertion concerning our article is that our classification of mankind "is incorrect in every sense of the word" and with that presumption which is so besetting the cause of infidelity, he, with more prudence than wisdom, does not attempt to give his readers the first argument to show where our position is false.

In my article I stated that the Jews historically and religiously are the most ancient people on earth. He says that I deserve to be told that the Jews are neither religiously nor historically the most ancient people on earth, "for long before this tribe of wanderers were expelled from Egypt for their pilfering propensities, which event may be termed their debut in history, organized religious systems existed." These organized religious systems that our friend Mac alludes to, are just such as infidels are pleading for to-day; men prostrating and worshiping images made by their own hands, of wood and stone, and even animals, birds, reptiles, and loathsome insects, groping their way in mental darkness, pressed down by the strong hand of bigotry, superstition and abominable ignorance which is the inevitable result of human reason unguided by divine revelation. He says "This tribe of wanderers were expelled from Egypt for their pilfering propensities which event may be termed their debut in history." We presume that our friend Mac by this word "debTur" means that from this time on the Jews may be regarded historically as a people. He seems to be so astonished at our ignorance as to call us a "pompous Christian ignoramus."

Now while we admire his boldness of speech we most assuredly deplore his regarded ignorance!

We will now show by the writings of profane historians that the Jews were known religiously and historically long before their entrance into Egypt. The oldest historian that I shall quote is Sanchonithon, a Phenican of the city of Tyre whose reliability is not questioned. It is generally admitted that he lived between the Trojan war 1174 before Christ, and the reign of Gideon the Israelitish Judge 1250 years before Christ. In history he agrees with Moses that the first human beings were a pair. Moses makes twelve generations from Adam to Mizraim; he makes the same save one.

Porphyry of the fourth century, who was an inveterate enemy of the Bible,
says, that Sanchoniathan obtained many facts related in his history from the memoirs of Gideon. The next we quote will be Berosus who lived about the four centry before Christ, a priest of the temple of Dalus. He speaks of ten kings of Chaldea before the flood, and of Xisuthrus or Noah who was warned in a dream that mankind would be destroyed by a great flood. He speaks of his building a kind of a ship, in which his friends and kindred were saved; and after the flood, about his wife and pilot who went out of the ship to offer sacrifices to the Gods; he also speaks of a man, righteous and great among the Chaldeans, who lived in the tenth generation after the flood, is true of Abraham. He speaks of Nebuchadnezzar’s expedition against Judea, his setting the temple on fire, taking the Jews into Babylon, and their seventy years captivity.

We could quote many more historians all pointing to the same conclusion, such as Hecateur, cotemporary of the prophet Daniel, and Agatharchies, a native of Cnidus who wrote 200 years before Christ, Longinus, a Greek, noted for his learning. And to please our friend Mac, we call on Manetho, the celebrated Egyptian, who wrote some 300 years before Christ. He says, in plain language, that the Jews “had come into Egypt and went out of that country afterward and settled in that country called Judea.” Permit us now to lay error and truth side by side. Our friend Mac says, “they got notice to quit, and knowing they would never be permitted again to enter that country again if once out of it, they stole everything they could lay their hands on, and starting in the night got out of Egypt. This was historically the birth of the Jewish people.” Now the above assertion, is so reckless, groundless and senseless that it refutes itself. A charge that intelligent infidels have been ashamed of long since; for does it not look reasonable that if all those charges against the Jews had any truth in them, Manetho as a historian would have alluded to some of them? but what looks stranger is that a man living to-day should know more about what occurred in Egypt than her own historian who wrote over 2000 ago; yet I know that we have a class of Infidels known as Spiritual wrappers, who make some astonishing revelations, and surely the Boston Investigator is bound to place our friend Mac high up in the list of his historians or at least he will not call him an ignoramus.

We will now name a few of those stubborn facts proven by historians which are ruinous to the cause of infidelity, for the reason that they corroboreate with Bible history. Such as the creation of the world, the first pair, the fall of man, the serpent, the observance of the Sabbath, the longevity of the Antedeluvians, the number of generations between Adam and Noah, and from Noah to Abraham, the flood, the Ark, the few persons saved. the dispersion of mankind, Abraham’s history, his numerous posterity, their going into Egypt and subsequently leaving with Moses as leader, his 40 days in the mount and flight into Arabia, his marriage. In the place of such testimony (which is only a part of what can be given) a man that will call the leaving of Egypt by the Jews, their “debut in history,” certainly deserves the sympathy of the only infidel paper published in our country. In conclusion we say if there is or ever has existed a people, tribe or nation that can give the world a history of our race up to their origin, of the story
heaven, the earth, with all of its animed and inanimate existence, or, if there are any people on the earth save the Jews that can trace their history back through the dark ages of thousands of years to the very time when man came from the plastic hand of his Creator, infidelity with all its boasted learning has failed to throw the first ray of light on this point; and infidels are bound to admit, that they are believing, practicing and enjoying to-day, many things that they have received from what our friend Mac calls "a tribe of pilfering, theiving wanderers who got notice to quit Egypt.

CORTES JACKSON.

New London, Mo.

OBLIGATIONS.

What are the relative obligations of preachers and brethren? Is a preacher morally bound to proclaim the Gospel, whether he is paid or not? Brethren seem to understand that, as Christians, they are compelled to provide for their own house; if so, is not the preacher compelled to do the same thing? If a neglect of their part, to provide for their houses, is equivalent to a denial of the faith; How much less than this is it to the preacher?

These are questions which have often set me to thinking seriously, what my individual duties are. I would be glad to have them scripturally answered; and I would like if the answer would come from some brother, who is a stickler for providing for his own house. For, then, I think that I would get a correct one. Hoping that some such brother will answer my questions, I will give him a few items, which may help him to correctly solve the problem.

We do not believe in what is popularly styled "the call to preach." Our entry into the ministry is not forced, but voluntary. The church calls out the brother, and he voluntarily obeys the call. Now, that the case may be fairly opened, I will present you the history of one such young man.

I knew a babe in Christ, about thirteen years ago; such a one gave promise of some little ability; and by much patience and prayerful study became almost a man. Such a one was called into active service, by the church, and his labors seemed acceptable to all. But, the church has kept him dragging out an existence, not at all pleasant, nor agreeable. Sometimes he has been compelled to let his family suffer, not for the luxuries, but for the necessaries of life. Now, under such circumstances, is such a one morally bound to preach?

We have in our young State, about 3000 brethren; these, at a moderate estimate, represent $500,000. Out of this they pay not more than $4000. for all religious purposes; and when you make an appeal for money, they meet you by saying, "I must provide for my own house." This is scriptural. But, if scriptural for the brethren, it is no less so for the preacher. He also must provide for his own house; but he cannot do it by preaching, therefore, he must quit that, and do something else. Then, where will the preaching come from?!

These hints are thrown out, to elicit investigation of a favorite objection, put forth by brethren when appealed to for money. I never knew a brother, that was not conversant with that scripture, which teaches him to provide for his own house. And if it is equally applicable to preachers and editors, I am not sure but what Bro. Wright will be compelled to quit printing, and I to quit preaching.

R. PATTERSON.
Bro. Wright: On looking over some notes which I made several years ago, while living in a portion of country where our Baptist friends were numerous, I find the following points noted, showing the inconsistency of the practices, which I now submit as nuts for them to crack.

1st. They, in order to extricate themselves from a very serious difficulty in Acts ii. 38, contend that "For" means "because of." They also contend that Repentance in the plan of salvation precedes Faith. What is the conclusion therefore they have a regenerated infidel.

2nd. They charge us as holding Repentance as a non-essential, and preach themselves that it is only a godly sorrow; according to their rendering therefore. Acts ii. 38, would read that Peter commanded the Jews, "Be sorry and be baptised because your sins are remitted." Again John the forerunner of the Savior, taught "repent ye for the kingdom of heaven is at hand, or approaches." Their rendering therefore would be, "Be sorry because the Kingdom of Heaven approaches."

3d. They teach that Baptism is not essential to enter into the kingdom of Heaven, but all must be baptised who come to their communion table. Therefore their communion table is harder to approach than the kingdom of Heaven to enter.

4th. They teach that Baptism is nonessential to an entrance into the Kingdom of Heaven, but that it is a door into the church; and in as much as it is essential to enter the sheepfold by the door, John x. 1. Therefore, is not one of the two, if not both of the propositions faulty.

5th. They date the origin of their church with John the Baptist, and that they sustain the same relation to the Savior as did John's disciples. John's disciples had not the Holy Spirit, for John was beheaded, Jesus crucified, buried, risen from the tomb and ascended to the right hand of the Father before the Spirit was given see Acts i. 4, 8; ii. 1, 4. John's disciples after the Holy Spirit was given as a comforter, were not entitled to it; see Acts xix. 1, 7.

Yours in christian love. M. LINNEUS. MO.

BRO. J. S. ALLEN'S PROPOSITION.

Bethany, Mo., April 26, '67.

Bro. Wright: I have heretofore said nothing in regard to the change of the Pioneer to a weekly. I commend the change, and think it the thing we need, in fact, the Pioneer is improving in matter greatly. Surely the brotherhood will sustain you in your weekly visits. One brother says he will be one of one hundred that will donate $2,50 to sustain it. I propose to be one of two hundred that will give five dollars to sustain it. I propose to be one of two hundred that will give five dollars to sustain it in its weekly visits, and here is the V. Who will add to the amount to sustain a good periodical weekly in our State? We love to hear from the brethren throughout the State, and this is the channel through which we can, and a line from those brethren who have gone to other fields is eagerly read by us all. Success to your change. Yours truly,

J. S. ALLEN.
POETRY.

For the Christian Pioneer.

O, beautiful earth,
Thou art sacred to me,
Since the feet of our Saviour
Have trodden on thee,
And thy hills and thy vales
In the long ago heard
That sweetest of music—
The voice of the Lord.

His glance wandered down
From Mount Olivet's crest
To the City of David,
In grandeur at rest,
And the tears which he shed
O'er her arrogant pride,
Have hallowed the earth
While its seasons abide.

Let us ever remember
Mount Calvary's height,
And the day when the sun
Hid his banners
Of light—
Though hid but a moment,
That glory divine
Henceforth through the gloom
And the darkness may shine!

O, beautiful earth,
All the days that we live
Our praise and thanksgiving
To God we should give,
For blessings and mercies,
The great and the small—
For Jesus, our Saviour,
The chief of them all.

Though sorrows assail us,
We never should yield,
Or give to Despair
A victorious field;
E'en death and the grave
May be robbed of their gloom,
For Jesus hath suffered,
And lain in the tomb.

Hath lain in the tomb,
But is risen again,
To suffer no more
With mortality's pain:
Oh, prayer of the soul!
May His sacrifice given
Be the star which shall guide us
In safety to heaven. RUTHER.

Chilhowee, Mo.

DISCIPLE'S REPLY TO R. PATTERSON.

BRO. WIIGHT: The Pioneer of the 28th,
ult. came to hand a day or two ago, containing a reply by bro. Patterson, to the two articles I had written upon the subject of the parable, of the unjust steward. The two articles I have written, you recollect, were in answer to your articles upon the same subject. In my last, I informed you that I had concluded my argument upon that question. I will, now, however, reply to those written by bro. Patterson, lest he, and the readers of the Pioneer, should think I was devoid of Christian courtesy towards the author.

I cannot see that bro. Patterson has thrown any light upon the parable. He says the teachings of the Savior had a prospective value, and one not to be limited to the parties then living. I concede that the morals that the Savior inculcated, characterize every lesson taught by his apostles, in all their discourses and epistles; and that Christians are yet under obligations to obey them. But I fail to perceive that there is a moral principle taught in this parable about the Unjust Steward; in the three that precede it; nor yet in the one that follows, which is binding upon any Christian to now observe and keep. Nor do I now recollect of a single duty or moral principle in any parable, that imposes upon a Christian a single duty that he has now to perform, in order to the attainment of eternal happiness. What is a parable? bro. Patterson says it "is a species of pen-painting." I understand a parable to be a species of allegory: A case supposed, consisting of an exact counterpart in the imagination, of what is really a fact in nature. To make myself the better understood, I will say the idea I have of a parable, is, that of a true miniature, picture, of a reality. And as a photograph represents every lineament, beauty and blemish of a man's face, truly; so does a parable represent a reality correspondent in fact to the picture shown in the parable. Take the parable related by Nathan to David, about the rich man with many flocks and herds, and the poor one with only one lamb. Did not that represent in a vivid picture, the conduct of David towards Uriah and his wife? Nathan said it did, and David appeared to see himself in all his meanness, when that picture was shown him. 2 Sam. xii. bro. Patterson, says
LETTER FROM BRO. J T. WALSH.

“In a parable we have one central thought, one grand idea illustrated.” Take now the case under consideration, we have a rich man and a steward. That this rich man is intended to represent the God of the Universe, who possesses all things; and the steward, as a person to whom some of those things were entrusted, I presume no person will controvert. Now then continue to look at the picture and its corresponding reality, the central thought, the one grand idea illustrated. This servant, bro. Patterson says, personates and a steward. That this rich man is intended to teach us this, after having spent our master's goods, that if we reform quickly, we may go to Heaven? I understand it to teach that this dishonest man was afraid of being detected in his dishonesty, and hence he desired to have the debtors not delay their part of the transaction.

I now say what I have before stated, that I do not desire any further discussion of this subject, and I hope when bro. Patterson shall have replied, that it will end.

I will state further for his satisfaction, that as I am only “a disciple,” a learner, I do not think it necessary to give my real name to the public, I am not a preacher, and seek no public notoriety, as such. I seek only the truth.

A DISCIPLE.

LETTER FROM BRO. J. T. WALSH.

NEW BERNE, N. C., April 6, '67.

DEAR BRO. WRIGHT: The desolation of grim war have made me poor indeed, and since its close I have been struggling to keep my head above the rushing waves, but all in vain. I lost all I had, and am left without capital to do any kind of business for which I am qualified, except preaching. This I continue to do, without compensation, for white and colored. With a generous and timely aid now from the household of faith, I could soon, with the blessing of God, rise above my present condition, and not only live but be more useful to my fellow men. I belong to no secret order to which I might appeal for help. The church of God alone should take care of her own members, and aid those who need her assistance. To the church alone I make my appeal. Will the brethren and sisters who have been more fortunate than I have, be kind enough to remember me? A word to those who love God and his people, is enough. Fraternally,

JOHN T. WALSH.

BRO. J. R. FRAME.

March, 21st, 1867.

BRO. WRIGHT: I have accepted the call to become the Pastor of the Christian Church in Lexington, Mo. Please notice it in the Pioneer, and request all communications and papers to be sent to me here. There have been some six or seven additions this month since I came, and a most delightful harmony and fraternal love and active zeal manifested among the members. Yours truly,

J. R. FRAMF.
ENCOURAGEMENT.—The brethren, as will be seen, are acting nobly in reference to the Weekly Pioneer. There seems to be a general determination to keep it up and not let it fall back to a monthly again. We believed this when we began to issue the Weekly. We need a home medium of communication between our brethren and churches. It matters not how many papers we may have in other States, we need a home medium. This seems to be a kind of necessity. The brethren look at the matter in this light, and when they wish to hear from one another they naturally look through their home paper. It is supposed to contain the local news of the State. Brethren and other persons abroad look at it in the same light, hence when they see the Pioneer, the Missouri brethren and the churches of Missouri immediately come up in the mind, and they read to learn of them. There is in every locality, as far as we have heard, an anxiety for the continuance of the Weekly. The published receipts this week of donations for that purpose fully confirm this. With each of these remittances we have kind words of cheer, telling us to hold on to the Weekly, that it will be sustained. Our traveling agent, Bro. J. F. Davis, reports very encouragingly. At Mexico, Mo., he met with the venerable and beloved Bro. John Smith, and held a meeting in his 83rd year, and heard him preach. After preaching the Pioneer was introduced to the audience publicly, when brother Smith spoke most favorably of it and exhorted the brethren to sustain it liberally, also bro. Brooks made an appeal for it. The immediate effect was $15.60 donations, and $45 of subscription, making upwards of $60 obtained in that congregation. Macon city, Jacksonville, and Sturgeon, also gave him encouragement. And we are in receipt of another letter from him, under date, Huntsville, April 11, 1867, in which he reports a number of subscriptions from that congregation. The circulation is increasing rapidly. We thank God, and take courage. D. T. W.

PALMYRA, Mo., April 8, '67.

Bro. D. T. WRIGHT: In the Pioneer of April 4th, you will find the following Errata. On page 167, near the bottom read Postleweight instead of Portlewright. Page 168, read Renard instead of Renard, near the bottom of the same column insert the word sinned “that if she had sinned at all.” Page 169 near the top of the first column read movingly “with movingly.” I named once or twice that I would like to republish some essays I have printed on Creeds, Divorce, Revivals of Religions, &c. I know you have a great many things to think of. After reading the last number of the Pioneer I sent South $10 and five before that that way; that is as much as I can spare from my own family. J. CREATHE.

REPORTS FROM THE BRETHREN.

AUGUSTA, Ill., April 4th, ’67.

E. D. D. T. WRIGHT—Dear Bro. After the lapse of some weeks since I have penned you a thought, we have concluded that it will not be a trespass upon your time to offer a few lines for your perusal. There is quite a religious feeling pervading the minds of a large portion of the people of this country. Protracted meetings are being held in every community, and several are in progress in the same town at the same time. In fact it can well be said that in many places they are too religious, giving way into a wild excitement which is without a precedent in the Word of God. Indeed many act as though “common sense” was good in every thing except religion. But we yet labor, feeling that God’s will alone should be our guide in all questions touching our salvation. And it is a source of comfort to know that wherever the gospel is preached in its simplicity, that men and women are daily bowing to its power. May it continue to run and be glorified among men.

I am now holding a meeting in this place, 8 have, up to this writing, confessed their faith in Christ. Including the fourth Lord’s day in February and the first in March, I held a meeting in Plymouth in this county, which resulted in 27 additions to that congregation. I also assisted bro. Reynolds at Macon, some ten days in a meeting, during which there were some 18 additions. The third Lord’s day in March, two obeyed the Christ in Carthage; making in all some 35 since I last wrote you. May the good Lord bless them and may they be faithful in their high calling. That with all who love the Lord they may find an abundant admittance into the everlasting kingdom of glory.

E. J. LAMPTON.

CARTHAGE, Illinois, April 10 '67.

D. T. WRIGHT—Dear Bro. My meeting in Augusta closed Monday night with 30 additions in all, 8 from the Methodists, most of whom were received as other sinners, 3 from the Baptists, the others were from Satan’s acknowledged dominion. Your brother in the one hope.

E. J. LAMPTON.

REPORTS FROM THE BRETHREN.

Donations to help sustain the publication of the Pioneer Weekly, received during the week ending April 13, 1867:

J. R. Luckie, Mexico, Mo. . . . . . . $ 2.50.
C. T. Quesenbury, Mexico, Mo. . . . 2.50.
The Church at Mexico, Mo. . . . $11.60.
A. P. Call, Macon City, Mo. . . . . 1.00.
Sue A. Ruster, Macon City, Mo. . . 1.00.
Catharine B. Johnson, New London. 2.50.
John S. Allen, Bethany, Mo. . . . . 3.00.
William Smith, Huntsville, Mo. . . . 5.00.

Total amount for the week . . . . . . $31.10.
LETTERS TO A BAPTIST.

LETTER IV. THE CHURCH,

MY DEAR S.—I propose to devote this letter to the very important question—How shall we be able to know an ecclesiastic organization, in our times, to be a church of Christ? It is scarcely possible to conceive of a question more intensely interesting to the true friends of Jesus, than the one here stated. There is so much involved in it, that no one can turn away from it, or carelessly decline to investigate it, and remain innocent. That all the diverse and antagonistic organizations in modern sect-dom, are churches of Christ, is simply preposterous. That they are all branches of Christ's church, is not a whit more plausible. To know a church of Christ, therefore, when we see it, and to be able to point out the characteristics, which identify it as such, is certainly most important and desirable. The question now comes up—How may this be done?

That there is no way of accomplishing the end here proposed, but by a careful and impartial analysis of the primitive churches into their distinct and fundamental elements, and a comparison of modern churches, so called, with them, by the rule thus eliminated, may, I think, be regarded as self-evident. At least, if there should be any one so much in the fog as not to be able to see this clearly, at a glance, I am not now writing for his benefit. Intelligent Baptist, I know, will understand and approve without hesitation. In conducting this process, the first thing, of course, is to ascertain what was certainly true and essential in the constitution of the churches organized by the apostles. This done, we shall have, in the characteristic features thus obtained, a rule infallible in its nature, by which the claims of all modern church organizations may be fairly tried.

I submit the following items as comprehending every thing, that is necessary to an analysis sufficiently exact and full for all purposes connected with our present inquiry: 1. The rule of faith. 2. The faith itself. 3. The confession of faith. 4. The obedience of faith.

I submit the following items as comprehending every thing, that is necessary to an analysis sufficiently exact and full for all purposes connected with our present inquiry: 1. The rule of faith. 2. The faith itself. 3. The confession of faith. 4. The obedience of faith. 5. Conditions of membership. 6. Organization and Officers. If a church, or an organization claiming to be a church, is clearly apostolic in each and all of these distinct elements, then there is no calling in question the propriety of considering it a church of Christ. But if, in any one of these points, there should be a manifest failure, then the claim would be, undoubtedly, to that extent vitiated. For myself, I must say, that I could never consent to stand identified even for a single day, with any organization purporting to be a church, that could be shown to be unapostolic in any of the particulars here specified. Let us canvass the matter briefly. The first item is "the rule of faith." This, of course, has respect to the book or document, printed or written, which determines, authoritatively, what is to be believed by the members of the church. This is clearly a vital matter. It lies at the very foundation of the entire church structure. No church having an authoritative rule of faith not sanctioned by the apostles, can make good its claim to be a church of Christ. This, I think, will be admitted without debate. The second item is "the faith itself." The religion of Jesus is pre-eminently a religion of faith. It does not consist much, if at all, in intellectual theories, and logical processes. It is wonderfully free from mere ritualism. In its most fundamental conception, it is resolved, by inspiration, into simple, child-like belief, faith, trust. Now it is entirely clear, that there can be no belief, without something to be believed: no faith, without the matter of faith. What then is the matter of faith? What must we believe? There must be no faltering here. Jesus says: "He that believeth not shall be condemned." Any church, that does not hold and propagate "the faith once delivered
LETTERS TO A BAPTIST.

...to the saints,” is no church of Christ. To satisfy my judgment and conscience, “the faith” must be made to stand out in bold relief; it must be placed in the very foreground of the picture. This is perhaps the most fundamental question connected with our present investigation. There must be no evasion here. The least obscurity or indistinctness is not to be tolerated for a moment. The third item is “the confession of faith.” “Man believes with the heart” and “with the mouth confession is made.” So decides Paul, the aged. “Every knee shall bow and every tongue shall confess.” Jesus “witnessed a good confession” and Timothy “confessed” (not professed) “a good confession before many witnesses.” We have but one word here in the Greek for “confession” and “profession” both, in the common conversion. That the translation should be, in this instance, as uniform as the original, does not require to be proved by argument. I may presume so much on the intimations of an honest heart without the fear of disappointment. Any organization, therefore, demanding as a condition of membership the apostolic confession of faith in Jesus, has at least one claim to the respect and confidence of his true followers. In the fourth place, I have put “the experience of faith.” No organization is a church of Christ that does not demand obedience to Christ’s commandments. There must be no substitution of any human expedient. God said to Israel, through Moses, Deut. xii. 32, “What thing soever, I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” The principle here enunciated will hold good till the Lord comes. There can be no church of Christ where the commandments of the everlasting God are not honored and obeyed. Next comes “the conditions of membership.” That an organization, to be a church of Christ must be apostolic in its conditions of membership, is plain without argument. Human institutions have conditions of membership established by the men who originate and control them. This is as it should be; and no one has any right to complain. If a man wants to be a Mason, or an Odd Fellow, he must submit to the prescribed conditions; he must travel the same way that others have gone before him. But Christ is king in his own kingdom. In the churches of the saints, his authority is paramount. He opens and no man can shut; he shuts and no man can open. Any condition not ordained by him is an usurpation, and is introduced at the peril of the men, that dare to introduce it. All organizations having other terms of membership or affiliation, than those ordained by King Jesus, are simply human establishments; no more, no less. Who will undertake to contest the position here laid down? No one, I venture the assertion, that understands the genius of the christian institution, and trembles at the word of God. Finally, we have “Organization and Officers.” A church of Christ is a local community. This was amply demonstrated in my last letter. Every church of Christ is therefore congregational in the mode of its organism. Its officers wear the same names and perform the same duties, as did the officers in the churches founded by the apostles. Their authority, as was the case in the primitive churches, is limited to their own congregations. Any innovation upon this arrangement is a departure from inspired precedent, and is setting the wisdom of men in opposition to the appointments of God. Congregational organization and apostolic offices, that is, offices identical with those established by the apostles in the primitive age, are essential to a church of Christ.

That all the items here laid down are important and essential to a church of Christ, or at least, to apostolic order in Christ’s churches, I think you will readily admit. I cannot conceive it possible you should do otherwise. Paido-baptists, I know, would reject some of them, and perhaps, hesitate to admit others. But you with your baptistic trains, and with your deep devotion to all that goes to distinguish Baptists, as a people, from the infant-sprinkling parties descended from the great mother of sects, will, I think, find no difficulty in giving your assent, in general terms at least, to the necessity of apostolicity in each one of the six items here presented. Furthermore, I am well satisfied, that you are ready to fraternize and co-operate ecclesiastically with all communities demonstrably sound and Scriptural upon these great fundamental characteristics. Here then we have before us in form the great questions, to which we have been tending, from the commencement. All that has been said heretofore, has been mainly preparatory. Not that I intend to inflict upon you the reading of letters enough to make a volume, but only that the
The influence of our scribes, however, is very circumscribed, when compared with that of the preacher. The pen has not the power of the voice. His field is full of all kinds of plants. He has auditors of every class; and the preaching has a wider latitude and a broader range. It requires, therefore on his part, much wisdom, great patience and perseverance.

But the first thing for a man who intends to preach to decide, is, what he is; what is his relation to the church. If he is but a private member, it requires great wisdom on his part how to proceed in preaching the gospel. If he decides to remain a private member of the church, and to preach wherever a field is presented, he should next propose to himself what he wishes to do, and to what object he intends to direct his labors. And in the next place to follow some vocation that will allow him to devote a part of his time in serving the Lord in this way. If he expects to live by preaching the gospel every day, then he will have many afflictions in the flesh as well as in the spirit. Frequently he will find himself in the condition of the laborer who was called at the eleventh hour, the day almost gone and no labor for that day. If he does not "wait on the market places" for some one to call him into some part of a vineyard, much self respect will have to be sacrificed, and exposure to many unpleasant, though it may be merited, remarks endured. As I have said before, he has the right to preach by virtue of his discipleship; but having no official relation to any church, he has to push his way into notice, and it may be, from necessity, to go where he is not expected or uninvited. This is trying to a man of proper sensibilities, and but few can be found to do anything of the kind.

If he be an Evangelist, the Missionary of some one or more churches, sent to a special place, and on a special mission, then he should mark out his work in accordance with the scriptures. These direct how to preach the gospel, —to disciple people, and when he has done this, to gather them together, and instruct them in their duties as Christians, and to remain in charge of them until they are sufficiently well instructed to take care of themselves. He can leave them to themselves when he has found men among them capable of taking the oversight of them, whom he, as an agent of the church by which he is sent, shall ordain as Overseers, and
Deacons. This done, his commission is ended, and he must apply to the church for another field. This, and this only, I conceive to be an Evangelist according to the Scriptures. He is an agent or arm of the church under the direction and control of the church through its officers, which sent him. He is their servant, not their master. But as regards the churches which he plants, he has full authority—all the authority of a fully organized church—to superintend, control and manage its interests until it becomes capable of taking care of itself.

This state of things does not obtain among us. Few there are who seem to have any knowledge of such a preacher as this. But this is after the "Ancient Order of things," and ought to be restored by us who have already done much for Primitive Christianity. This is the only true and proper Missionary of the church, and the Scriptural plan of spreading the gospel. The church is the Missionary Society, and no other, and evangelists the only Missionaries.

If the church of which he is a member cannot give him employment, he may offer himself to other churches as an evangelist, or he may become the pastor of some congregation. In this case his whole relations are changed. He receives his membership from the congregation in which he was but a private member, and becomes a member of the congregation over which he has taken the oversight as the elder or bishop who preaches for the church and labors from house to house. The flock is given into his special charge, and, in conjunction with the rest of the elders, he is to discharge all the duties of the eldership, or overseer's office.

Few men are equal to this arduous undertaking, and one should think long and well before he decides on this course. Here is the great deficiency among us. Its labors are arduous, and the responsibilities great and difficult, and few are found, qualified by nature or education for this position in the church. And yet it is the point that all men should aim at when they decide on preaching the gospel. The evangelist's work if well and rightly done, will go far towards qualifying him for this work. But the simple preacher, "without a local habitation or a name," may preach a lifetime and be as little qualified in the end as he was in the beginning. He is simply a public lecturer on these subjects, a professor without a chair, and a teacher without a school. The Scriptures speak nothing concerning such a preacher of the gospel as this, but in one place, and then they were made such by an accident. When Paul scattered the church of Jerusalem, the brethren went everywhere preaching the gospel: In those days preaching of the gospel was not reduced to a scholastic system as at the present day. Then it was a plain and simple story—the story that Jesus died for the sins of the world: Dissertations on Election and Predestination; discourses set and logically arranged on the subjects connected with the gospel; and philosophical disquisitions on Divine Government, on the Divine Nature, and on the Trinity and Unity of the Godhead, would have made the church in Jerusalem stare with open mouths and eyes. Those among them who had read a little, would have supposed that some of the philosophers from Greece or Rome had come among them, with a strange mixture of philosophy and Christianity. They would never have taken them for preachers of the gospel. To have an-
nounced themselves as such, would have created a smile of incredulity. They knew nothing of such things as we sometimes see. Those who went everywhere preaching the word, never held themselves ready for calls from abroad; never looked upon themselves as these in our day. But to return. I have something more to say about pastors, as I prefer to call, for the sake of distinction, those Elders who preach for a single congregation, and labor from house to house, but I must postpone until another time.

H. C.

SOLILOQUY.

Meditation is a species of soliloquy, inasmuch as when we meditate or reflect, especially on serious subjects, we rather converse with ourselves. Some persons, when deeply engaged in meditation, talk aloud, and not unfrequently argue and debate with themselves. Thus I have, when alone, found myself carrying on a dialogue betwixt myself and some personified opinion, virtue, vice, or opposing interest. Some of these soliloquies I could have wished to have had written down immediately on coming to a close, for in them I have sometimes had the best views of things, and heard the strongest arguments, pro and con, on some subject of importance. A few I have penned down, and may now and then submit one to the examination of my readers. The following brief soliloquy originated from a temptation to be on the strong side:

How happy are they who sail with the wind and tide down the stream of popular esteem, having the banks of the stream on which they are embarked lined with admiring crowds, waving their hats and bowing their heads in sign of approbation and admiration. How tranquilly they glide along. When the sun shines and all is calm, how easy and happy their voyage. When storms arise, they betake themselves to the shore, and find themselves safe and happy in the caresses of admiring thousands. How enviable they! Who would not desire and seek their happy lot. Contrast it with that of yonder small company in a little bark, toiling against wind and current, ascending the rapid stream of vulgar applause. How imperceptible their advances. After whole nights and days of toilsome rowing, they appear not to have distanced the shadow of a man of tall stature. No cheers nor congratulations from the spectators who chance to cast an eye upon them from the bank, except now and then a solitary "God speed" from some obscure one perched upon some rock or island, who has himself been buffeted with hardships.

Such was the prospect before me while I viewed the landscape with the wrong end of the telescope next my eye; but all of a sudden I turned the other end, and strange indeed was the change in the scenery. I now could read the inscription on the colors of the descending barge and that on the ascending skiff. I could see all devoted to present happiness, and those too who sought happiness in both worlds on the side of those descending, but not one of the admirers of their course, nor of those embarked on that voyage, had yet died. I looked up the stream, and found, from the inscription and other hieroglyphics upon the skiff, that their destiny was not to any port on earth, and that their eye was fixed upon some invisible and distant good, of such charms as to make them sing and triumph at every pull.
they gave the car. A small company of the living and all that had ever died looked upon them either with perfect complacency—with a wishful, or an envious eye. In presenting the two rival courses of the whole human race thus to the eye of my mind, I could better appreciate the wisdom and happiness which distinguish the respective courses of the sons of men. But am I not, said I, thus confounding my own reflections with a descriptive and symbolic representation of things addressed to the consideration of others? True, it appears so. But if I gain my end this way more readily, what is the difference?

O my soul, do you not know that every good intention of yours, and every good effort of yours, were it only to subdue one evil inclination, is witnessed with admiration by all the excellent that ever lived. Do you not remember that the Saviour said there is joy in heaven over one reforming sinner, and even too amongst the angels of God; and can you think that one good deed of yours is viewed with indifference by any of the exalted dignitaries of the heavens? When you make one righteous effort to promote goodness in yourself, or in any human being, know that every good man on earth approves your course and is upon your side; yes, and all the spirits of the dead. The wicked spirits know that you are wise, and cannot but approve your way; and all the holy, and happy from righteous Abel, look down upon you with delight, and congratulate you on every advance you can make in goodness. Stroehger and more numerous are those upon your side than they that are on the side of your opposers—When you are tempted to consult your reputation and your worldly advancement amongst men, reflect how little they can do for you, and how much against your happiness. Can they soothe your troubles, can they heal your wounds, can they remove your fears, or tranquilize your agitations? No, no—full well you might know, from your past experience, how little they can do for you. When they once smiled upon you and congratulated you, were not your acts foolish, and did not the very deeds for which they praised you give you pain? Have you not found yourself distressed beyond the reach of mortal power and earthborn remedies to relieve; and will you now, when God has smiled upon you, pay your homage to human adulation, and seek to please the proud and the vain who cannot bless you? No, my soul, you cannot thus sin against your own felicity. Will it not be more than a reward for all privations and afflictions in the way of goodness and self-denied obedience, to reflect how all the good and wise in Heaven’s estimation have toiled with you, and now approve your progress; and when you struggle with allurements, they all with intense interest await the issue, and are ready to hail you with triumphant joy as victor. Be assured, then, in all your struggles in behalf of truth and goodness, that every just man on earth, every happy spirit in the invisible world, every angel in heaven, and what is more than all, your Redeemer and your Heavenly Father, are all upon your side, and ready to put the incorruptible crown upon your head; and to greet you with a hearty welcome, saying, Well done, you good and faithful servant. Let these reflections cause you never to despise amidst difficulties; never to faint in adversity; never to yield to temptation; never to seek the praise of men at the risk of forfeiting the praise of God.
Remember that that day hastens with every pulse, when you would rather have the smiles of your Lord and Saviour, when you would rather be approved by him, than to be hailed by an admiring world as the paragon of every worldly excellence, as the sovereign arbiter of all the crowns and thrones that mortals ever coveted. Think, O think, how many smiles attest your conquests, and how many eyes with sadness would behold your discomfort in this glorious struggle. Fired by these considerations, the weak side becomes the stronger, and it is easy to burst through all the restraints which worldly pride and worldly policy would throw as obstacles in your way. "Remember Lot's wife."

_LIVE AND LET LIVE._

I have frequently thought that it would be profitable to call the attention of the brethren to certain lessons taught by Paul in the 12 chapter of Romans and the 12 chapter of 1st Corinthians. Selfishness, one of the chief sins of our frail nature, often obtrudes itself, like Satan among the sons of God, into the very midst of our religious services. Paul discovered its brazen front even among the brethren in Rome and Corinth who were possessed of spiritual gifts. It was causing some to think more highly of themselves than they ought to think, and some to think much less of others than they deserved. Some that had the gift of teaching were not content to exercise it, but constantly aimed at exhortation; some that could prophecy were much discontented because they could not work miracles; and some that could speak in tongues, because they had not the gift of interpretation of tongues. Sometimes the eye would say to the hand, I have no need of you; and sometimes the foot, through the same inordinate self-consequence would say, Because I am not the hand I am no part of the body.

The lapse of ages has not witnessed the death of this feeling, nor its banishment from the place it had usurped among holier things. We see some manifestations of it at the present day, and I trust that if I take the liberty to point out some of them, I will not be considered too censorious, especially as I have the example of Paul to sustain me.

When this Reformation was in its infancy, it was glory enough for a speaker or writer to be able to teach the most elementary things of the gospel effectively. But as time advanced, and brethren studied the word of God more profoundly, finding, in the meantime, a vast number of congregations gathered together who needed to be built up nearer the measure of the stature of the fullness of Christ, they saw the necessity of making some advance upon the subject matter of their former teaching. It was easy to see, that such preaching as was merely suited to filling up the congregations, was not well suited to building them up; that the youth would starve upon the milk that had nourished the child. Various efforts were made to supply this defect. Some of the brethren entirely abandoned the preaching of what had been styled "first principles," and sought for entirely different themes. Others, shrinking back from the bold advance made by the reformation, began to seek, in a partial return to the old forms of orthodoxy, the means of "edifying" the church. Both these parties united in the most contemptuous denunciation of a third class, who were content still to hammer away upon first principles: and it became a common thing to hear

_LIVE AND LET LIVE._
brethren express themselves as entirely disgusted with preaching "faith, repentance, and baptism." Even to this day preachers and writers, who, either through preference, or want of information, still cling to the old themes, are sneered at by these classes of brethren, as though they would silence them altogether if they could. Like the dog in the manger, they will neither preach first principles themselves, nor permit others to do so.

Such brethren seem not to be aware that they are pursuing the very course condemned by the apostle in the passages above referred to. Admit, if you please, that the preachers who know nothing more than first principles, hold the humble position in the body represented by the feet; yet the eye cannot say to the foot, “I have no need of thee.” They are doing a good work, a necessary work; and it is certainly both foolish and wicked to discourage them from doing this, simply because this is all they can do.

The folly of these denunciations is still further manifest, from the fact that the laborers denounced are the very men who plant the cause in new places, and gather together the congregations upon which the more skilful laborer may employ his talents. Without them, the progress of the truth would have been checked long ago, and the churches might have sunk back into the dignified coldness and deadness of presbyterianism. A frozen corpse seated upright in an easy chair, is a fit emblem of the churches and preachers we would soon have, if the zeal and fervor of those who love to propagate the elements of the gospel were expelled from our pulpits and presses.

The denunciations of which we speak are not only wrong in spirit and policy, but they betray a very contracted and entirely mistaken view of the whole subject. The man who expects to go on to perfection in the edification of a church, by abandoning entirely the preaching of first principles, is like the teacher who would expect to have no further use for the alphabet after his classes had commenced learning to read, or for addition and subtraction when they had reached equations. The elements of any science constitute the skeleton upon which all the parts are adjusted and its movements depended.

When you have exhausted the combination of which the English alphabet is capable, you have exhausted the thoughts and sentiments which the language can express. Not less true is it, that when you have exhausted the themes, faith, repentance, and baptism, you have exhausted the whole Bible; and the examples of faith, all the personal narratives of its holy men and women. All the goodness and severity of God displayed in the entire volume, are the means of inducing repentance; and the obedience which begins with immersion, when extended to its full limit, reaches all the duties of a godly life. The preacher, therefore, and the writer, who would perfect the disciples in the knowledge of the truth, so far from abandoning these themes, will find them growing up before him as he studies more deeply the word of God, until they reach out to every department of religious duty, and link themselves to all the enjoyments and all the hopes of the christian’s heart. The trouble with those who have grown weary of thinking and speaking upon them, is really that they have studied them so superficially, and followed so parrot like
the utterances of other men, that they have never learned how to think of them as they deserve. Let such men bend their minds down to a closer and more detailed investigation of all the connections of thought that cling to these simple elements, and they will begin to learn the secret which enabled the apostles and primitive evangelists to dwell upon them with unwearrying interest. Among the latest of all the epistles of Paul, he gives us his most elaborate dissertation upon faith, and in all his letters to well-grown congregations, his allusions to immersion, to repentance, and to the good confession, are frequent. The very best writers and speakers among us have as yet only skimmed the surface of these deep themes and he will prove himself most successful both in the edification of the church, and in the propagation of the truth, who studies them the most profoundly.

I must add to these suggestions, that the dogmas of sectarianism will never be supplanted by scriptural truths, without a vigorous and persistent discussion of the issues involved. No truth ever was or ever will be propagated by saying nothing about it, nor will silence ever uproot any error. If the friends of truth say nothing about baptism, the people will be sprinkled forever. And if you say nothing against the erroneous teaching and practice of your neighbors, they will conclude that you consider the difference between you and them one of mere preference, not of principle. All the advantage that the Reformation has gained over the opposing sects, has been by discussion; and whenever we begin to ignore the questions at issue, our progress will be checked. There was a series of years within the decade that terminated with 1860, in which it had become quite unusual to preach first principles, and brethren were becoming restless, and looking around for every kind of invention to cure the prevalent evil. Some were for going back towards orthodoxy; some for a more Presbyterian organization of the churches; some for abolishing the Eldership and substituting a Pastorship; and some pronounced the Reformation a failure. Most fortunately, at this juncture, Bro. Lard's caustic and brilliant review of Peter made its appearance, filled with original and happy thrusts at the idols of orthodoxy which some brethren had begun to worship, and with a most triumphant defense of those “first principles” which others had learned to despise. It immediately started a new impulse thrilling through the veins of the brethren. A strong reaction in favor of the primitive doctrine and practice was almost immediately apparent, and the course pursued by several of our periodicals has steadily sustained it to the present time. The result has been a degree of progress, both in the increase of numbers and the spiritual growth of the churches, unprecedented in our history.

The disparagement of brethren who know nothing but first principles, is not less objectionable than the disparagement of writers of inferior literary attainments. Brethren sometimes complain bitterly that our periodicals are filled up by authors who cannot write grammatical English, and whose ideas are frequently as uncouth as their style. Now a man of generous spirit, not disposed to be a pestilent fault finder, upon observing such a state of things, would be likely to reason upon it somewhat in this way. Certainly our editors are not disposed to prefer
ungrammatical essays to those that are written in better style; and it cannot be that the brethren who buy the papers prefer an inferior literature. Why then is it that both the editor and the reader are compelled to put up with that which they do not prefer. Clearly, it is from one single reason, that the better class of writers will not do the writing that is required. The columns of all the papers are open to them, and their contributions are solicited, yet they refuse to write, and still grumble at the incapacity of those who do write. Thus again do we see the dog in the manger. If we are to have a better literature, it will never be secured by snarling at the papers and periodicals we have, but by taking hold of them and making them what they ought to be. We could have a periodical literature which would be an ornament to us, if the talent which we have for writing would only take hold and work. There is almost boundless field of usefulness open here, and the Lord calls for laborers to enter the field. "To him who knows to do good and does it not, to him it is sin."

But upon this subject, as well as upon the preaching of first principles, many brethren commit a very serious mistake. To decry a writer and to try to cripple his influence merely because he writes ungrammatically, is like denouncing the general who wins a battle because he did not do it according to the maxims of military science. It very often happens that the most powerful writers are men of little education or literary taste, whilst the very men who would criticise them most severely, if for a moment put in their places, would be found the perfection of weakness. Some of us can recollect such events as the starting of new papers for the avowed purpose of introducing a higher order of literature, which soon proved not only sickly and short lived, but positively inferior in literary merits to the papers which they were designed to supplant. After all, the true test of excellence in either a writer or speaker is the degree of influence for good which he can exert. I recollect once holding a meeting with a brother whose method of reading the scriptures and hymns before the congregation was so decidedly objectionable to me, that I resolved to take some favorable moment to give him some advice upon the subject. But about the conclusion of the meeting, quite an intelligent brother, in conversation about our sermons etc. remarked to me: "Bro. McGarvey, I see that Bro. E. beats you badly in one thing, and that is in reading." I was considerably taken back, and felt very glad that I had not yet made my criticism to the brother. The truth is, it takes all kinds of people to fill up a world, and it takes all kinds of preachers and writers to suit the peculiarities of these different kind of men. God has made us all with our peculiarities and has adapted each one of us to a particular work that no one else can do so well. We are not, therefore, to make the excellences of any one a standard for all; but, demanding of each only that he shall be honest and speak the truth, bid him work on industriously with the tools that God has given him.

J. W. McGARVEY.
LEXINGTON, Ky.

REMARKS. The foregoing was written expressly for the Pioneer and published in the July No. of the second Vol. Our readers then were few compared with the present and such is the interest and worth of the article that we decide to republish it. It will be read with interest by all our present readers, and encourage many an humble brother to labor on earnestly with the ability God has given him, though it be but a single talent.
THE BATTLE BETWEEN METHODISM AND BAPTISMISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Ranism of Timothy C. Francoe, of the Louisville Conference, Hartford, Ky., 1854, By Eld. J. CREATH, of Palmyra, Mo. 1867.

"Sir, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix. 25.)

There is as great a difference between the law and the gospel as between a man and his shadow.

The law purified the flesh only: the gospel purifies the spirit of man: his body is washed with baptismal water, his soul is cleansed from the guilt and power of sin, by the blood of Jesus Christ, and by his spirit, which the law could not do because it was weak. The law required obedience at all times, in all places, and under all circumstances. It required him to walk a straight mathematical line without deviating once in a life time. The gospel requires the obedience of faith, made known to all nations, it comes to him as he is, it promises him all the aid he needs, it appoints, accepts, and names, such faith and obedience as he can render in his present fallen condition. God counted reckoned or imputed Abraham's faith to him for remission of sins, justification or righteousness as Moses, Paul and James all testify. Gen. xv. Roms. iv. James ii. The law was given to the Jews exclusively, the gospel is given to all nations that they may have it, believe it, obey it, enjoy it and be saved by it. The law made slaves; the gospel makes freemen, sons and daughters of the Almighty, all who believe and obey his son Jesus Christ. Moses was the Mediator of the law: Christ is the Mediator of the New and everlasting institution. Moses, Aaron, and David were the prophets, priests and kings of the Jews: Jesus Christ is the Prophet, the Great High Priest, and the King of Christians. The Oracle said at his baptism and at his transfiguration, obey Him. The law said do and live: The gospel says believe, repent and be baptized every one of you for the pardon of sin, and love God and man. The law was for a particular time, place and people: the gospel is for all times, places and people. The law was a small, partial, temporal good, a small tent scarcely large enough to cover the Jewish nation. The gospel is a great, permanent and universal good for all mankind.

The law was a system of types, shadows and ceremonies, and was dark and unintelligible to many of the Jews. The gospel is as clear as daylight, it is the true light which enlightens all men in christendom. God was the God of the Jews in a national and providential sense. He is the God of christians in an individual, spiritual and eternal sense. The gospel has a better mediator than the law; a better sin-offering, better promises, a better inheritance, or else it had never been abolished as Paul argues. Hebrews viii. 2 Cor. iii. chaps. Having contrasted the old law and the new law, I shall attempt to prove that the law or five books of Moses is abolished, if Paul is to be credited in this case. He says in Hebrews viii.

If that first covenant had been faultless, then should no place have been sought for the second. The new law then is predicated on the imperfection and abolishment of the old law. The old law was written on cold marble tables of stone. The new law is written on the hearts of his people. Moses broke the tables of stone and the people broke the
laws. Christians know the gospel experimentally, they love it, they are governed by it. John the Immerser said the ax now lies at the root of the tree. The Jewish nation was the tree that had been marked for cutting: the Roman army was the ax, and God was the operator, the impending vengeance then hung over the nation like a dark cloud fraught with thunder, hail and lightening: it poured its contents upon them seventy years afterwards. Christ said to the Jews, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. In Matt. xxiv, he predicts the destruction of the nation, the temple, the law, the policy and religion of the nation. In Acts xv. Peter calls the law a yoke, which neither we (Jews), nor our fathers were able to bear. The yoke is too heavy for Jews or Christians to bear. In Acts vi, Stephen is charged with saying that Jesus would destroy the temple and change the customs delivered to them by Moses.

Doctor Mosheim says the controversy about the law of Moses being abolished was the great bone of contention in the first century of the Christian era. Luke says that there were thousands of the Jews who believed the gospel, but they were zealous of the law Acts xxi. 20. This is precisely the case with all the paides, and with my friend Mr. Fraggie, they believe the gospel, but they mix the old and new law together. They all say baptism is an ordinance of the new law, but the proof of that proposition is to be found in Gen. the xv. chapter, and in circumcision. No people were ever under two constitutions at one and the same time. The Nations or Gentiles were under more ancient arrangement than the law of Moses, they were under the covenant that God made with Abraham which, was 430 years before the law, Galatians iii. 16, 29. Paul says in 2 Cor. iii. chap. when contrasting the gospel with the old law or Testament written and engraved on stones, three times that the old Testament is abolished, Wesley’s Translation. How an old law can be abolished and yet obligatory at the same time can only be explained by those who say that the Old Testament and the New are the same under different dispensations or names. It is something I have not sense to understand. Nearly all Paul’s Epistles are written relative to the disannulment of the Old Testament, to the inefficacy of its sacrifices, its priesthood, its oblations, and of the inferiority of the whole Mosaic Economy to the New law or the Gospel. When we say that a law or constitution is abolished, do we not mean that it is no longer in force? If it was said three times by the legislature of Mo. that the New Constitution and oath were abolished, would the people of Mo. still be bound by that oath? No sensible man ever abolished one system of laws and then turned about and put up the same system again, much less God the fountain of all wisdom, and no man who was not drunk with the wine of Babylon would ever charge God with such folly: and yet this is the marrow and fatness of popery, of protestantism or paidobaptism. I will let my readers hear what Doctor George Campbell, Doctor of common and civil laws, a Fellow of the Royal Society of Edinburgh in Holland, an Old School orthodox Presbyterian says on this same subject. Now, says he, as the great source of this infidelity of the Jews was the notion of the temporal Kingdom of the Kingdom of the Messiah, we may justly say, that the great source of the
corruption of Christians; and their general defection foretold by the inspired writers, has been an attempt to render it in effect a temporal kingdom, and to support it by temporal means. This is that spirit of Antichrist which was so early at work as to be discernible even in the days of the Apostles. Those are the words of that remarkable man, the prince of modern critics. It is not philosophically, mathematically, nor scripturally nor literally true that two things are the same thing. It is an impossibility, and infant riantism stands upon an impossibility, and so do all sects. No two things can be the same thing as every school boy knows. If doctors of traditions and sectarian clergyman do not know it. Jeremiah says chap. xxxi 31. Behold the days come says the Lord, that I will make a new covenant with the house of Israel and the house Juda: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they broke, although I was a husband to them says the Lord. See to the 34 verse, all of which is quoted and endorsed by Paul in viii chapter of Hebrews. Here are two inspired writers both of whom plainly declare that the New Testament or covenant is not according to the old one. Here the issue is formed between the Paidobaptism and the inspired penman, the sprinklers assert for the purpose of establishing infant baptism, that the two churches, the Jewish and the Christian, are the same church, under different dispensations, the divine writers say, that the New Testament is not according to the old, yet the sectarian clergy will continue to contradict the divine writers, and the people will believe the clergy before they will their Bibles.

The great object revealed in the Old Testament, is that there is only one Living, True, Almighty, Everlasting Jehovah, the Most High God of Abraham, Isaac and Jacob, the Creator of the heavens, earth and seas, and the possessor of heaven and earth. This is the great truth most frequently and emphatically repeated in the old law.

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

(A. D. 1844-6.)

[Continued from page 195.]

In August 1844, I went down the Mississippi river to the mouth of the Ohio river, and thence up that river to the mouth of the Big-Sandy or the Guyandotte and from thence to Troy’s Valley to see my venerable mother, who was living with my youngest sister, who married Doctor Seashols. She was then over seventy years of age, and was in feeble health. I preached the gospel to her and other Baptists who said they did not hear me preach anything which the scriptures did not teach. I first preached in that section in the year 1828, when the old Gospel made a great stir, and seemed as new to many as when it was first announced by the original preachers of it. I was invited in 1844 to preach at the Baptist Association in that section of Western Virginia. My old mother asked me what was the Lord, she was to do or believe after she heard what was then called the new Gospel. She would see to the 34 verse, all of which is quoted and endorsed by Paul in viii chapter of Hebrews. Here are two circumstances would allow her to do. I did not wish to disturb her declining mind, nor to unsettle her mind, but to do whatever she believed was her duty to do. I staid with her several weeks and preached through the country and then returned to Missouri, and preached through the different sections of the State. In 1844 I wrote a letter to Bro. B. W. Stone, which was published in the Christian Messenger, stating that it was wrong for Christians to meddle with politics or to go to war, which I knew was wrong from the time I first read the New Testament. There is no war in that Book for Christians except with sin, the flesh, the world and the Devil.

The year 1845 with some of its important events. In January of that year I went to St. Louis Mo., by land, a distance of one hundred and fifty miles, in very cold weather, and preached there to a few hearers and disciples in an upper room or third story of a dark house at the corner of Vine and Third streets. I then returned home and prepared to move to that city which I did in March of
that year. I preached to a few disciples in that upper room, until we leased a small house at the corner of Sixth Street and Franklin Avenue, which had been formerly occupied by the Missouri Mission, and gave the first two dollars towards purchasing a house and lot in that city. We had a number of additions that year. I immersed in Shortts Pond, which was then in the western part of the city. We leased the house on Franklin Avenue for ten years, and we worshipped in it while I remained. During the summer of 1845, I made two tours up the Missouri river, one as far as Lexington preaching, the other was to Franklin county, Mo. In the early part of the fall I visited St. Francois county in the south-east portion of the State, and preached the old Gospel. In October 1845, I went with bro. Campbell from St. Louis to Columbia, Boone county, Mo., to attend a meeting there. We both preached on Sunday on a stand out doors to a large and attentive assembly. He came to Missouri to raise funds for Bethany College and was successful. In November 1845, I went to Kentucky to visit the estate of a former ward and step-son, Sydney Bedford, who died in March or April of that year in Washington, Pennsylvania, whether he had been sent by his uncle and guardian in Kentucky, to put him out of my reach. He died under age, and his property, what was left of it, descended to his half-sister, my daughter by his mother, under the law of Moses in Numbers, 36th chapter, and under the English law also. This was a terrible blow and a fall back wards to my persecutors after chasing the game six or seven years to loose it. God took the wise in their own craftiness, and carried the soul of the fowler headlong. Harm-watch is the finger of God as was visibly seen in all this affair as in the history of Joseph. They intended evil to me in all they did. But God meant good to me, and brought good out of all their wickedness. The reason of all that they did was to be sure that in the event of his death, in his minority they might inherit his property, but the cup slipped before they got it to their lips. My maxims or one of them, has been through life to be just and fear not. God does according to his will in the armies of heaven, and among the inhabitants of the earth, and there is none that can stay his hand, or that can say to Him, What doest thou? In going to Kentucky in November 1845, I traveled with bro. John Rogers from St. Louis who has recently been called from this vale of sorrow to the rest that remains for the children of God. I will here acknowledge the great assistance and counsel which my venerable and deceased uncle Jacob Creath, Sr., rendered me in all the history of this crusade against me, as he was in Kentucky and I in Missouri. It was one of the many great, noble and genros acts of his long and useful life, of which he is now reaping the reward. After my return from Kentucky in December 1845, I lay very ill nearly all that winter in St. Louis, Mo., and was expected to die by my friends. Barton W. Hall was my physician and Dr. Johnson. In the year 1846, I remained in St. Louis preaching to the brethren and educating my children till September, when I returned with my family to Palmyra, Mo., which has been my residence from that time until this time, March 15, 1867, and I shall probably end my few remaining days here. In the fall of 1846, after removing back to Palmyra, I made a tour of preaching in the Southern part of Kentucky and in Tennessee on the Cumberland river, in Nashville, Clarksvill, Hopkinsville, Cadiz, and in West Tennessee, and Paducah, and made a goodly number of converts. I was absent nearly three months preaching continually I also preached in Paris, West Tennessee, and made about 30 converts in that place. In the trip I was in company with the following preaching brethren, H. T. Anderson, at Hopkinsville, Jesse B. Furgerson, J. R. Howard, B. F. Hall, Street, and others, whose names I cannot now remember, John R. McCall was one of them. In December I stayed all night at Cairo, a very cold night, on a wharf-boat and slept or lay on a cold bed, with very deficient covering, from which I contracted such a degree of cold that I have never recovered from it to this day. I got home the 6th day of December 1846. That winter I wrote an essay on the Destruction of Jerusalem by the Roman armies, which I have not yet printed, 20 years ago this winter past.

LETTERS TO C. M. NO. I.

My Friend: I call you friend because of the intimacy that has existed between us for years, and from the fact that you have stood by me in hours of darkness and difficulty. I write you thus publicly because of the request you made, when we were last together, that, "I should give you good reasons, if able so to do, why you should change your course of life." I remember, and I trust you do also, the pledge you then made me, that if convinced of your error you would forthwith abandon it. Were it not, that I believe you would at once do so, I would throw down my pen and cease the work proposed. I have not forgotten, nor do I wish you to forget, the answer you gave me to this question. "Have you as diligently inquired the way into the kingdom of Christ, as how to make, in common parlance, a respectable living for your family." You candidly answered that you had not. That while you had read the Scriptures a good deal, you had never made them a study. This answer struck me forcibly, and you will pardon me for saying that it slightly tinged your cheek, for it seemed that you were well assured that the fearful
issues involved in Christianity merited the
calmest reflection, the most serious attention,
the best efforts of youth and manhood. What
more important than to ascertain, "whence I
came, what I am, whither am I going?"
Nothing in all the mysteries of science and
philosophy, nothing that can be presented to the
consideration of the human mind, characterize it as you may. Nothing this side of the
gave should occupy our attention so much as to know our origin the duty we owe
to ourselves, each other and to God and the
wondrous destiny that is opened up to us in the
living oracles of God. Now you have never,
according to this frank admission, set down, with the word of God in hand deter-
mined to know the will of God concerning
you, you have as a compliment it would seem
to the age in which you live, or to your neigh-
bors and friends thought of Christianity, read
the Scriptures, but never have you thoroughly
examined them to know what you ought to
when and how you ought to do what may
be demanded of you.

Suppose the title to your land was in dis-
pute, what would you do? Would you not
spend and be spent until perfectly satisfied
that it was yours and not another's? Me-
thinks you would rest not day nor night until
your title was clear. But your title to an in-
heritance beyond the grave,—is that clear?—
You respond in the negative. Much more im-
portance than lands or titles here of truth.

Suppose you were sick of a fever,—would
you not procure the assistance of the best
physician known to you—that your health
might be restored? But you are dying of a
disease far more terrible than any that mere-
ly preys on the body. Sin has laid hold of
body, soul and spirit; it has fastened its fangs
upon the vitals and although you may not ad-
mit it, nothing can wrest it from its strong
hold save Him who is the first and the last
in man's redemption.

Believe me my friend, there is no power on
darth that can save you in your present con-
sideration of the human mind,—the
loftiest, purest, and best cannot possibly save
or deliver. All the works of all the wisest phi-
losophers past and present cannot avail any-
thing in the way of teaching you how to live,
how to die,—what shall be your destiny beyond
the dark boundaries of time. They cannot
in fact infallibly tell you whether you shall
ever come up from the cold and silent slum-
bers of the tomb,—whether you shall ever live
again in another state of being; whether you
shall ever see those bright and firm ones with
whom you have passed so many joyous sea-
sons in this world of "sunshine and shade."

Truly is it sung,

"Earth's highest wisdom ends in here he lies,
And dust to dust concludes her noblest song."

But there is a book that can be relied on, in
regard to the way in which we must walk in
order that we may be content in this world—
and may have assurance that, when we go
down to the darkness of the grave we shall
come up in another world, all arrayed in
youth, beauty and immortal vigor never
again to see or suffer corruption. This book
has been tested by the severest ordeals,—has
been tried by the fiery attacks of infidels
and skeptics, and has not been found want-
ing; but stands before us this day as a rock
in mid ocean, bidding defiance to all the proud
waves of opposition. That book is the Bible.

You say I believe it is God's word. If so,
then I need not present you with any evi-
dences, that it is such. But hear a word or
two more before closing.

1st. If the Bible is not true, then there
is no fact in the past true, because we have
stronger evidence for the truth of Christian-
ity than for any truth,—any fact or set of
facts in all the past.

2nd. If the Bible is not of God, there can
be given no reasonable account of the origin
of the human race. Whence sprang the human
family? All philosophy is silent. Human
reason shrinks from the grave task of render-
ing to this question even a tolerable answer,
unassisted by Divine Testimony. This book
and this book only can answer satisfactorily
this question.

3rd. If the Bible is not of God, the past,
present and future, time and eternity, things
physical and spiritual, life and death are all
shrouded in ever during darkness. Every step
we take is in the dark, unless the word we
call the Bible is the workmanship of a divine
hand. Admitting it to be such and the mys-
tery of our being is at once solved.

4th. But suppose Infidelity should in an
evil day take from us the Bible? What book
my friend can take its place? What book
can satisfy us in this dreary wilderness?
What can point us the way of everlasting?
What book can furnish such strong
testimonial of a happy reunion, as we stand.
weeping in the twilight hours, in sadness by 
the graves of the loved and the lost? If it be 
of man, then it contains the purest maxims, the 
best code of morals in all the realms of 
ethics. Nothing is equal—nothing is com-
parable to it. If it be a falsehood, still give 
me the Bible. Let me have it in youth and 
manhood and old age—in prosperity—adversi-
ty—among friends—among enemies—at home, 
or abroad—in sickness—in health,—in 
defeat. Banish me far away from home,kind-
red or country. Let my home be on the lone-
ly islands of the sea, or in the dark loathsome 
dungeon, if the word of God is my friend.
I am happy—shall not repine. In my next 
paper I will direct your attention to certain 
declarations found in the Living word.
Fraternally, W. C. ROGERS.

REPORTS FROM THE BRETHREN.

RICHMOND, Mo., April 16th, '67.
Bro. Wright: On Sunday night, 7th inst.,
I closed a meeting of 33 days at this place, 
delivering 49 discourses during the meeting, 
purchasing both night and day during more 
than half the meeting, and of nights the rest 
of the time. Bro. Dr. Jourdan of St. Louis, 
was with me some 5 days of the meeting. A 
good portion of the preaching and teaching, 
was on practical Christianity, addressed to 
Christians, for the edification of the church, 
and I trust not without effect. Members were 
stirred up to renewed diligence, some took 
membership who had been members at other 
places, some who had gone astray were re-
claimed, some received from other churches, 
and fifteen made "the good confession." In 
all there were 28 additions during the meet-
ing. The brethren here have enganged half 
my time, and as at present arranged, I preach 
in Richmond on the first and second Sun-
day's in each month, leaving me the remainder 
of each month including two consectutive Sun-
days, at liberty to go and hold meeting at 
other places. My headquarters and post of-
fice address will be Richmond, Ray county, 
Missouri.
Yours fraternally, 
G. R. HAND.

LEXINGTON, Mo., March 21, '67.
Bro. Wright: What do you say about 
having a general State meeting in May or 
June? The church here will invite the breth-
ren to meet here. It is central and one of the 
oldest churches Agitate the propriety of a 
general meeting. Call upon brethren T. M. 
Allen, Proctor, Haley, Longan, Hand, Rogers, 
Dr. Hatch, Walters, Aker, Wyatt, Dr. Jour-
dan, cum mutilis alias to speak out.
J. R. FRAME.

REMARKS. — The foregoing should have ap-
peared earlier, but was neglected at the pro-
ter time, hence its delay till the present. We 
are decidedly in favor of such a meeting Not 
for the purpose of legislating nor exercising 
authority over brethren, but for the more no-
bile purpose of mutually encouraging and 
strengthening each other in our works of 
faitb and labors of love. What say you, breth-
ren. Speak out. Shall we have it? D. T. W.

Donations to help sustain the publication 
of the Pioneer Weekly, received during the 
week ending April 21, 1867:

Mrs. Louisa Graves, Glasgow, Mo. $ 2.50.
J. Roper, Glasgow, Mo. ........ $ 2.50.
Mrs. W. E. Camplin, Chillicothe. $ 2.50.
A. T. Leavel, New Market, Mo. . $ 2.50.
John Hays, New Market, Mo. .... $ 2.50.
F. G. Gaylord, Platte City, Mo. $ 2.50.
Andrew Tribble, " " $ 2.50.
S. F. Rhea, " " $ 2.50.
Total amount for the week ....... $20.00.

Total number of names on bro. Jackson's 
proposition, 24 ; on Boyle and Allen's, 2.
It was giving heed to human philosophy, that first caused differences of opinion among the disciples in the first age of the church, as to the teaching of the apostles. After the death of the apostle John, there remained no umpire to which to appeal when any controverted question arose. Full scope was given for man to display his learning and reasoning powers. Satan the deceiver at once entered the arena in shape of speculative men, who by their tenacious holding to their opinions, and advocating the same, succeeded in forming parties. These parties by age matured into sects each claiming to have the truth. But it was patent to the minds of the most learned and calm men then in the church, that there could be but one true church, and that it was the teaching and holding false doctrines that caused the divisions. It was for the purpose of settling these difficulties that councils were called, that the leading men might settle the faith of the church, that there need be no cause for division. Although their intentions may have been good, they were working on the wrong principle; for instead of striving to ascertain what God, in his wisdom had already settled as the faith of his people and the laws by which their actions should be governed, they set themselves up as Gods, to decide by their own wisdom what the people should believe, and what was necessary for them to do in order to constitute them children of the living God. This same principle has predominated in the human family ever since; nor was it new at that time. It was the mystery of iniquity working then, and it has been working ever since. Allow me here to say, that in my humble opinion, that many of our own brethren are not wholly freed from the unclean thing. Let us be on our guard brethren, that we may give no occasion to say aught against us; let us be perfect in the sight of God and be found walking in the old path.

Perhaps there is more misunderstanding and controversy about baptism than about any one thing in the Christian economy. Men seem not to understand the idea that God wished to convey to our minds by this ordinance.

Neander in his Planting and Training, page 160, says: "The celebration of the two symbols of Christian communion, Baptism and the Lord's Supper, belong to the unchangeable ground-mark of the Christian church, laid by the Divine Founder Himself. In baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the community of the redeemed, the church of Christ. Hence baptism according to its characteristic mark was designated a baptism into Christ, into the name of Christ, as the mark of the
acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic church; and this was probably the most ancient formula of baptism; which was still made use of even in the third century. The usual form of submersion at baptism, practiced by the Jews, was passed over to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life.

In his Church History, Vol. 1, page 411 he says: "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis. Irenæus is the first church teacher in whom we find any allusion to infant baptism, and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness, he testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it at length universal recognition. Irenæus is wishing to show that Christ did not interpret the progressive development of that human nature, which was to be sanctified by him, but sanctified in accordance with its natural course of development, and in all its several stages." Irenæus was a progressive Christian. He lived in the commencement of the third century. Neander in his Planting and Training, page 161, says: "Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the apostolic age, there are found indications of the existence of such a practice. As baptism was closely united with a conscious entrance on Christian communion; faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period."

TULLIUS

THOUGHTS ON THE DEATH OF A FRIEND.

He is gone! The kind husband, the affectionate father, the faithful friend. In him society has lost one of its brightest ornaments; the church one of its best members, and his family—but what shall we say of their loss? We will, we can say nothing. But would mingle, our tears and our sympathies with theirs, for we have been taught by experience to "weep with those who weep." Death has wounded us at the most tender point, and those dear to us as our own life, are sleeping in the cold and voiceless chambers of the dead.

"The echo of its words are eloquent. Its stones have voices, and its walls do live. It is the house of memory." We cannot forget—indeed, we do not wish to forget the departed. We talk of their virtues, and keep their image and their love alive and green in our affections. This is nature, and we ask not to be divorced from it, for it is nature uncorrupted. Abraham was not above the feelings of humanity. When Sarah died he "mourned and wept" be-
before he buried him out of his sight, in the cave of Machpelah. Then Jacob was made to believe that Joseph had been torn in pieces by a wild beast, he rent his clothes and put sackcloth upon his head, and mourned for him many days. And when his daughters and unnatural sons came to condole with him, he refused to be comforted, and said, "For I will go down into the grave unto my son mourning. Thus his father wept for him." But if the reader would have a living minature of the emotions and sympathies of our common nature, let him turn to the last chapters of Genesis and read the history of Jacob's death. We have seen pictures of vastness of deathbed scenes, where the painter had done honor to his art. We have read of those things from the pens of ready writers; but never have we seen elsewhere a delineation of humanity such as is here given. It is not the rhetoric of the writer that affects us, but it is the voice of nature speaking through his words. We forget that we are reading of something that transpired in the gray ages of antiquity; and we seem to be standing in the presence of the patriarchs; and eye witnesses of the solemn scene.

The venerable man is presented to our minds as he was; worn down with the weight of 147 years. His eye dim with age, and his mind filled with the thought that he is soon to be "gathered to his people." Joseph had been bound in a solemn manner to carry him back to the cave of Machpelah where his fathers were buried; and now a messenger comes with tidings that his father is sick. Taking his two sons, Menasseh and Ephraim, Joseph hurries to where his parent lay. Tho old patriarch, strengthened by the occasion, arose and seated himself on the bed.

After talking of the blessings that the Almighty had conferred upon him, this mind seems to have wandered back to those who had been dear to him in heart, he tells of Rachel, who had died by him on the highway near to Bethel, and tells where she had been buried. Then he laid his hands upon the head of his grand-sons Menasseh and Ephraim, and blessed Joseph, and said, "O God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads: and let my name be named upon them, and the name of my fathers Abraham and Isaac and let them grow into a multitude in the midst of the earth!" And then he died.

"And Israel said unto Joseph, behold, I die: but God shall deal well with you, and bring you again into the land of your fathers." After taking leave of his children one by one, speaking to them and blessing them, every one according to his blessing he blessed them," he charged them and said, "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying place. There they buried Abraham and Sarah, there they buried Isaac and Rebecca, and there I buried Leah." When he had given this charge to his children, he gathered up his feet into the bed, and yielded up the ghost, and was gathered into his people. Joseph could no longer restrain his feelings; he fell upon his father's face and wept upon him and kissed him. The historian then goes on to tell of the affectionate manner in which Joseph performed the last sad rites for his be-
When we stand by the bed-side of those we love, and witness their last struggle, how solemnly are we warned to prepare: And when our friends are taken from us, how are our hearts cut loose from the earth, and what new attractions are clustering together in the upper world?

"O, it no other boon were given,
To keep our souls from wrong and stain,
Who would not try to win a heaven,
Where parted friends will meet again?"

—S. W. L.

THE BATTLE BETWEEN METHODISM AND BAPTISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Baptism of Timothy C. Hodges, of the Louisville Conference, Hartford, Ky., 1864 By Eld. J. Creath, of Palmyra, Mo. 1867.

"Sirs, you know by this craft we have our wealth. (Demetrius, a silversmith. Acts xix. 23.)"

[Continued from page 221.]

The first principles of all religions, revelations and sciences are few, simple and fundamental: The primordial principles of the patriarchal, Jewish and Christian ages, and of all nations in their rude and simple state, are first that there is a first great intelligent cause of all that exists and comes to pass; and secondly, that man is to live in some future state; and thirdly that he is to be rewarded in that state according to his deeds in this life. These articles are written in the histories and religions of all nations, barbarous and civilized. This is Monotheism and stands in opposition to Atheism, idolatry, ancient and modern, and in opposition to Polytheism, the worship of many gods, the thirty thousand divinities of Greece and Rome, of the divinities of the Canaanites, Assyrians, Egyptians, Moabites, Ammonites, and of the 300,000 divinities of the Bra-
minas and East Indians. This great truth was first made known to Abraham after the apostacy of men. Moses saw the invisible God, in opposition to the visible one of Chaldeans and Egyptians. The great fundamental truth of the patriarchal, Jewish and Christian age is: There is only one Jehovah, this Jehovah is our Jehovah, and thou shalt love this Jehovah, with all thy heart, and thou shalt have no other God before or besides Him. Atheism is the system of belief in two principles, the one good, and the other evil, called by the ancient Egyptians, Osiris and Typhon; and called by the East Indians Bramound and Mosisur; and by the ancient Persians, Ormuzad, and Arimanus; and by the Jews, Jehovah, Satan, or Adversary, the opposer of every thing that is good in God and man. He is called by the Syrians Atchechiasiz, the devourer of calumny, because he lives upon the characters of good men, and, hence his stomach never feels sweeter, nor more pleasant than when he can get his children to publish a slander upon the servants of God. The great truth revealed in the new law, the first in it is, that Jesus the Christ is the son of the living God. All power in heaven and earth is given into his hands. God our Father conceived, devised, revealed and executed the plan of salvation; Jesus Christ our Lord died to save us from our sins; and the Holy Spirit is the advocate of this great salvation and the sanctifier and comforter of his people. Who will say that the two Testaments are one. This is one respect in which the second law is new. They stand contrasted. The old law was contained perfect and entire in the words engraved on two tables of stones, and the new law promised by the prophets is presented by Paul in a few words.

Hebrews viii. 10, 13, Ex. xx. Ex. xxi. 40, Deut. viii. 11. The promises of the Gospel are specified in verses 10, 11, of Hebrews viii. For this is the institution which I will make with the Israel of God, in all ages and nations. It is also a new Institution in the following respects: It is ratified and confirmed by the death of the Son of God. Matt: xxvi. This is my blood of the New Institution. The old was ratified by the blood of beasts which never could take away sins. The blood of Jesus Christ cleanses from all sins, and speaks better things than the blood of Abel. Is the blood of Christ and of beasts the same blood under different dispensations? Thirdly, it is a new Institution, because it is freed from the burdensome rites and ceremonies of the old Testament. Fourthly, it is a new Institution, because it contains a more full, and clear account of the spirit of God and his work than the old, the old was the letter, the Gospel is the spirit, 2 Cor. iii. It is a new Institution, fifthly, because it is attended with larger influences of the spirit of God than the old law. Sixthly, it is a new law, because it stands to all men of all nations, preach the gospel to all men. The old law embraced the Jews only. Seventhly, it is a new law, because it will never be abolished as the old has been by the new. 2 Cor. iii. After the old law is abolished, this is the Institution I will make, I will open the eyes and enlighten the understandings of all the members of the new law, to see the full, true and spiritual meaning of the new Institution. It is a new law, and not the old one, because all in it are believers, are disciples or Christians, all in the new Institution know God, they love and obey Him, hence no infant was ever found in one of the
amont old churches, in the 80th of Acts, and in the Epistles, I will be to them, 'as God, and they shall be thome of people. I will be their all-sufficient portion and their excluding great reward.' The Jewish institution embraced all the descendants of Abraham, through Isaac and Jacob, priests and Levites; the new law embraces none but those who know the Lord, on whose hearts his law is written, whose stony hearts are taken away, and who have hearts of faith. All are professed Christians in the new institution; in the old law there were many infants and minors to whom it was needless, to know the Lord; as there are in all sectarian establishments, Catholic and Protestant, all of which sects resemble the old Jewish rusty, moleheaten abolished covenant, more than they do a gospel church. How soon did the old decayed covenant vanish away after the Temple was demolished? The ninth reason why it is a 'new' law, not the old one, is that all in the new law stand by faith (Rom. xi.) the members of the old were 'the fleshly descent from Abraham.' The new is based upon faith. In Jesus Christ, the Son of God. Do all the infants in Catholic and sectarian parties know the Lord? What pretension of them profess to know the Lord? are they capable of knowing the Lord when they are put into these parties? The truth and great advantage which the subjects of the new institution enjoy over the old is they have 'pardon from sin,' I will remember their sins and iniquities no more. In the old law sins were remembered 'many years.' Every Christian made by the apostles had redemption through the 'blood' of Jesus Christ. Acts. vi. Ephs. ii. 17, Col. ii. 14, 15. This is the great artery of the Christian system, the jugular vein. The part
great philosopher needed a God to fill his empty temple. The heathen wants a God to fill his temple. The atheist and deist wants a God to fill his empty soul, to make him calm, contented and happy in life. Wretched, sinful, dying men, need a God to make them happy. The Bible reveals such a God. The new institution contemplates the difference of knowledge, which is to cover the earth as the waters do the seas. It contemplates the pardon of sins, which is what men signed for, forages. It is sought for in every system of religion, but none can give it except the new law. A poor heathen was found walking with spikes in his shoes, trying to appease his God. A preacher told him, the blood of Jesus Christ cleanses from all sin. Ah, said he, that is what I want. God is the counselor, protector, guide, Redeemer, Saviour, Husband, Father and friend of his people. The evils which arise from mixing the two laws are immense, they have ruined and will ruin apostate Christendom. Divide the law and gospel brethren. Any man who can rightly divide the law and the gospel is a good divine. I was a preacher some twelve or fourteen years before I knew how to do it. The longer I live the more I am convinced that mixing Judaism and the gospel is one great cause of the evils that effect Christendom. The gospel contains a complete system of salvation of its own, it has laws, ordinances and promises, without borrowing from the law. If the old law had made, provision for and actually conferred, pardon of sin, the Holy Spirit, and eternal life, then according to Paul no plan would have been sought for the new law. The law sanctified only to the purification of the flesh, could not take away sins. It had no real sanctifier for sins. It granted no pardon to sinners. It was confirmed to the tabernacle and temple and could never become the religion of mankind. Th, aw shows us our sins, Rom. iii. 20. The gospel shows a remedy for sin, John i. 29. The law shows us our condemnation, Rom. vii. 9. The gospel shows us our redemption, Col. i. 14. We have redemption through his blood, we who are buried with Christ in baptism. The law is a word of wrath, Rom. iv. 15. The gospel is the word of grace, Acts xx. 32. The law is the word of despair, Deir, xxyii. 26. The gospel is the word of comfort, Luke ii. 14, the law says pay your debt, the gospel says Christ has paid it, the law says make amends for your sins, the gospel says Christ has made it for you; the law says your Father in heaven is angry with you, the gospel says Christ has pacified him with his blood; the law says where is your righteousness, your goodness, and your satisfaction? the gospel says Christ is my wisdom, justification, sanctification and redemption; the law says you are bound to me, to the devil and to hell, the gospel says, Christ has delivered me from you all. His death and righteousness rises above my sins.

THE VI. CHAPTER OF JOHN'S GOSPEL.

Rev. D. T. Wright: Dear Sir. Several of the readers of the Pioneer have requested me to offer some thoughts on the sixth chapter of John's Gospel, from the 46 verse to the 60. John's Gospel is the most excellent of the four narratives or memorials of Jesus Christ. There is but one Gospel, but there are four historians or biographers, of the birth, baptism, temptation, transfiguration, preaching, miracles, crucifixion, death
burial, resurrection, ascension and glorification of the only begotten Son of God. The third and sixth chapters of John's gospel are among the most excellent chapters in his gospel. The third chapter is the foundation for infant baptism, and for all mystics. The hiding place of all who are born of wind in their disobedience to the gospel, what Christ said to an adult Jewish Senator, is applied to speechless babes. The sixth chapter of John's gospel is the foundation of infant communion in the Greek; Latin and Episcopal sects; the third is their authority for infant membership. The custom of giving the Lord's supper to infants originated in Egypt, a dark corner of the earth, the mother of superstitions, where most sectarian mysteries were born at Alexandria in the third century and continued in use till the council of Constant, June 14, 1415. They administered it by mixing the bread and wine in a spoon, and uniformly gave it to all immersed: for the Catholics using common sense, saw that if infants were fit for immersion, they were fit for the supper. In the ancient churches these ordinances were never separated one from another as modern sectarians do. In the third century infants or catecumens were immersed and admitted to the supper, Venema's church history, section 2.—100. The Baptists and our people ought to press upon the Paidobaptists this argument both from the pulpit and press—why do you not bring your sprinkled infants to the Lord's table? They are as fit for the supper as for baptism. There is as much scripture and reason for the one as for the other. Church history sanctions both of them as going together, and not as you practice them. They are members of your churches and certainly all members of churches ought to celebrate the ordinance of the gospel. See Buddeus' Dogmata, chap. 1. sec. 19. Dr. Priestly's Address to giving the supper to children. Presbyterian Confession of Faith, page 111, 287, 392, 436. Dr. Cotton's Essay on the holiness of church members, page 19. Let this suffice on this topic.

As most of the metaphors in this discourse, and particularly that of door and of meat, being used to signify doctrines, and of eating and drinking to signify believing, were abundantly easy, and might have been understood at the first by the Jews, being found in their scriptures and used in their schools. Only not being able to comprehend what he meant by his flesh, they took the whole literally and were so offended at the thought of eating his flesh and drinking his blood a thing not only prohibited by the law of Moses but repugnant to the customs of all civilized nations, that many of them who were his disciples, when they heard it, said it was absurd. As the metaphors of meat and drink were frequently used by the Jews in their writings to signify wisdom, knowledge, and favor, I shall here cite some passages to prove this position. Proverbs ix. 1, 9. Wisdom says, come eat of my bread, and drink of my wine which I have mingled. Is. lv. 2, 3. Come buy wine and milk. Jeremiah iii. 15. And I will give you pastors according to my heart, who shall feed you with knowledge and understanding. Ezekiel iii. 1 to 3. Son of man, eat this roll, understand this roll and manage it, and go and speak it to the house of Israel. Rev. x. 7 to 11. Eat the little Book, got its contents into your memory and go and speak it to the nations. Then by eating and drinking his flesh and blood, he meant believing in him
and obeying him. In verse 29, Jesus says plainly: “This is the word of God that you believe on him whom he hath sent”—he afterward speaks figuratively. Except you be entirely united to me by a hearty belief and practice of teaching and partake of the merits of that sacrifice which I shall offer for the sins of the world, and continue in the communion of my religion, and receive spiritual nourishment by the continual participation of those means of salvation which I shall purchase for you, you can never attain eternal life. Coming to Christ is equivalent to believing on Christ as is plain by comparing the 35 verse with others. 

He that comes to me shall never hunger, and he that believes on me shall never thirst, 37. All that the Father gives to me will come to me by faith, and him that comes or believes I will not cast out. There have been hot disputes about the meaning of the Father’s giving men to Christ. Our Lord has determined the meaning by the parable expressed in verse 44. No man can come to me except the Father draw him. To give men to Christ, therefore, is to draw men to Christ. he draws us by strong, sweet desires, not by compulsion, not by laying the will under any necessity, but by sweet, yet irresistible motions of his heavenly grace.

Verse 40. This is this the will of him that sent me. This is the whole of what I have said: This is the eternal unchangeable will of God. Every one who believes and obeys me shall have everlasting life. All that the Father draws to me (44) shall believe on me, however obstinate they may be for a season. This consideration comforted Jesus under the present infidelity of the Jews. There are two kinds of drawing, physical and moral drawing. Jer. xxxi.

3, with loving kindness have I drawn Thee that is by the manifold blessings which I have bestowed upon you and, particularly by the revelation of, my will committed to the Jews, I will prevail with them to obey me. John xii. 32. And I, if I be lifted up from the earth will draw all men to me. Hosea xi. 4, we draw men and beasts by main force and by motion too. They who believe and obey me shall in due time be raised to the enjoyment of a life free from all painful appetites and sensations which accompany mortality and shall be made immortal and happy. This is one reason why he called himself the bread of life 47, 48, 51. I am myself the bread of life and the food of the soul, making men both immortal and happy. The words “This is my body”—signify this represents my body and blood, as 1 Cor. xi. 27 guilty of the body and blood of the Lord, signifies guilty of profaning or abusing the body and blood of the Lord. In the original there is no word answering to it in English. This bread and wine represent, signify or denote my body broken for your salvation and my blood shed for the remission of the sins of the people in all ages and countries—eat you all of it. My sheet is full.

JOCOB CREATH.

AGENCY FOR EXCUSES.

A Southern paper contains a circular purporting to come from an establishment for the manufacture and sale of excuses. We give the concluding paragraphs, with the name of the firm:

“Send us a notice as explicit as possible of the duty, and the corresponding excuses will be promptly forwarded.

“One of the firm will always be in, and customers will be waited on at
CHRISTIAN UNIVERSITY.

CANTON, Mo. April 21, '67.

D. T. WRIGHT—Dear Bro: I need not say that I am somewhat mortified at the indifference with which our brethren, have received the proposition to appropriate Christian University to their own use. We number say 30,000 brethren in the State without a college for educating our young brothers and sons of our brethren. Will we be compelled to acknowledge that we have less christian enterprise and less zeal in the cause of education than sectarians? Perhaps this is true, and if so, humiliating as the confession is, it ought to be made that we might be compelled to blush at our own departure from the landmarks of primitive christianity. We could readily sell the University building for $25,000, reserving 50 acres of land worth $100 per acre and if our brethren have no interest in the matter, there can be no necessity for the brethren at Canton as a congregation pressing the claims of the University upon them. We acknowledge ourselves powerless for good. We have nearly exhausted our energies upon “bricks and mortar,” but they do not constitute a College or University. We cannot much longer indulge the hope that our brethren will prove themselves benefactors of our race by their zeal and devotion to the intellectual culture, that raises man above the dogmas of priestcraft and superstition, by throwing the light of revelation across his pathway, inspiring that freedom of thought that enables him to grasp the ineffable truths of christianity.

“Shall cold indifference chill the generous impulse of the brethren of Lewis county, we say generous for we are not afraid of the word or thought. We have here unencumbered property worth
although it may be against me.

Our brethren ought to remember that there is a fearful responsibility resting upon them. And meet it as becomes christians, it is no part of our policy, or inclination to weary your patience, by urging this matter imprudently, our zeal may lead us astray but when we find it out, will about face, make our bow, and retire.

Fraternally Yours,

M. C. HAWKINS.

AUTHORITY FOR PREACHING THE GOSPEL.

A friend sends to the Pioneer the following question: "Is there any man, since the death of the apostles, authorized to preach the gospel?" We think there is authority for it. If there is; not, the whole religious world has been deceived since the death of Christ's ambassadors. No doctrine, philosophical or religious, true or false, has ever made headway in the world without the personal efforts of its friends to teach it. The gospel is not an exception to this universal rule. But our friend asks for divine authority for preaching since the death of the apostles. We will try to furnish him with a little of the abundance that may be given.

1. Math. xxviii. 19, 20: Go ye therefore, and teach all nations, immersing 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; and, lo, I am with you always, even to the end of the age. One of the things Jesus had commanded the apostles was, to teach; or make disciples: They were to teach these disciples to do all that he had commanded them to do. If they do not teach the disciples
to convert others, they will neglect one lesson that they had received of the Lord.

2. 2nd. Tim. ii. 2: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

This is apostolic practice under their commission from Christ. The perpetuation of the gospel is thus provided for. Timothy, was charged solemnly before God, and the Lord Jesus Christ, to preach the word. To study to shew himself approved to God, a workman that need not be ashamed, rightly dividing the word of truth. The gospel written is not sufficient alone to secure the conquest of the world without the effort of the church. As well might we expect our children to become good scholars, by giving them good school books, without a teacher, as to expect the world to be converted to Christ without preaching the gospel.

AN INVESTIGATION ASKED FOR

NEAR LEXINGTON, KY.

April 19, 1867.

Bro. Wright—Dear Sir: Through the kindness of friends, I have received No's. 8 and 9 of the Christian Pioneer, containing J. Creath’s vindictive and slanderous assault upon my character. Some of my brethren suggest that I make a proposition to him to settle the difficulty by a committee. I have several times made this proposition to him to no effect. As the brethren think best I now renew the proposition to leave the difficulty to the investigation of a committee of brethren, mutually chosen by us, or, as we may agree; provided in this, that this committee shall meet in Lexington, Kentucky, where the evidence can be had, and that he give me not less than two weeks time to prepare evidence.

I cannot perceive how he ever obtained your consent to publish such a ridiculous article in your paper. That which bro. Wright can not innocently do as an individual, you are not allowed to permit others to do by your consent; by so doing you make yourself liable to the penalties of both human and Divine law.

In justice to me, I ask that this communication be published in your paper in the first issue after its reception.

Yours,

HENRY FOSTER.

REMARKS. We do not wish to penned a line to the prejudice of either one of these brethren, or any of their friends, but justice to ourselves and the Pioneer, demands a few remarks. We knew nothing whatever of the matters complained of before they were sent us for publication. They came to us as matters that occurred nearly a quarter of a century ago, and we supposed them already adjudicated, and that as historical facts in the eventful and illustrious life of the writer, he was recording them in his autobiography, and as it was his own life he was writing out and not ours, we took the less concern as to what he put into it. When we promised to publish four pages of manuscript of bro. Creath’s autobiography in each number of the Pioneer, we had no idea whatever that he would introduce into it such unpleasant matters. The high esteem and Christian regard in which we have always held him was such, that we published anything and everything he wrote for us, thinking, as a matter of course, that he would send us nothing that ought not to be published. Whatever of error we may have committed here, is attributable to that confiding and unsuspicious confidence which it is peculiar in us, as all our personal acquaintances know, to repose in such beloved and venerable brethren as we have always esteemed bro. Creath to be. We knew nothing whatever of bro. Henry Foster, and from a carelessness in us, we did not know till lately that he was even
MISSIONARY SOCIETIES.

So much has been published in our papers on missionary societies of late as to lead one to think no more should be said. The writer therefore will not complain, if those who are satiated on this theme, pass this article without reading it.

Brethren, fifteen and twenty years ago, such a condition of things obtained among many of the churches, as to excite alarm in the minds of some of the best men among us, lest the cause should become extinct in some localities. Nearly all that had been done up to that time was the result of individual effort. The independence of the churches was a conceded fact among us all over the country. These good men called for meetings of the brethren to consult what had best to be done to save from dissolution the feeble churches. Co-operation of churches were established in many parts of the country. In the constitutions of these associations for religious effort, the object of their organization was generally, if not uniformly, stated to be, to assist weak churches; and preach the gospel in destitute places. These are the characteristic features of these societies among us still. In all that has been written against the societies, no one has yet ventured to say the objects are incompatible with Christian duty. Redundant or unscriptural officers, and an unauthorized plan of operations generally, form the most prominent objections to the societies.

The brethren associated together in these efforts may not have pursued the wisest course always. Their labor however have been greatly blessed, so that the cause, where at the time referred to above was languishing, now flourishes. It is an argument not easily answered, that, those churches that are opposed to missionary societies are not doing any thing beyond their own preservation, and many of them not even that. There are so many of these churches abundantly able to sound out the word of the Lord, as to afford anti-society brethren a fruitful field, in which to test the "church plan" of spreading the gospel. These churches are opposed to missionary societies. With them the church is every thing. Its dignity and glory must not be compromised by any human organization. The independence of the churches is limited to local matters. The place, cost, materials, etc., of a house of worship are all local matters. When, and how often (provided it be not less than once a week) the church shall meet, the exercise of discipline of its members, are all matters of local interest. With these, neighboring congregations may not interfere, unless specially invited to do so. But to preach the gospel is a common and universal duty. Our weak churches are seldom able to do much in this direction singly, but the union of several may be the means of sustaining a proclaimer all the time in a distant field. The churches and individuals that are at work in this way are alive among us.

Another objection urged against missionary societies is the danger of a consolidation of power. Consolidation of what? "To assist weak churches, and preach the gospel in destitute places!" Would to God we had power a hundred-fold, consolidated to accomplish these most beneficent and gracious purposes. The consolidation of power in the apostolic churches gave them an efficiency, that was used for the overthrow of philosophy and paganism, from which they have not entirely recovered. There was vastly more power exercised by the church in Antioch, in sending
out Barnabas and Saul to the work to which the Holy Spirit had separated them, then has been used by any religious association in modern times, if we except Romanism. The missionary societies of the denominations have nothing to do in determining the faith of ecclesiastics of their respective parties.

They are used as instrumentalities for the propagation of their several systems. Have our missionary societies interfered with the faith once delivered to the saints, further than to spread it abroad? Have they invaded the prerogatives of the churches to attend to their own local matters, except to send, often at their own request, assistance to weak churches?

Such an officer as president of a missionary society is said to be unwarranted. Well, be it so. Then inform us who presided at the conference in Jerusalem. Who recorded the proceedings of that meeting? There were, Gibbon says, 100,000 Christians in the church at Antioch. They sent out Barnabas and Saul through a committee composed in part of Simeon, Lucius and Manaen, see Acts xii. 1.

3. After a long and successful tour, they returned and rehearsed the result of their labors to the church, Acts iv. 27. The authority for Collyville, on Ohio, was the son of bro. John Bryce of Frederick, Md. We arrived at Collyville about 11 o'clock, and preached at the Baptist church in the afternoon, in a small room.

Some of the principal occurrences of the year 1847: About the first of April that year I left home with Mary E. Creath and Margaret to take them to the Female Seminary at Monticello, Illinois, and left them there, and I proceeded to St. Louis, Mo., on the 10th of April, 1847, and St. Louis for New Orleans, about 11 o'clock, a.m., on board the steamer Old Hickory, Captain Stetinius, Master, formerly of Washington City, D. C. Arrived at New Orleans about the 15th of April and stopped with bro. Jones, at whose house I made the acquaintance of bro. McGehney the Lutheran preacher who was converted by the Rice and Campbell debate at Lexington, Kentucky, in 1843, from Lutheran to Christianity. He was on his way from Cuba whither he had been for his health, and I believe he died that summer in Cincinnati, Ohio. He was a pleasant and promising Christian preacher, but not esteemed by all who knew him. I spent part of my time with bro. Summers in New Orleans on Julia street, No. 226. I made one convert in that city where I first preached the old gospel in the spring of 1826, in a small brick building standing out in the suburbs of the city, where a Frenchman told me that was the first gospel sermon ever preached in that city, and that he thanked the Lord the gospel had come to New Orleans. This convert was a Miss Sophia Summers, who was immersed by bro. Rewaltt from Fayette, Howard county, Mo. While in New Orleans I visited the battle-field of Gen. Jackson and went to P. L. L. where I preached the decisive battle in July 1815, which lay about seven miles below the city on the Father of waters, in company with B. H. Payne, and bro. McGehney. I left New Orleans for Bio-Buff on Red river, and bro. James Copeland of the Baptist church, a prodigal and bro. Jones was on board. We arrived at Bio-Buff April 25, or at Ceneyville, where I met bro. Banks Marshall and his noble lady sister Marshall whom I had immersed in Woodville Miss., in 1827, and bro. Joseph Scott, the nephew of Gov. Scott of Miss., whose wife I immersed in Woodville, Miss., two years ago, and bro. Scott's mother and a number of other brethren who removed from Mississippi to Louisiana and settled at Ceneyville, on Bio-Buff. I preached the old gospel at Ceneyville and turned out about twelve persons to the Lord, and I also preached at Alexandria, on Red river where I went to College at Washington city, D. C., in 1822-3, who was the son of bro. John Bryce of Frederick, Va. I visited in Ceneyville, La., the families of brethren A. Jackson, J. Tanner, Mires, Inge, so and others. Three of bro. Ford's children confessed and were immersed; he was the preacher in Ceneyville. Bro. Peter Tanner, the Baptist preacher visited me and was friendly to me. I was near the Texas line in the pine woods. I left Red river in a day for Woodville, Miss., and preached at Major Johnson's house, to him and his servants in his mansion, his wife being dead. I had lived with him in 1826-7 and part of the year 1828. He lived and died under the teaching of the Calvinistic Baptist theory of religion like thousands of others, but never “got a hope.” He was a friendly, generous-hearted man, and very hospitable to strangers.

After preaching the old gospel through Wilkinson county, my old stamping ground I proceeded to Jackson, Miss., and preached there to the brethren, and at the houses of Gen. Clarke, and his son-in-law, bro. Bodie who were among the best men I ever knew. Bro. Clarke had been, like myself, a Calvinist preacher in North Carolina and Mississippi. He was a noble specimen of humanity and Christianity. He has
gone to his reward some years ago. I never think of such men, but with emotions of pleasure and delight. He was an Israelite in whom there is no guile. I preached through that part of Mississippi until the latter part of June, when I left for home, and arrived there Sunday night July the 4th at night, and that day while my wife and children were at meeting in the Court house, my meat house burnt down and consumed all my provisions, and, but for the extraordinary exertions of God, Parker Dudley and others of my neighbors my dwelling house and library, and all my furniture would have been burnt to ashes. But God is good and his mercy is everlasting to them that worship Him. I was absent three months this trip preaching day and night, as I have often been since. For the last thirty years I have traveled and suffered and preached incessantly for him who died to redeem me. I thank God who counted me worthy to suffer shame, reproach, and persecution for his sake. I prefer to be a poor despised preacher of the blessed old gospel of Jesus Christ, than to be the Chief Magistrate of the nation. If I had my life to go over again, I would rather suffer affliction for a good cause than all the honors and pleasures of earth. God's people are my people, where they go, I will go; and where they lodge, I will lodge; their God shall be my God; where they die, I will die, and there will I be buried; the Lord do so to me, and more also, if death shall part me from them. Ruth i. 17.

In the year 1847, my venerable uncle Jacob Mather Sr., visited Missouri and preached to the brethren and citizens to their great satisfaction, before his blindness and when he was ever seventy years of age, and while here he was taken ill and had to hasten home. He intended to have spent the spring and part of the summer in Missouri, if he had not been taken suddenly ill. He had numerous friends and acquaintances in Mo., who had known him from their infancy and who delighted to entertain him and hear him preach. His venerable appearance and white hairs were preluding to those who knew him.

In the fall of 1847, I again visited Southern Kentucky and preached in Hopkinsville, Lafayette, Cadiz, and other places on the Cumberland river. I have preached the old gospel in Eastern and Western Virginia, the first man that preached it in old Virginia, I have preached it in Kentucky, in Tennessee, in Mississippi, in Louisiana, in Arkansas, in Iowa, in Minnesota, in Ohio, in Indiana, in Illinois, and in Missouri. I preached it in old Virginia in 1828 through the section where I was born and immersed, and first preached at my father's meeting house, fifty years ago next June. Having obtained help of God I continue to this day preaching to the low born, God, and faith in our Lord Jesus Christ. I have taught publicly and privately from house to house.
sented in this matter. May the Lord put it into the hearts or his people to do great things for his cause in this particular.

Fraternally,

J. K. ROGERS.

DONATION FOR THE SOUTH.
LEXINGTON, April 23, '67.
Bro. WRIGHT: After regards, allow me to say that, having publicly read the letter from bro. Rush, of Montgomery, Alabama, the brethren at this place, Lexington, Mo., have raised a contribution of over $100 in cash, and nearly 1,000 lbs. of bacon, to send to our suffering brethren. May the Lord open all our hearts to attend the calls of his providence, lest he punish us for our covetousness.

Love to all. Yours truly,

J. R. FRAME.

PIANOS AND ORGANS.—Philip Philips & Co., advertise in our paper to-day. They keep a large and well selected assortment of instruments on hand and sell them at reasonable prices. They are western agents for Decker Brothers' Patent Plate Piano Forte. It seems to be the universal opinion of uninterested parties that this is the best piano made. The strings all rest upon wooden bearings, and the tuning pins do not go through the Iron Plate. Therefore this piano must stand in tune longer, and retain a superior tone, than any other piano made. The American Organ which they sell is becoming about as well known, and quite as much admired as any Organ ever made. They are not liable to get out of order, or out of tune; and are suitable for families, churches, Sabbath Schools and Lodges, where it is the choice of churches to use an Organ. Read their advertisement.

DR. W. D. JOURDAN.
St. Louis, Mo., Apr. 24, 1867.
DEAR BRO. WRIGHT: At the urgent request of brethren from various parts of the state, I have consented to give my whole time to the cause we plead. And by an arrangement with the church at Palmyra, I expect to move there in a few days, say by the 8th of next month. This is a sacrifice I make for the cause, and I pray the result may be the glory of God, and the good of man.

Will you, my Bro. notice in the Pioneer, my removal to that place, so that my friends and correspondents may govern themselves accordingly. Your in the one hope,

W. D. JOURDAN.

OBITUARY.

Died at the residence of F. C. Conrads, her son-in-law, in Trenton Mo., April the 12th, 1867, Mrs. Mary Cooper in the 66th year of her age. Since last August the 31st, she was on a visit, and was attacked with diarrhoea, of which she died, after an illness of seven days.

The deceased had been a faithful and earnest member of the Church of Christ for thirty-five years. But though she rests from her labors her works follow her and grateful will be the remembrance of her by many. Thus one by one the Lord is taking himself those who have loved and served him here on earth. The heart and hand may be cold and still in the dark grave, but the spirit rejoices in Paradise. There the wicked cease to trouble. There the weary find rest. Oh blessed hope that unveils the future, and assures us of a happy home, where all the pure and holy shall meet again to be parted no more. To surviving friends we would say, strive to live as sister Cooper lived, that when your change comes, you too may be prepared as she was, to triumph through the Lamb that has redeemed us by his blood.

We well remember our first visit to Lindley, sister C. was living near there at the time, and was among the few who then came forward and gave us her hand to live and to labor together for the cause of the Redeemer. From this little nucleus then formed a congregation increased to about two hundred in number. This dear sister has been ever since as a devoted follower of the Master. Her noble bearing, and dignified Christian deportment gave her an influence that was always exerted for the cause of Christ. But she has gone from us to return not till the earth and heavens be no more. Yet thank God! we hope to meet her where no farewells are uttered, where pain and sickness cannot come.

"How blest the righteous when he dies!
When holy souls retire to rest!
How mildly beams the closing eyes!
How gently leaves the expiring breast!"

"Life's labor done as sinks the day,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when he dies!"

D. T. W.

Donations to help sustain the publication of the Pioneer Weekly, received during the week ending April 27, 1867:

Mary Cooper, dec'd, Lindley, Mo. ... $ 5.00
Mrs. Sebira Rhea, Leon, Iowa. ....... $ 5.00
Richland church, Howard Co. Mo. ... $ 1.85
R. G. Martin, Carrollton, Mo. ....... $ 1.00

Total amount for the week ...... $12.85
REVIEW OF "MY DEFENCE."

With the side-issues and little personal matters growing out of bro. Lard's review of Longan's essay on the indwelling presence of the Holy Spirit, I shall have nothing to do. It is only with the theory as to the mode of the Spirit's presence in the heart of the Christian, for which bro. Longan contends, that I shall deal. I shall endeavor to write in such a manner and spirit that our bro. shall have no ground upon which to found a complaint on this score. In what I have to say I am prompted by no love of controversy, especially with regard to an issue like this, which our excellent brother has raised, and which being purely of a speculative and not of a practical nature must be barren of any beneficial results. My principal motive for writing might be the hope of convincing our brother of his error was it not for the fact that the tenacity with which he holds to and defends his theory leaves but little expectation that anything which can be said will be likely to induce him to abandon it. I might, therefore, be disposed to let our bro. enjoy all the comfort possible from his theory of the presence of the Spirit in the hearts of Christians were it not for the singular claim which he makes that the fathers of the Reformation, especially bro. Campbell, believed and contended for the same view. This claim, so startling, should not, we think, go forth among the readers of the Pioneer without a challenge of its truth. We, therefore, propose to notice within as brief a space as possible the principal arguments by which our bro. Longan attempts to sustain his theory.

1. Before noticing the principal arguments by which this theory of spiritual influence is sought to be sustained, we shall state our objection to it. We object to this entire theory because it is an effort to change the ground on which we have uniformly chosen to occupy in all our controversies with the sects on spiritual influence. Our uniform position has ever been from the beginning till now that in conversion and sanctification there are two agents; the Holy Spirit as the efficient agent and the word of God as the instrumental agent, and that these two agents are never separated. The fathers of the Reformation and their children have uniformly taught that in conversion the Holy Spirit is ever present with the word illuminating the mind through the truths of the Gospel. In the work of sanctification we contend that the Spirit and the word still form a two-fold agency, only that the relation of the Spirit to the person is now changed. He now becomes a holy guest dwelling with and in the Christian, becoming a permanent influence helping his infirmities and strengthening him with might in the inner man. Hence our controversy with the sects has not really been so much a question about spiritual influence as one of agency and means. In the word or the Spirit's presence in the heart of the sects has not really been so much a question about spiritual influence as one of agency and means. In our position we know that we occupy true and safe ground; one which is fortified by the clearest declarations of Scripture. To show that this is our true ground let us appeal to two men whose pens have wielded a greater influence in moulding our views on this subject than any others. "I say again, my voice never could have been raised upon the subject of spiritual influence, had I not seen in these extravagant forms, as I judge it, a making void the word of God and the preaching of the gospel." (Rice debate, page 696.) Again, from same discussion, "There is no debate upon spiritual operations. They are of an abstract nature and quality. It is not possible for a man to conceive of spiritual operations. The fact of the operation is as evident as gravity, but who can explain it? No man can form any conception of any spiritual influence or operation." (p. 708.) "The question is not upon operation, but upon instrumentality only through the word." (p. 673.) Again, we quote from Dr. Richardson. After stating that the Spirit and the word are never separated in the work of salvation, he says, "It should be sufficient for all reverently to believe these revealed truths, without presuming to theorize and dogmatize in regard to the particular mode in which either the word or the Spirit accomplishes the divine purpose." (Principles and Objects, p. 83.) With regard to the philosophy of divine influence, how God works in us both "to will and do of his good pleasure," we have never raised any issue, either with the sects or among ourselves, for the simple reason that the Bible nowhere attempts to explain the mystery of divine influence. But why is this controversy between us and the sects been purely one of agency? Because they contend that regeneration is the work of the Holy.
Spirit alone without the truth of the gospel; and hence exists before faith, repentance, or any other act of the creature.

We have always found it an easy task to refute them in this position by showing that the Scriptures uniformly ascribe regeneration to two agents, the Spirit and the word. With them we have never had any controversy with regard to the indwelling presence and operation of the Holy Spirit in the hearts of Christians, because we deem it a most daring rationalism to attempt to solve the mystery how the human and divine, finite and infinite, dwell together in the one heart and in the one mind. It becomes us dwellers in the dust without presuming to speculate and theorize in this matter, and therefore we accept the simple and direct declarations of Scripture on this point, believing where we cannot understand; for instance such a declaration as the following: "...shall dwell with you, and shall be in you." "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwelleth in you." "Because ye are born not of blood, nor of the will of the flesh, nor of the will of man, but of God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." In these passages with many others which might be cited we have the simple fact stated that the Spirit of God dwells in the hearts of Christians without any effort to explain the mystery of his indwelling. And it behoves us to remember that all such declarations are for the heart, not for the head, for faith, not for reason, for practice, not for speculation.

But in the issue which our brother Longan has raised, the question becomes one of proof, being an effort to show that the Scripture uniformly ascribe regeneration to two agents, the Spirit and the word. With them we have never had any controversy with regard to the indwelling presence and operation of the Holy Spirit in the hearts of Christians, because we deem it a most daring rationalism to attempt to solve the mystery how the human and divine, finite and infinite, dwell together in the one heart and in the one mind. It becomes us dwellers in the dust without presuming to speculate and theorize in this matter, and therefore we accept the simple and direct declarations of Scripture on this point, believing where we cannot understand; for instance such a declaration as the following: "...shall dwell with you, and shall be in you." "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwelleth in you." "Because ye are born not of blood, nor of the will of the flesh, nor of the will of man, but of God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." In these passages with many others which might be cited we have the simple fact stated that the Spirit of God dwells in the hearts of Christians without any effort to explain the mystery of his indwelling. And it behoves us to remember that all such declarations are for the heart, not for the head, for faith, not for reason, for practice, not for speculation.

Longan has utterly failed to State the issue between us and the sects. Yet he must persistently contends that he has proved his point. In Vol. 7, No. 6, of the Pion-
we know nor can know nothing of God or the Spirit of God absolutely, but only relatively as they have been pleased to reveal themselves to us under finite symbols and human images. Hence, it is not possible for us to know what is in God himself, but what he is to us, and this we can only know relatively by the relation which he has assumed toward us. But beyond this, I think, there is no one on which he most relies, if we are to judge by the certainty with which he urges it, first in the Quarterly, then in the New Longan paper. The argument briefly stated thus: God and Christ are both said to dwell in Christians; this cannot be a literal dwelling, but must be figurative; therefore when the Spirit is said to dwell in Christians, it must be figurative. There is here no logical connection between the premises and conclusion. The sophist and...
of the Spirit without means and no influence at all, and him by showing that the alternative is not between the influence of this divine agent "broad" means and his presence in the mind in a mere figurative or metonymical sense.

4. We come now to notice the claim which bro. Longan sets up that the fathers of the reformation, especially bro. Campbell, maintained the same theory of spiritual influence as that for which he contends. And it not been for this great prophet, so boldly made, this speculation would, so far as the writer is concerned, been suffered to pass unnoticed; not that we are bound to defend as true everything which either bro. Campbell or any one else has written upon this subject, but because believing the claim to be false, it must represent the least teachings of bro. Campbell's life. Since the publication of bro. Longan's defence a short article has appeared in the Pioneer signed H. C., which I take to be the initials of our excellent bro. Christopher of St. Louis. This writer concudes the truth of bro. L's claim, but thinks that bro. Campbell's claim is a mere metaphor of spiritual influence which place him against himself. Now, it seems passing strange how A. Campbell could ever be opposed to himself in this matter, when he never wrote a single line in support of such a theory as that for which our bro. Longan contends. The writer does not pretend to have read all that great man has written on this subject, but he feels safe in saying that he never wrote anything in support of such a theory as the one now under review. The quotations which bro. Longan makes in his defence from the Harbinger do not, when viewed in the light of their context, sustain him in his view. To save space the reader is referred to Vol. 7, No. 6, page 92, of the Pioneer where bro. Longan makes his first quotation from Millennial Harbinger, Vol. 5, page 308. Near the middle of this quotation the reader will perceive that something is left out, the very thing which should be seen. To see what the author really meant to teach by this passage we shall transcribe it, including the part left out by bro. Longan. His quotation. But besides this indirect and figurative reception of the Spirit of God, the Holy Spirit by the Gospel; these gracious influences, suggestions, illuminations, consolations, and invigorating impulses of the good Spirit of God, by and through the Gospel in the heart, making the heart a cistern, a fountain whence living waters constantly flow; is then not a substantive, a real and unfigurative reception of the Holy Spirit himself, in the sense of the question Paul asked upon the first fruits of the day: the "first fruits of the Spirit by words of law, or by obedience of faith?" Such a reception of the Spirit then certainly was; and of this "gift of the Holy Spirit," this "manifestation of the Spirit," these "spiritual gifts," we have already spoken as conceded upon the first fruits of the day. The "first fruits of the Spirit" by the setting up of the kingdom of the Messiah; but of such a reception of the spirit since the last days of the Jewish age, since the creation of one new man of believing Jews and Gentiles, and the breathing into him the holy spirit, of this new life has been no substitution, abstract, literal communication of the Holy Spirit to man. Such is the experience of all the catholic congregation of Christ. There has arisen no prophet, no originator of new ideas, no worker of miracles, no controller of nature's laws, no person having the manifestation of the Spirit. "Now, I pray you, to construe these words, "in the connexion in which it stands is equivalent to the fruit of the Gospel." Hence, "by a metaphor, a very common figure of speech in the sacred writings, the Gospel is sometimes called the Spirit." Then takes up the phrase "the fruit of the Spirit" showing that this expression "in the connexion in which it stands is equivalent to the fruit of the Gospel." Then he raises the following question, "If, then, shall we presume the Gift of the Holy Spirit." The design of bro. Campbell, as stated by himself, in those essays was to examine and ascertain the meaning of the scriptural words and phrases used in relation to the Holy Spirit. In the essay to which the above extract belongs the meaning of the phrase "ministration of the Spirit" is "the introduction of the Gospel by the ministry of the Apostles; and the fruit of the Spirit mean the practical results of the Gospel in the heart, or the Gospel obeyed; and thus the term Spirit in the style of the Apostles, by a metaphoric conversion of the words of law, or by obedience of faith, may it not be said that receiving the Gospel into the heart is, in the Apostle's sense receiving the Spirit?" Now what is the precise meaning of the author here? It is that as the Gospel and Spirit are occasionally, in the sacred style, convertible terms, the reception of the Gospel into the heart may be in this particular case called the reception of the Spirit. But to represent A. Campbell as advocating the view that there is no other reception of the Spirit by those who have obeyed the Gospel and which reception takes place because and after the Gospel has been obeyed is to misrepresent the clearest teachings of his life. Extracts filling a volume might be made from his writings teaching just the opposite view, that there is a reception of the Spirit himself by all who obey from the heart the Gospel. We can now understand what bro. C. means by the expression "this indirect and figurative reception of the Spirit of God" in the first sentence of bro. L's quotation, and upon which he lays such emphasis. He does not mean to teach, as bro. L. would have us believe, the
doctrine that there is never any other reception of the Spirit by Christians save an indirect and figurative one, such as bro. L. himself advocates, but that when the Gospel and Spirit are equivalent terms, the explanation of the Gospel but faith may in this particular case mean the indirect and figurative reception of the Spirit." But again, bro. L. places great emphasis on the expression "a substantive, a real and unfigurative reception of the Holy Spirit," contained in the above quotation and which bro. C. uses with reference to a kind of spiritual influence which he denies that any one now receives. But what kind of influence is this? Is it the ordinary indwelling of the Spirit in the hearts of Christians to which he refers, when he uses these expressions? No. But to the miraculous reception of the Spirit by the Apostles by which they were endowed with supernatural power. The part which bro. L. has left out of his extract and which was designed by bro. C. to be explanatory, would have clearly shown this. Also the very next sentence immediately following the one with which bro. L. ends his quotation explains in what sense the terms real and unfigurative are used. Let the reader revert to it as it stands in the above quotation, and he will see at once, that bro. C. has no reference to such a view of the presence of the Spirit in Christians as that for which bro. L. contends. And here in the closing part of the essay from which bro. L. quotes, bro. C. speaks in his usual elevated style, when setting forth the blessed communion of the Holy Spirit which believers enjoy. "The Gospel when understood and cordially embraced greatly enlarges our conception of God in all his glorious perfection; brings us into the nearest and holiest relation to him; inspires with the loftiest and most sublime motives; to an over excited zeal to defend a theory of the highest and most sublime importance; the doctrine of the naked Spirit, which he contends is that for which he contends, does his second quotation sustain him? The extract upon which bro. L. relies is the following: "Nor do I believe that God ever works but by means. But yet good often personal presence is thereby excluded from the mind. But again, the extract is taken from an essay written by the author with reference to the old and well known issue formed between bro. C. and his opponents. His opponent in this case was one Mr. Meridith—what was this issue? Mr. Meridith was contending for the common sectarian view of regeneration, rejected by the Holy Spirit alone without the instrumentality of the truth, and hence before faith in order to faith. This clearly appears by reading further on in this essay. "If he (Mr. Meridith) say the word is essential—if he say that regeneration is a moral change of mind or heart, and that motives are employed in renewing the heart—then he is on my ground, if he can only stand upon it. "From this we see that when bro. C. repudiated the idea of the naked Spirit of God operating upon the naked spirit of man, he means to raise no question as to the nature of the relation which the divinest Spirit sustains to the human, like the one bro. L. has raised, but one purely of agency, the Spirit as the efficient agent, the word as the instrumental agent in regeneration. Between bro. C. and his opponent the question with regard to spiritual influence was never at any time one of mode or how the finite and the infinite come in contact, for this lies beyond the bounds of human knowledge, but always simply a question of agency. That our bro. L. has therefore misrepresented bro. C. I firmly believe; that he has not done this willfully and intentionally, I also firmly believe; for I do not think human capable of such a thing. This improper use of the quotations from bro. C. is to be attributed to an ever excited zeal to defend a theory which, it seems, he has long cherished. I have done. J. M. LONG.

REMARKS.—The great length of this article, too long entirely for a single number of our paper, is such that we have room only for a word or two.

1. We publish it entire as we wish the discussion on this subject in as few numbers as possible. Bro. Long says there can be no beneficial result come of this discussion. So we think, and wonder at its continuance! It is a subject about which we know nothing, and can know nothing. We can tell nothing of our own spirit, how it dwells in us, much less the Spirit of God. No man ever saw a spirit. Yet the world is full of spirits; one man in the Savior's day had a legion of them in him, yet none of his neighbors ever saw one of them, much less could they tell how they all lived there. Every man has a spirit that dwells in him, and at death it leaves his body. Yet among all the deaths from Able's, the first, till the present, no man ever saw the
spirit leave the body, yet it did it. Why spend our time discussing that which we neither know nor can know anything about.

2. Calling any set of men the "fathers of this reformation" is highly objectionable. If the work we are engaged in be of men then the language is admissible, but, if it be of God, how dare we call any man our father, or any set of men our fathers? No apostle or any of their co-laborers is ever by the Holy Spirit called father. We find nothing of this in the days of the gospel's greatest purity and prosperity; it was not until men began to depart from the faith that such terms came into vogue. Let us follow the Divine rather than the human practice.

3. "It is an effort to change the ground which we have uniformly chosen to occupy in all our controversies with the sects on spiritual influence ... The fathers of the reformation and their children have uniformly taught," etc. This partakes of the same objection of the preceding. It is the old beaten track of Sectarianism. "What shall be done with those who inveigh against the articles of our religion, against our doctrines," etc. In this instance it is a complaint entered against an attempt to change the ground the father's of this reformation and their children have uniformly chosen to occupy! As if the fathers of this reformation and their children had uniformly chosen to go to the mill with their corn in one end of the sack and a block in the other to balance it, we should not throw away the block and divide the grain! This has been and is yet in every Sectarian organization, the great terror to investigation. "What is our doctrine?" "what do the fathers teach?" "what does this, that, and the other one say?" instead of inquiring what do the scriptures say, has been, and is yet productive of much evil. It matters not, so far as authority is concerned, what any man or set of men have taught; we should inquire what has the Lord taught.

We welcome bro. Long to our pages and shall be glad to have him become a regular contributor.

D. T. W.

LETTERS TO C. M. NO. 2.

DEAR FRIEND: Granting that the Bible is the will of God—that it contains the truth, the whole truth and nothing but the truth,—that its decision of all matters therein revealed must be a final settlement of them—that there is no appeal so far as we know in the universe of God, to a higher tribunal—we beg to look into it that we may know the condition of the world—that we may know the relation all persons sustain to God who are not living in obedience to his commandments—that we may know, my friend your condition standing cut of the kingdom of Christ.

Come with me. Open the New Testament, read first, second and third chapters of Romans. Truly a dark picture of Jew and Greek—that is of the whole world. Your eye has fallen upon the twenty third verse of the third chapter: "For all have sinned, and come short of the glory of God." Jew and Greek without obedience—without faith in Jesus Christ and submission to his will, they were all reckoned under sin.

Read the second chapter of Ephesians. In the fifth verse you will meet with the following significant language.

"Even when we were dead in sin. He hath quickened us together with Christ (by grace are we saved)." In sins we are dead—dead to Christ—dead to his commandments. While we are then alive to the world—with all thereunto pertaining—we are, while in our sins considered by the divine mind as dead to all the glorious and regenerating truths and facts and principles of the gospel Fearful condition. But you will see the following in the eleventh and twelfth verses. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision, by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the common wealth of Israel and strangers from the
covenants of promise, having no hope and without God in the world.” Read this last verse with great care. Ponder it long and well. Notice every item. Let nothing escape.

1st. Without Christ; that is there was a time when you believed not in Him—had not accepted Him as your Savior—your Prophet, Priest and King.

2nd. Aliens from the commonwealth of Israel—that is from the household of faith—Strangers to the covenants of promise.

3rd. Having no hope. You Gentiles had no hope of immortality beyond the grave, when you were living out of Christ. You could have no assurance, directed by the light of nature that over the dark dividing line between time and eternity, you would be permitted to come up and live forever.

4th. Without God in the world. You were then, while in your sins without God. You could not call upon Him as your Father. You were not in His favor, because of the fact that you were living in continual and willful neglect of His commands.

Is not this your condition? Are you not this very moment as you are reading these lines an alien to the commonwealth of Israel, a stranger to the covenants of promise? Are you not this very moment without hope—without God? Does not this case of the Gentiles fit your case precisely? Turn it and twist it as you may, attempt this, that, or the other explanation—all in vain, there you stand an orphan in the world without a glimmering of hope—without any evidence whatever that God will bless you in the world to come. Read the fifth chapter of first John. You will find in the nine-teenth verse these words: “And we know that we are of God, and the whole world lieth in wickedness.” We Christians are of God—belong to Him—are His servants—walk in the paths of peace and truth and righteousness, but the whole not a part of it—but the whole world lieth in wickedness. In Matthew twelfth chapter and thirtieth verse, Christ makes the following fearful declaration; “he that is not with me is against me, and he that gathereth not with me scattereth abroad.” You are not with Christ—have never made Him your friend and counsellor—you have rejected Him in not obeying Him. I presume you will not deny that you are not gathering, or glean ing with Him. Hence it necessarily follows that you are scattering abroad—you are opposing by your indifference, the great work in which He is engaged.

But not to multiply quotations from the Living Oracles, suffice it now, to inquire the destiny of those who live and die in their sins. God’s word must decide this question. Neither you nor I, nor the most learned of earth can do it. Hence open the Word once more, read in the first chapter of second Thessalonians of the time: “When the Lord Jesus shall be revealed from heaven, with His mighty angels. In flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.” Will you read and reread this utterance. Think of it. All the disobedient to be destroyed with an everlasting destruction—a destruction that shall have no end. That will come to the wicked and unbelieving. The grand drama of human redemption will close at the time appointed of God.—Men will be seeking pleasure, honor
and power, just as they were in the days of Noah. They will be perfectly indifferent to God's will—they will love the world and its joy, deceitful lusts and pleasures more than they love God and the truth as it is in Jesus. Jesus the Christ, King of kings and Lord of lords shall descend in splendor and great glory. Legions of mighty angels shall attend Him. Enveloped as it were in flaming fire he shall be prepared to take vengeance on such as have been ashamed of him and have not obeyed Him. He will give everlasting rest and happiness to the toil-worn veterans who have fought his battles against his enemies on earth. Now the plain question arises, if he should come to this world while you are standing in your present position would you be prepared to meet Him—even taking into consideration not another passage than those offered by us from the New Testament. Methinks I hear you answer in sadness, "I would not be ready to receive Him." No, my friend, you would be only ready to call for the everlasting mountains to fall on you and hide you from his face forever. But should you thus plead it will avail nothing in that day, for you must with all the wicked and disobedient, be driven from his presence, and the glory of his power into everlasting banishment. There is no fiction here—no dream—all fact—stubborn irresistible. This sentence will be executed to the very letter on the above named characters. If God's word be true, as you grant, this must be the awful irrevocable doom of all the impenitent.

Thus have I attempted to show you from the Living Word, the true condition of all who are not in the Kingdom of Christ. To what extent I have succeeded, I leave you to determine from the premises before you. Praying that you weigh all matters presented in a manner worthy yourself and the suspension issues involved. Happiness is the end of existence—happiness immediate or remote. True happiness cannot be found in the pleasures of this world. They are all hollow, unsatisfactory.

Would you be happy then, truly happy, so far at least as moral can be in this bleak world of clouds and darkness, give your mind to the study of the Christian Scriptures. Stop, my friend, long enough in the sanguinary battle of life, to think seriously, calmly, candidly on the duties you owe yourself, your fellows, your God. It will not suffice to read a moment and then throw away the book, or pamphlet you hold in your hand and plunge again into the busy scenes round you, forgetful of all things save those material and perishing.

What then, you ask must I do to be saved from my past sins? This question I will endeavor to answer in next to you. Yours truly,

W. C. ROGERS.

THE BATTLE BETWEEN METHODISM AND BAPTISTISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Rantisrn of Timothy C. Frooge, of the Louisville Conference, Hartford, Ky., 1854. By Eld. J. Creath, of Palmyra, Mo. 1857.

"Sirs, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix. 25.)

[Continued from page 221.]

My sins have been reckoned to him, and my faith in him has been counted to me for purification, as Abrahams was to him Gen. xv. Rom. iv, James i. Daniel ii, 44 says. In the days of these Kings (the Caesars) shall the God of heaven set up a Kingdom.
The Jewish kingdom had been set up eight or nine hundred years before Daniel delivered this prophecy, and yet six hundred years after this time, God made a new covenant according to Jeremiah, and John preached it, and all men pressed into it, but it was the same covenant, say the paidobaptists. The Jews were born Jews or members of the Jewish kingdom, just as children are born Missourians, and are enrolled as citizens of Mo., because born in the State of Mo. But are all men and women born Christians, born members of the kingdom Christ? Yes says Mr. Frogge, and all paidobaptists. Any man who is so ignorant is not fit to teach Christianity, nor do such men deserve a notice from other men. Both Jews and Gentiles became members of Christ’s kingdom by faith in him, repentance and immersion into him, and there is no other way of becoming members of his church or kingdom. The three following named great preachers fixed the terms of admission into Christ’s kingdom or the new covenant: To wit, John the Immerser, in Math. iii chap. Mark. i. Luke iii, and our Saviour in John iii. chapter, told Nicodemus, a member of the old covenant, that he could not enter the new covenant, that he must be born again, that he must believe and be born of the water or be baptized before he could enter his kingdom; and Peter told the Jews, on the day of Pentecost who were all members of the old covenant, that they must repent and be immersed for pardon, and the Holy Spirit, Acts ii, 38. Christ said Math. xvi. 18, I will build my church on the confession made by Peter, that thou art the Christ. He does not say the two churches, the Jewish and Christian, are the same, I will build my church in the future. The old Jewish covenant had existed 1500 years before that time; yet they are the same, say the infant sprinklers. He began to build his church on Pentecost Acts ii. Christ says Luke xii. 32, it is the Father’s good pleasure to give the kingdom to the disciples: the old Jewish kingdom had been given to the Jewish nation at Mount Sinai 1500 years before this time, Paul says Ephes. ii. 15, God made one new man or church of both Jews and Gentiles. Paul says Hebrews xii, 18, 28, we Christians having received a kingdom not to be moved, etc. The old Jewish kingdom vanished away, was abolished, Hebrews viii, 2 Cor. iii. Can any man who has any self respect assert that such a covenant is the same as the gospel? because we distinguish between the old and new covenants, our enemies say we have thrown away the Old Testament; we deny the charge most positively, and hurl it back into their teeth. This same charge says Gibbons, was brought by the papists and others against the Waldenses and Pacifians with equal regard to truth and justice, chap. 54. We have the substance of the old covenant in the New Testament, Hebrews x. chap. Paul says, Hebrews vii, chap. that Moses was a servant over the Jewish church and Christ is a son over the Christian church. There is then as great a difference between the old and new covenants, as between a servant and son, as between Moses and Christ. The old and new covenants attribute very different things to the Supreme Being. The old covenant was accommodated to the Jews, who were a hardhearted, stiff-necked and stubborn race of men, and all things considered, probably the worst race of men that never lived.

The God of the Jews is represented to be jealous, terrible and the God of
PRAYER NO. 2.

War: and is from the Old Testament principally that all wholesale murders find their authority for murder. The God of the Old Testament was fond of perfumes, ornaments, ceremonies, and even bloody sacrifices. He commanded his people to kill or destroy those who forsake him, and did not obey his commandments, and those who kindled a fire on the Sabbath day.—Neither brother, sister, son or daughter, husband, wife, or friend was to be spared, if they served other Gods — Idolatry was equivalent to high treason according to the old Jewish or senatic confederation, Ex. xx. Col. xxxv. Detr. xiii. The gospel is the truth, the whole truth, and nothing but the truth. John viii. you shall know the truth, Gal. iii. 1, Ephs. i. 22, 13, 2 Thess. ii. 10. 12. 1 Tim. ii. 4. 2 Tim. xv. 18. In contradiction to the old covenant, the God of Christians is love and benevolence. He is the Father of all mankind, and the God of nations, instead of a nation, and wishes for universal happiness. He freely pardons all sins on their faith in Jesus Christ, repentance and immersion into him. He gives the same laws to all, the new covenant makes no exception, and pays no attention to the appearance of persons, but judges, rewards and punnish all persons according to their actions. He is a spirit that cannot be confined to temples made with hands, and is to be adored in spirit and in truth. according to the New Testament, John iv. 1, John iii. 4, Roms. ii. Matth. vi. 10.

PRAYER, NO. 3.

There are many conditions of acceptable prayer. The Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." It will be in vain to supplicate the throne of favor while cherishing sin and living in violation of the divine law. Deep contrition on account of sin, and an actual renunciation of it indispensable to approval, and acceptance with God. "A broken and a contrite heart, O God thou wilt not despise." Again pride defeats the blessings bestowed in answer to prayer. God regardeth the proud afar off. The Apostle says, "God resists the proud; but gives grace to the humble." We cannot expect the favor of our Heavenly Father while our hearts are elated with pride and vanity. In the case of the hard servant who refused to forgive his fellow servant, our Lord says: "So also will my heavenly Father do to you, if, from your heart, you forgive not every one who trespasses against you. Forgive, and you shall be forgiven, is the divine rule. I will forgive if they will repent and reform, and confess to me, is frequently heard. But the Lord imperatively enjoins forgiveness: the repentance and confession is the duty of the offender: yours is forgiveness. Cherishing malice, hatred and an unforgiving and ever exacting spirit is earthly, sinful and devilish. It is solemn mockery for such to pray, unless in their prayers they make sincere confession of their sins, and plead the pardoning blood of the Great and mighty Advocate and Re-deemer. "If we—Christians—sin, we have an Advocate with the Father, Jesus Christ the righteous." Prayer and confession are the law of pardon to the disciple. It is the remitting insitution to the erring christian. The blood of Christ is a perennial fountain opened for sin. It takes away our alien sins at our conversion, and is the gracious provision for sinful and erring saints all along their pilgrimage. None are so pure and sinless but that their
holiest thoughts and actions need the pardoning blood of Christ. With such assurance of forgiveness, the erring one can rise from his prayers without a stain. How blessed! "Blessed is the man whose iniquities are forgiven." It is our blessed privilege all to be happy in the enjoyment of sweet communion with God. Let us never close our eyes, nor live a moment with sin clinging to us. Morning, noon and night did the saints of old pray and make confession.

"Sweet hour of prayer! sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne.
Make all my wants and wishes known!
In seasons of distress and grief,
My soul has often found relief,
And oft' escaped the tempter's snare,
By thy return, sweet hour of prayer.

Sweet hour of prayer! sweet hour of prayer,
The joy I feel, the bliss I share,
Of those whose anxious spirits burn,
With strong desires for thy return,
With such I hasten to the place
When God my Savior shows his face,
And gladly take my station there,
And wait for thee, sweet hour of prayer.

Sweet hour of prayer! sweet hour of prayer,
Thy wings shall my petition bear,
To him whose truth and faithfulness
Engage the waiting soul to bless;
And since he bids me seek his face,
Believe his word and trust his grace,
Pll cast on him my every care,
And wait for thee, sweet hour of prayer."  

CHRISTIAN UNION.-NO. 2.

Sectarian teachers generally fail to make a proper distinction between the true Scriptural union for which Jesus prayed and the mere temporary union of sect. There is now lying before us No. 7, vol. i. of a large weekly paper, published in the city of New York, entitled "The Church Union." It seems to be edited and published by an association of the leading ministers of the principal sects in New York and Brooklyn. The organization, however, if we understand its objects, does not propose to dissolve the connection of any of its members with the old sectarian parties. The members of the new organization, or "union," still retain their membership, and continue in good standing in the Baptist, Methodist, Presbyterian, Lutheran and Congregational Churches. It is a sort of compromise in which the parties consent to be Friendly with each other, exchange pulpits, et cetera! They have adopted a beautiful motto which reads thus: "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 that thou hast sent me."

But unfortunately the text has no application to such an organization as they are trying to inaugurate. It is like a ten-year-old boy putting on the garments of a fullgrown man! too small for the clothing! Jesus prayed that his disciples might all be one. How one? As Christ and his Father are one. Christ does not belong to one sect, his father to another, and the Holy Spirit to a third sect; yet all agreeing to disagree, be kind and courteous to each other, exchange pulpits on certain occasions, etc. Yet this is the extent of the union these doctors are contending for! This is also proved by the Bond of Union which they have adopted, and which reads as follows:

"BOND OF UNION.—We, the undersigned, believers in the doctrines of the Holy Scriptures, as set forth in the Apostles' and Nicene creeds, do hereby pledge ourselves to secure, under God, an open communion and the recognition of one Evangelical ministry, by the inter-
change of pulps, thus to make visible the unity of the church. And we further-
more solemnly pledge ourselves to stand by each other in securing these ends."

Now there is a "Bond of Union" for you! And while we would not op-
pose the movement, as it may be regarded as a very short step in the right direc-
tion, still we have very serious objections to their Bond of Union, as being entire-
tly too narrow and selfish to answer the purpose for which these well-mean-
ing ministers designed it. 1. This Bond of Union only embraces those Chris-
tians "who believe the doctrines of the Holy Scriptures as taught in the Apo-
stles' and Nicene creeds." But why make this qualification? Is it not enough
to believe the doctrine of the Lord, as set forth in the Holy Scriptures themselves? The Apostle Peter evidently thought so when he said, "According as his di-
vine power hath given unto us all things that pertain to life and godliness." 2 Pet. i. 3. And with him Paul agrees when he says, "All Scripture is given by inspiration of God, and is profit-
able for doctrine, for reproof, for cor-
rection, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii 16. 17.

But these New York unionists say, or seem to say, "All things pertaining to life and godliness were not given until the two creeds, called 'the Apostles' and Nicene creeds' were made and adopted and that therefore Peter was mis-

taken! And that Paul was in error in his statement as to the all-sufficiency of the Holy Scriptures to 'thoroughly furnish the man of God to all good works,' as the 'man of God,' according to their Bond of Union, car. not be 'thoroughly furnished to all good works' until he adopts these two creeds also!"

The faith of the Christian must be qualified and circumscribed by the Apo-
stles' and Nicene creeds, or they will not permit him to come into their union! No matter how pious, humble, and zeal-
ous a man may be, nor how unbounded may be his faith in God's word, he can not come into this New York Union unless he go further and adopt these two creeds! If he can not do so, they say to him, "Stand thou there: we are more holy than thou!"

But why do they require a subscription to two creeds? One creed is gen-
erally supposed to be a sufficient bond. But perhaps they go upon the principle that if one will do good, two will do better, and make the bond doubly strong! But, upon the same principle, they should have added "the Westminster confession of faith," "the thirty nine articles," and "the twenty five articles" of the doctrine and discipline of the M. E. Church. This, it seems to us, would have made their union still stronger, if their theory be correct!

But why do they select these two creeds in preference to any of the more modern creeds? Do they not know that the creed called "the Apostles' creed" had no existence till the third or fourth cen-

tury? It is now universally admitted to have been an imposition, a forgery, palmed off on the people by designing men, as the work of the apostles, two or three centuries after the death of the last apostle! And as to the Nicene creed, they need not be told that it is not of divine authority. That instru-
m ent is a paraphrase of that creed which was made at the first general council of Nice. This latter was drawn up by the second general council of Con-

stantinople, A. D. 381, and therefore, might be more properly styled the "Con-
stantinopolitan creed." The creed was
SKPTICISM.

carried by a majority, and was admitted into the church as a sort of national barrier against Arianism, which was condemned as a heresy.

But what do these brethren mean by "Open Communion"? Open Communion is an unscriptural phrase, and the idea which it represents is an unscriptural idea. The communion which Jesus established before he suffered upon the cross, was not an "open communion," but was for his family only. "Do this, in remembrance of me." But, judging from their platform and "Bond of Union," we infer that by the phrase "open communion," which they pledge themselves to secure, they simply mean communion open to all the sects who subscribe to the two creeds! and closed to all other Christians! No matter how firmly a man may believe the Bible, nor how faithfully he may practice all its ordinances and precepts, if he does not, in addition to this, endorse the two creeds, he is shut out from this open communion!

The other object aimed at by the union, is the "exchange of pulpits." Well, this would look very friendly and sociable: but what good do they expect to accomplish by it? Very little we presume, from the fact that this "interchange of pulpit courtesies" is only to be carried on by those who join in this union of sects, and endorse these two creeds. All subjects of controversy between them, will be studiously avoided on such occasions, and only such matters as they are all agreed about, can be introduced for discussion. For example, suppose a Baptist minister in this union should interchange with an Episcopalian minister, each occupying the pulpit of the other, the Baptist must not say a word which could, by any possibility, give offence to high-church men. The distinctive features of his theological system must, for the time being, be ignored! And the high-church doctor must be equally careful to save the feelings of the Baptist audience. Every one would see that such preaching would be done under a strong pressure of surrounding circumstances, not at all calculated to develop the truth. Every discourse delivered must be in accordance with the doctrines of the two creeds.

Very different is the union for which Jesus prayed, "that they all may be one." Not a union of sects upon two human creeds, but a complete union of all who love and obey the Savior in one body, one visible organism upon the word of God alone. "There is one Body and one Spirit, even as you are called in one hope of your calling: one Lord, one Faith, one baptism: one God and Father of all, who is over all, and through all, and in all."

We have always advocated a thorough union of all Christians upon the one foundation of the apostles and prophets, Jesus Christ the chief corner-stone, without any subscription to any human creed. Lord, hasten the time when all may be truly one!--Christian Record.

SKEPTICISM.

Is skepticism essential to the development of truth? I answer, yes. It precedes the development of truth; and this is so of necessity. Every sound and original thinker is first a skeptic. I do not mean by this, that every thinker is an infidel; I only mean that doubts concerning that which is received as truth, precedes, of necessity, the fuller developments of the truth. Every reformer, who has made his mark upon the world, was first a skeptic. Copernicus, and Galileo, doubted the old theory of the solar system before they established the new and correct one. Dr. Harvey doubted the old theory of the blood's circulation before he established
SKEPTICISM.

the new and better one. Martin Luther doubted the authority of Rome before he began to plead for the authority of the Bible. Campbell, Scott, Stone and others, doubted the authority of creeds, rantism, etc., before they began to establish what is known as the "current reformation." These men were all skeptics; and their skepticism was essential to the development of the grand truths which they gave to the world.

Many reformers have, however, committed a great blunder in supposing that they had arrived at ultimate truth. Upon this supposition the sects have built themselves up. Each party thinking that its own creed is the truth. The founders of Methodism, for instance, when they made their "articles of religion," concluded that they had the truth; hence, they left no room to amend, alter, or correct their creed. It matters not how much light may be thrown on the Bible, nor what the future developments may be, Methodism is compelled to continue the same. This must eventually operate against the prosperity of the church. The masses of the people will be so educated, that the Methodism of to-day will be too absurd, and too narrow for them. This may not be accomplished for two or three generations to come; but it will be accomplished. Truth, ultimate truth, resulting in a harmonious union between Revelation and true Science, will be developed; and when that day shall come, the systems of patchwork that we now have must fall.

The education of the masses, is a slow process; but it is a sure one. The forces are at work to accomplish it; and I believe that the day is not very far distant when truly scientific men will refuse to give their suffrages in favor of a religion, whose dogmas had their origin in the dark ages, or in a period but a little this side of that time. The world must be kept in ignorance, or else the systems of religion, which are built on partial truth must fall. Rome understands this, hence her refusal to tolerate the Bible as a text book in school; and hence, the deplorable ignorance of the common people, in all catholic countries. I heard "father Samarius,"—the great apostle of Romanism—he said, "The reason why some protestants would not become catholics was, that they were afraid they would be called Paddies or Biddies. And, by the way, the Paddies and Biddies are the best members that we have." This is a tribute paid to ignorance; and comes with someunction from Rome; seeing that ignorance is essential to her existence.

What is true of Rome, in this respect, is true of every sect. Ignorance, in kind if not in degree, is essential to the existence and perpetuity of every sect in christendom. The theories of this age, which have descended through from one to six generations, are nothing more than the opinions of men, just emerging from darkness into the dawn of a civilization which is destined to develop truths, that were never even dreamed of by those who are regarded by some, as standard theologians. Some of these, whose opinions outweigh, in the minds of some, the express declarations of "Holy Writ," were brim and devout believers in witches, ghosts, hobgoblins etc. Even the translators of the received version of the Bible, were believers in these things; hence, they give us the phrase "Holy Ghost."

Skepticism has contributed largely to rid the world of false notions. Men have arisen, who dare to doubt the ipse dixit of "the fathers." Their doubts led them to re-investigate; and more truth given to the world, was the inevitable consequences. We live in an age of investigation. A. Campbell and others began to open up the religious mind, and to lead it into the temple of truth. Let us not close the door of that temple, and say that, we have arrived at ultimate truth. This is what our predecessors have done. Let us not follow in their steps. It may be that instead of having entered the temple itself, we have only entered the vestibule to the temple; and that beyond us lies much undiscovered truth. Let us not block up the way, but continue to investigate, and give to the world a rich legacy, in truths yet undiscovered.

Skepticism has done a good work. Skepticism is still at work, whether for good or evil remains to be developed. "Did God know all things from the beginning? Go so, how could he create man, knowing that a large majority of the race would be forever lost?" "And if lost, must they suffer the pains of an endless hell?" "Is immortality inherent in man, or is it a gift bestowed, because of obedience?" These and many other questions are resulting from the popular teachings of the day. Skepticism gives rise to them; and they are entertained by men who profess to believe the Bible. The questions must be answered. The men who hold them must not
be treated as "heathen men and publicans;" while they believe that Christ came in the flesh, and are endeavoring to worship him. He must not say to men, who doubt concerning the "orthodox hell," our opinions are all right, and yours are all wrong. Our own opinions may be wrong.

Skepticism has made a people, who are technically called "Soul sleepers." It is not fair to call them infidels. They are skeptical on our teaching; while they hold the same truths with us in many respects. They believe that Christ came in the flesh; they worship him as we do. Is it right to put them away from us? The writer of this is acquainted with a church, which has three of its best members who hold the views that are commonly entertained by "Soul sleepers." These brethren are zealous, active, and liberal. Now, while I cannot believe as they do, I cannot consent to putting them away; for they worship God through Christ just as I do.

Finally, is not the belief in Christ, and obedience to his commands, the only test of fellowship that we can, consistently with our principles, hold forth to the world? Are we not too much inclined to enforce denominational opinions, and thereby close the avenues to further investigation?

R. PATTERSON.

REMARKS.—Skepticism in reference to an error when the truth is seeking admission, may be tolerated, but even then, from the objectionable associations that come up before the mind when the word is entertained, we feel inclined to reject it altogether, and would say the noble men of whom favorable mention is made in the beginning of the article, possessed an inquiring mind, instead of a skeptical one. We are encouraged throughout the divine volume to enquire after the Lord, and to seek him, and to search the scriptures, but nowhere to be skeptical. The word is objectionable in the sense bro. P. uses it, presuming as we do, that he uses it in a theological rather than a metaphysical sense. As such, the word means, "a doubting of the truth of Revelation, or a denial of the divine origin of the Christian religion, or of the being, perfections, or truth of God." Hence its use in the foregoing is altogether objectionable. And some of the conclusions arrived at from this improper use are equally objectionable. Such as, that "skepticism has done a good work." We fail to see a single commendable thing it has ever done, but much to the reverse. The instances of its present workings as given by bro. P. in the same paragraph, show to entire satisfaction the kind of spirit it is. It has but a single object in view, the subversion of the truth of our salvation. But our estimable bro. P. looked not at it from our standpoint, else he would not have spoken of it so palliatively.

D. T. W.

For the Pioneer.

MY JEWELS.

BY MRS. M. B. SMITH.

I have jewels rare and costly, Bound within a casket fair, Pure, unsullied are these treasures As the hand that placed them there.

Brighter far than choicest diamonds From Golconda's boasted mine, Placed within a golden circlet On a Queenly brow to shine.

Gold of Ophir cannot buy them, For to them a light is given, To allure my darkened pathway To the portals of High Heaven.

One a pearl of purest water, Tells me of a Savior's love; One a gem of quiet beaming, Speaks of heaven and rest above.

And one brightly shining jewel, Radiating beams of light— Points me to the Golden City And the pure throng clothed in white.

One bright flashing from the fretting Of the grosser stones of Earth, Teaches that mid human trials, Purest, Holiest thoughts gain birth.

Dost thou ask me of this casket? 'Tis of myself the better part, Guarded with its sacred treasures,— 'Tis the casket of my heart

And these jewels dear and sacred; Teaching me to lis the word Wielded by a loving Parent, Are the promises of God.

Chillicothe, Mo.
REPORTS FROM THE BRETHREN.

FOR THE MEETING AT LEXINGTON.

DRESDEN, Mo., April 30th, 1857.

DEAR BRO. WRIGHT: The Pioneer bearing date April 28th came to hand in due course of mail. I hasten to respond to bro. Frame's proposition for a State meeting. I want to record my vote in its favor. It is just the thing. Lexington is just the place. Let us by all means have the meeting. A long time has elapsed since we have had such a meeting, and I for one have deeply felt the void. We want no legislation in Christ's kingdom, but we do want love and hearty Christian co-operation. Such gatherings do a great deal of good. There are old veterans of the cross, whose faces I greatly desire to see once more before we go hence, as well as a host of new preachers, whose acquaintances I would delight to make. Brethren, we are banded together by the holiest ties. We are set for the defence of a glorious cause. Let us meet, and sing, and pray, and work to bring forward to it with a thrill of delight. Let us by all means have the meeting. And while the most of the brethren in my bounds are alive, some are marching to the music of life with muffled drums. The laurel crown is fair to look upon, but enravish it with a few cypress leaves, and its coronet of sorrow wins the sympathy of the heart; so the sufferings of night are graven deepest on the chronicles of the people. In the beams of the sun-fed fountain of truth we stand, and bid a calm defiance to opposition, and speak to the hearts of the sighing sons of men the words of the dead banded together by the holiest ties. We love of the crucified One. God speed the right. Fraternally, J. A. BERRY.

NOTE, TO A DISCIPLE.

My Dear Bro: The Pioneer, containing your reply, on the Unjust Steward, is to hand; and your positions noted and considered. Your frankness and kindness compel me to address this brief note to you. The difference between us is explained only by a proper understanding of parabolic teachings; and as you affirm that you are not a preacher, but simply a learner, I trust that your difficulties will vanish, as soon as you shall have learned the correct interpretation of parables. I have no special relish for controversy; and none at all for convincing a man against his will, therefore, I shall not add anything more at present.

Wishing you all happiness, and hoping that you may be able to give a good account of your stewardship, I am, my dear bro. yours in the Lord.

R. PATTERSON.

REPORTS FROM THE BRETHREN.

JACKSONVILLE, May 1st, 1867.

Bro. Wright: Send the Pioneer to • • • • • It has been some time since I addressed you, and allow me to utter a warning to the brethren to receive no one as an agent of the Pioneer unless he present the necessary vouchers. An impostor has been in one of my congregations in the van of Bro. Davis, but he did not succeed. I would warn all to be as wise as serpents and harmless as doves.

The "winter winds" are gone and the sunny days of spring are opening upon an advancing cause. Five were added to the congregation in Renick, 3rd. Lord's day in April. There we occupy a union house, and we have to meet the opposition of three parties, who from their actions seem to think they are "specially called" to sap the foundations of the truth as pleaded by us. And while the most of the brethren in my bounds are alive, some are marching to the music of life with muffled drums. The laurel crown is fair to look upon, but enravish it with a few cypress leaves, and its coronet of sorrow wins the sympathy of the heart; so the sufferings of night are graven deepest on the chronicles of the people. In the beams of the sun-fed fountain of truth we stand, and bid a calm defiance to opposition, and speak to the hearts of the sighing sons of men the words of the dead banded together by the holiest ties. We love of the crucified One. God speed the right. Fraternally, J. A. BERRY.

REMARKS. We hope no unworthy man, under the garb of a brother and agent for the Pioneer will impose on the brethren and take advantage of their willingness to sustain a home paper. Should any however be imposed on by such an one, and pay their money to him, we will in every such instance bear the loss ourself and send the paper. Anyone having paid for his paper and not receiving it, will please let us know and we will forward it to him.

D. T. W.

DRESDEN, Mo., Apr. 30th. 1857.

DEAR BRO. WRIGHT: We had a very pleasant meeting at Warrensburgh, last Lord's day and Monday. One lady confessed and was immersed with two others, who had made the confession during bro. Frame's visit there, sometime ago. On Monday the Elders and Deacons of the congregation were solemnly set apart by fasting, prayer, and imposition of hands. We hope great things from this noble band of disciples. May the Lord bless them and make them a blessing! I shall long remember the pleasant hour we spent in worshiping together Monday morning.

The Disciples in Sedalia have opened their new house of worship with fair prospects for the future. Sedalia is a growing young city; and our brethren there are fully alive, I trust, to the importance of their mission. I am to devote half my time there until a better arrangement can be made.

I rejoice to see the brethren coming up nobly with material aid in behalf of the Weekly. A long pull, a strong pull, and a pull altogether, brethren, and the work will be done. Let us know no such word as "fail."

As ever your bro. in hope,

GEO. W. LONGAN.
DIVERS BAPTISMS.

Heb. ix. 10—Divers washings—in Greek, diaphoroius baptismois—divers baptisms, or immersions.

Many persons quote the above passage to prove that the apostle Paul includes the sprinklings, pourings, and affusions under the Law among the divers baptisms, and conclude, therefore, that Christian Baptism is rightly performed by the application of water to the subject, in the name of the Trinity, regardless of mode.

Now, in performing the services of the Tabernacle and of the Temple, there were sprinklings, pourings, washings, batheings, and dippings, but Paul never dreamed of denominating all these rites "divers Baptisms."

No writer in the New Testament ever makes sprinkling, pouring, or affusion synonymous with Baptism—nor are these words ever confounded by profane Authors.

The "divers Baptisms" under the Law, and to which the apostle refers in Heb. ix. 10, relate to the washings, batheings, and dippings of persons and things. To illustrate: Moses was commanded to wash, or bathe Aaron and his sons before they entered upon the performance of the duties of the Priesthood, Exod. xxix. 4. kai louseis autous en udati &c., see also Exod. xxx. 21, Nipsontai tas cheiras kai tous podas udati.

Now, by reference to the first example, we see that this washing, or bathing, was done by immersing their bodies in water; hence, some inflection of the verb Louo is always used, when reference is made to the washing, or bathing of the body, (to pan soma.). And by reference to the second example, we find that Moses made a brazen Laver in which Aaron and his sons washed their hands and feet, both before and after they ministered in the Tabernacle. Now, this was done by immersing, or dipping their hands and feet in water for the purpose of washing them: hence, some form the verb Nipto is always used, when any part of the body is specified.

Certain persons, also, who were regarded and treated as unclean, were required, by the Law of Moses, to wash their clothes and bathe their bodies in water: Lev. xiv, 8. 9. kai phurei ta imata, kai lousetai to soma autou udati, see other examples in Lev. xv. 5, 6, 7, 8. 10. &c. &c. Now, this was done, usually, if not always, by putting their clothes and bodies in water in order to effect the cleansing required by the Law: consequently, some variation of the Greek verb Pluno is employed when garments and things are said to be washed in, or with water; but Nipto is always used when some part of the body is named. Besides these washings, or baptisms, which were done by dipping, or immersion; some things were required by the Law to be dipped in order to perform the rite legally; viz: the priest's finger was dipped either in...
blood or oil for the purpose of sprinkling &c. Lev. iv. 6, kai bapsei o ierous ton daktulon eis to aima, kai prosranei apou aimaatos eplakes enanti Kuriou. Likewise, the living bird, cedar wood, scarlet, and hyssop were dipped in the blood of the bird killed over running water, for the purpose of sprinkling &c. Lev. xiv. 61, kai bapsei auto eis to aima tou ornithiou tou esphagmenon, &c. So, also, the ashes of the burnt heifer and running water were mixed together in a vessel, and a clean person took hyssop and dipped it in the water for the purpose of sprinkling &c. Num. xix. 18, kai bapsei tai ussfpon, kai bapsei eis to udor amer Mathros, kai perirranei epi ton oikon &c. Many other examples might be given to show that Paul did not use the word sprinkling, pouring &c. as synonymous with baptism, but let the above suffice.

Now all the foregoing citations of washing cloths and other things, bathing the body, washing the hands and feet; dipping the finger and hyssop, the living bird, cedar wood, and scarlet into certain kinds of fluids, or liquids, fulfill the requirements of Paul's "divers Baptisms," Heb. ix. 10, as used under the law in the Tabernacle and Temple services, consequently, the Apostle does not include sprinkling, pouring, etc. among the "divers baptisms," nor does he, any New Testament writer, or profane author, ever call sprinkling, pouring, or affusion a Baptism.

Paul was by good a Greek scholar to make the blundering mistakes, which some attribute to him, when they charge him with confounding the meanings of the words, luo, nipto, pluno, raino, ekheo, with bapto and baptizo. This blunder was made in more modern times, in order to sustain a practice more convenient and more polite. (as some say) than the Baptism taught, enforced, and submitted to, by Christ, the Apostles, and primitive Christians.

GNOSTOS.

NEANDER.

Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

Since man first ate of the tree of knowledge, he has usurped the prerogatives that belong to Jehovah, and would assume the place of mediator between God and man, by telling his offending brother what he must do to appease the offended Deity. This is the foundation of priestcraft, both ancient and modern, pagan and Christian. (God would have priests, but he would not have them follow their own vain imaginations, but follow to the letter His expressed law; priests made by a divine rite and not by a human invention.) This principle was not born with the establishment of papacy, but existed and had developed itself long before. It was the essence of heathenism. Man today is substantially the same that he was three thousand years ago; the difference, if any, is more imaginary than real. The same passions appetites and desires remain unchanged. Where these are not brought into subjection to the will of God they control the man. Principles govern man, as well as the rest of the universe, and remain unchanged. Heathenism in principle is the same to-day that it ever was.

The different forms of heathen wor-
ship grew out of the different ideas that men formed respecting the Creator. They all adored the God of the universe, but each after the imaginations of his own wicked heart. It is vain to suppose that the ancients gave the subject of the Deity little thought. Nay, we may safely assert that it occupied the chief place in the minds of philosophers. The conceptions each formed of the Deity differed one from the other, hence the multiplicity of gods. Without the aid of revelation, they groped their way in darkness, for who by searching can find out God? The very difference that existed among them would argue that the gods they worshipped, were the concoctions of their own heated brains; therefore their sacrifices were in vain, although they worshipped God to the best of their knowledge and belief. Their belief not being founded on the divine law, but on the imaginations of their own hearts, accounted nothing for them in the sight of God but wickedness. It would seem that the vain imaginations of man would have ceased when he came under the marvelous light of the Gospel, and had been initiated into the mysteries which had been hid from him since the world began, and had learned the nature of God as revealed by His Son. But it was not so. The speculative mind of man was not satisfied with the revelation that God had made; he must have something more definite. Thus we find that men were not long contented with the simple truth that Jesus Christ was the Son of God, but commenced their vain search to ascertain the nature of the Son and Holy Spirit, and the relation they bore to the "Supreme essence," or the Creator. Various opinions existed among the learned on this subject. Schools were formed, after the models of the schools of the heathen philosophers around them, each advocating their own doctrines for which they earnestly contended. These learned men having been educated in the heathen schools of the Greeks, retained the love for science and philosophy that they there acquired. It is therefore not strange that they should wish to reduce the ideas suggested to them by the scriptures to an exact science, making them harmonize with their ideas of philosophy.

The principal doctrines of the theological schools of the present day germinated in these early schools, and can be traced through them to their source—heathen philosophy. These men of old were very pious in their deliberations, and like Paul, they thought, in these things, they were doing God service.

Great bodies move slowly at first, but when once under headway, make all the greater progress. Thus it was with the doctrine of the trinity, it took time to develop it. It was conceived in the brains of philosophers, and brought out by them. They watched over it with a jealous care; with its growth and triumph they rejoiced, thanking God that they had been the means of doing some good, as they supposed, for his cause.

After much contention strife and division, a council of the leading men in the church was called by a worldly potentate, that they might settle the faith of the church, on this question, and thus put an end to the strife. Thus was the council of Nice convened A.D. 325, which was the first to give to the world an authorized (?) decision in regard to a speculative theory, making it an article of faith. All who would not receive the decision of this council of the orthodox church, were excommunicated, and driven into exile.
The doctrine of the trinity, as at present taught in theological schools, was not set forth in all its fullness, by this early council, but was gradually developed, until it is considered to have reached perfection in the sixteenth and seventeenth centuries. There exists a difference of opinion among religious teachers at the present time in regard to this doctrine; but it is now, as it has been since the council of Nice, the foundation of "orthodox" religion; and you and I, my brother, because we cannot say we believe this speculative doctrine, of which we know nothing except that it is a doctrine of men, and cannot receive it as an article of faith, are excluded from the fellowship of the orthodox churches, (at first it was orthodox church, but orthodox has progressed,) and it is my opinion, that had they the power to-day, as in the days of Constantine, we would be driven into exile.

Neander being an orthodox christian, is very careful to say nothing against this doctrine, but on the contrary shapes his language to bear in its favor as much as possible. In his Church History, vol. i, page 572, he says:

"This doctrine does not strictly belong to the fundamental articles of the christian faith; as appears sufficiently evident from the fact, that it is expressly held forth in no particular passage of the New Testament: for the only one in which this is done, the passage relating to the three that bare record, (i. John 5,) is undoubtedly spurious, and in its un genuine shape, testifies to the fact, however foreign such a collocation is from the style of the New Testament scriptures."

In vol. ii, page 369, he gives a quotation from Eusebius, Bishop of Cesarea in Palestine, who had acquired great reputation in the Eastern Church, as a learned, and accomplished theologian. He died A. D. 340. Of him he says:

"He was more distinctly conscious than others, of the limits of human knowledge of divine things, and of the distinction between speculative, dogmatic explanations, and the practical doctrine of faith. "What are we men," he argued "who are unable to understand a thousand things that lie immediately at our feet! Who knows how the soul became united with the body, and how it leaves it? What is the essence of the angels, and the essence of our own souls? And why then, do we presume, when we see ourselves, even here, already surrounded on all sides, by so many difficulties to search after the perfect knowledge of the essence of the eternal Godhead? Why do we not rest satisfied with the testimony of the Father respecting his beloved Son: 'This is my beloved Son, in whom I am well pleased.' - hear ye him? But the latter tells us himself, what we should know concerning him: "God so loved the world, as to send his only begotten Son, that whosoever believed on him might not perish, but have everlasting life! We must believe on him, then, in order to be partakers of everlasting life. For whosoever believes on him, he says, hath eternal life; not whosoever knows how he was begotten of the Father. Were the latter the condition none could obtain the promise; for the same Lord also declares: 'No man knoweth the Father except the Son, and no man knoweth the Son, but the Father only! Sufficient therefore for us, in order to salvation, is the faith which enables us to know the Almighty God as our Father, and to receive his only begotten Son as our Saviour.'"

TULLIUS.

Rt. W. D. Jourdan's, P. O. is Palmyra, Missouri.
EXCOMMUNICATION—NO. 1.

To the intelligent disciple of Jesus, there is something awful in the word excommunication. The great mass of professors seem to have scarcely any conception of the solemnity and fearfulness of that fact by which a member of Christ's church is cut off from the body of Christ by the authority of Christ, and consigned to the world lying in wickedness, as his only appropriate place.

This incompetency to appreciate the awfulness of excommunication, is an evil, which, together with innumerable other evils, has been entailed upon us by the apostacy. In the mists and smoke of this defection from original christian principles, the stupendous weight of christian obligation has, in a great measure been concealed. Surrounded as we are with a multitude of voluntary associations, denominated evangelical; and having been educated amid the roar and confusion of the heterogeneous principles, and defences of principles, out of which these associations, unknown in the Bible, have grown; and by which each is supported to the disparagement and at the expense of all the others, it would have been strange if the minds of men had not partaken of the general dimness and confusion.

The unavoidable effect upon the minds of many persons, produced by these principles and sects, is, a callousness to the obligations of the christian profession. Not one of these sects,—as has already been demonstrated in preceding numbers of this work,—receives members upon the good confession, as did the apostles and primitive churches; and, even if they did, still, the very existence of a plurality of bellicerent sects, each dubbed by the others, would be calculated to lessen, in the minds of their members, the terrors of exclusion. Hence, it has been no uncommon occurrence for members to run out of one church into another, when under censure; and, sometimes, immediately, or shortly after excommunication from one of our congregations, for acts of great disorder—perhaps, high-handed knavery or meanness, we have known them as if they could change their principles with the same facility with which they change their clothes, to be in a few days members with some of the sects, sailing under flying colors, looking daggers, and all sorts of impudence at those who had but executed the law of Christ in excluding them; and pouring scalding torrents of putrid vapor on the heads of their quondam brethren who had perhaps treated them with a hundred times more lenity than they deserved!—and who, being countenanced and encouraged by their new associates, never once dreamed of the scathing vengeance that darted upon them from the throne of Him, whose laws they had despised, and whose authority they had trampled upon. Add to all this the fact, that the sectarian condition of Christendom necessarily engenders in the bosom of each sect a desire for numbers, even at the expense of principle, and we need not think it strange if the arm of Disciplicne should be paralyzed, and excommunication become a thing of mockery: a mere straw, or bubble, to be tossed on the billows of the raging and unsanctified passions, of unsanctified, turbulent and self-willed pretenders to godliness!

According to the order and laws of the primitive church, these evils could not exist. These demand the unity of the church, and speak in thunder-tones against all divisions and factions. Had, therefore, the voice of God been per-
mitted to rule among those who profess to be followers of Jesus, the church would have remained one; in which case, in every instance of exclusion the excluded party would have been driven from the Eden of all church relationship and privilege, into the wide perishing world: and, not having any other church into which, as a city of refuge, he might run—not having any other altar than the Lord's, upon which he might lay hold, his circumstances of obvious and unmitigable rebellion against God, would, far more probably than under present circumstances, have caused overwhelming convictions to rush upon him, and brought him again to humility, penitence, repentance, and the church. Under the evil circumstances which surround us, we cannot do better, in so far as the present question is concerned, than to point out these evils on the one hand, and the obligations of the good confession on the other:—holding up, at the same time, according to our best ability, the enormity and danger of a person's suffering himself to be cut off, by the execution on the laws of the King of Saints, from that institution which is the Pillar and Support of the Truth.

We say, then, that as the confession or profession of Christianity involves a solemn vow or covenant to believe all that God says, and to do all that he commands, according to the utmost of the ability with which he endows us, therefore, this vow is disregarded by us—this covenant is broken on our part, whenever we suffer the laws of Christ to cut us off from his church: and we stand uncovered in the full blaze of all eyes in heaven and on earth, as having broken covenant with God and the church—as having despised a most sacred vow, containing all the sanctity and obligation of an oath—as having therefore perjured ourselves in the worst sense of the word purgeder. How great the enormity! How Heaven daring this sin! Viewed in this light, we shudder as we contemplate it! We start horror-stricken, as from the serpent's venomous fang!—as from a dark, bottomless vortex! Yes, if the laws of Christ cut us off, we have lied to the Holy Spirit! and, as we wend our way from the church into the world, we are deserters—not from the American to the British army—but from the army of God to that of Satan—from the banner gemmed with Bethlehem's effulgent star, to that of the Devil, crimsoned with the blood of our fathers and mothers—clotted with the gore of all past generations of our race! And if our exclusion should be made the subject of our sport and laughter, we are sporting with our own deceivings, on the slippery brow of a precipice, beneath which fiery billows roll; and our laughter is but the laughter of a moral maniac!

We know that the above paragraph may seem severe: but whether or not it is severe, is not the question—Is it true? We have thought much on the subject of excommunication, and have viewed it from many points, and contemplated it in many aspects; but conscientiously, we cannot, with the solemn obligation of the good confession before us, soften, in the least, our decision: Did we not, when we made that confession, solemnly covenant to hearken to Jesus Christ—to be his disciples—to honor him, by engaging and continuing in his service, and to be faithful, the Lord being our helper, until death? If we did not promise so much as this, then we say that the confession is a solemn nothing, and of no more value than a blasted nut-shell.
But we have proved in our essay on the good confession, that we did thus promise: we are, consequently, compelled, by the obvious and incontrovertible truth of the case, to hold fast our decision, as one of the terrible verities of our holy religion, and to defend it, though the whole world should rise up against it. And we say further, that if all professors viewed this subject as we do, it would be a thousand times better, both for the church and the world: for how, in that case, could a believer in the truth of Christianity, suffer himself to be righteousness, or by the law of Christ, excluded from the church? It would require the brazen hardness and recklessness of a demom, thus to run against the bosoms of Jehovah’s buckler!

Mr. Hall’s description of the nature of excommunication is very striking. “I am far from thinking lightly of the spiritual power with which Christ has armed his church.” It is a high and mysterious one, which has no parallel on earth. Nothing in the order of means, is equally adapted to awaken compunction in the guilty, with spiritual censures impartially administered. The sentence of excommunication, in particular, harmonizing with the dictates of conscience, and re-echoed by her voice, is truly terrible. It is the voice of God, speaking through its legitimate organ, which he who despises and neglects, ranks with heathen men and publicans, joins the synagogue of Satan, and takes his lot with an unbelieving world, doomed to perdition. Excommunication is a sword, which, strong in its apparent weakness, and the sharper, and the more keenly edged, for being divested of all sensible and exterior envelopments, lights immediately on the spirits, and inflicts a wound which no balm can cure, no ointment can mollify, but which must continue to ulcerate and burn, till healed by the blood of atonement, applied by penitence and prayer.” — A. RAINE S.

THE BATTLE BETWEEN METHODISM AND BAPTISTISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Rambism of TIMOTHY C. FUDOG, of the Louisville Conference, Hartford, Ky., 1864. By Eld. J. CREATH, of Palmyra, Mo. 1867.

“Sirs, you know by this craft we have our wealth.” (Demetrius, a silversmith. Acts xix, 25.)

[Continued from page 250.]

The Jews were obliged to be faithful to their race only; they were permitted to usury of foreigners only, and to hate them, Daniel praised God, by saying do not I hate them O Lord, that hate thee, Psalm cxlix. They were a separated and a distinct nation from all other nations. They were prohibited from intermarrying with all other nations, and the observance of this law and the providence of God has kept them a distinct people to this day. Their food was prescribed to them, Levit. xi. Polygamy was lawful, Abraham, Isaac, Jacob, David and others practiced it, and Solomon had 700 wives and 300 concubines or inferior wives. Divorce was tolerated under the old covenant. How superior and noble are the precepts of the new law, or covenant! The Great Oracle of God, prohibits anger, hatred, revenge, and commands us to love our enemies, and to return good for evil. He commands forgiveness 490 times. Those who do the will of God are his mothers, brothers and sisters. Under the new law only one wife is permitted to one man. Love and peace are the end of all the commandments of the new law. The new and peculiar duties of the new
covenant, are poverty of spirit, humanity, love to all men, detachment from the world, repentance, and self-denial. Faith is another moral duty of a species so new that the philosophers of antiquity, had no word expressive of the idea, nor any such idea to be expressed; for the word pistis or fides which we translate faith, was never used by any pagan writer, in a sense the least similar to that to which it is applied in the New covenant, where it generally signifies, an humble, candid, teachable disposition, when it is applied to Christianity it means a belief in the great proposition, that Christ is the Son of God and is our prophet and King, and that he died, and was buried and arose from the dead for our justification. Thus I have tried to contrast the old and new Testament in their main features, and to show the superiority of the latter over the former in a few particulars. Any man who may chance to read these strictures and will then make the reckless and unfounded assertion that Judaism and Christianity are the same thing, must either be too ignorant to preach, or else too wicked, and in either case should not be countenanced to have the supervision of public morals. We had as well assert that light and darkness are the same thing under different names. A man had as well assert that a Jew and a Christian are the same religious beings, that a papist and Methodist are the same religious beings. As a Quaker differs religiously from a Catholic, a Methodist, a Presbyterian and an Episcopalian, so a Christian differs from them all, or they all differ from each other. Baptism has come in the place of circumcision. I shall now lay hold of another pillar in the Paidobaptist temple and see if I cannot carry it away. Another unfounded assertion of paidobaptists is that baptism has come in the place of circumcision. If they were compelled to practice this assertion, they would not sprinkle many more male children. The English word circumcision, come from the Latin word circumcision, which is compounded of circum, around, and cido to cut, and means to cut around a certain part of the human body, what part of the body it is, I leave the reader to guess whether it is place or part of the body on which paidobaptists put water. They say baptism has come in place of circumcision. Why then in the name of all reason, do they not put it in or on the same place that the patriarchs and Jews put circumcision, or else cease making such a false assertion. Let them prove their faith by their preaching, or else stop the practice of infant baptism. Why they leave that part of the body unbaptized which the Jews circumcised, and choose the face in the place of it, I hope Mr. Frogge, or some other sprinkler will tell us, if he undertakes to answer these strictures. I deem this one argument against infant baptism a sufficient refutation of the groundless assertion, that baptism has come in the place of circumcision, until they begin to baptize that part of the body which the Jews circumcised, then I have one dozen reasons more to offer against the assertion. This assertion is found recorded in the book of the Clergy—twenty-eighth chapter and first verse, there it is written baptism is in the face of the child, and is the key to hell, all other. Baptism has come in the place of circumcision, why not put it in or on the hand? If I were to practice infant baptism, I never would say again that it had come
in the place of circumcision, unless I were willing to put it on that part of the body. But while they are getting ready to put baptism on the same place that circumcision was, I will offer a few other reasons to show that sprinkling children's faces and circumcision are not the same thing under different dispensations. Circumcision could not be performed before nor after the eighth day, it must be done on the eighth day or death was the penalty for disobedience. If this law was enforced against paidobaptists, how many of them would escape death? A third disagreement between baptism and circumcision is, that circumcision was a positive divine institution, given by God to Abraham, in Gen. xv. chapter, in these words, 10, 11 verses. Every man child among you shall be circumcised. And you shall circumcise the flesh of the foreskin; and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. This law was afterwards incorporated into the Sinatic confederation like sacrifice and the Sabbath, which were all first given to the patriarchs. Is there any law, or mention of infant baptism in the Bible in any way? No, it cannot be found to save the world. It is purely and only a wicked human tradition, by which craft-priests have their wealth. Priests of all religions (except the Christian) have made dupes of women to further their selfish purposes. We are no more commanded in the Bible to immerse, sprinkle or pour water on children's faces than we are to climb to heaven without a ladder. The priests of all sects would give millions of mono-

ey if it could be found in the Bible. It is nothing but a wicked tradition. Paul asserts that circumcision was nothing. Then, if baptism has come in the place of that which is nothing, it must be nothing also, for nothing from nothing leaves nothing. Positive Institutions like circumcision are founded in the will and pleasure of the Initiator. Infant baptism is founded in the will of the clergy. No person was allowed to partake of the ordinances of the Old Testament, unless he was circumcised, nor was any person allowed to partake of the ordinances of the New Testament without faith, repentance and immersion. John viii. 22-3. John the Immenser, Paul and our Savior were circumcised on the eighth day. Circumcision included a solemn and an indispensable obligation to obey the law, and does Christian baptism to obey the New Testament. Circumcision occupied the same relation towards Judaism that baptism does towards Christianity. Circumcision was an open profession of the worship of the true God, and an adjudication of Idolatry. If baptism has come in the place of circumcision, what are females to do? A more foolish assertion was never made, than that circumcision was typical of baptism. I mean circumcision made with hands. John Calvin first took the ground in modern times that baptism came in the place of circumcision, and Cyprian in former times. Circumcision was not a door into the Jewish church. Jews brought forth Jews. Circumcision was administered to Jewish infants, because they were members, not to make them members. Circumcision was administered to male infants 400 years before the Jewish law was given from Sinai. It stands on a fleshly descent. Christians stand by faith. Then religion
was hereditary, now it is a personal matter, an individual matter. Adults circumcised themselves when they wished to become Jews,—now priests sprinkle children altogether. Zipporah, Moses' wife circumcised his children. And women ought now to sprinkle their own and their neighbors children, if they will have it done. Either parents circumcised their children, now priests sprinkle all children. The only qualification for circumcision was flesh, the only qualification for baptism is faith which no child has,—but the godfather or mother has it for him. The Ishmaelites and Edomites were circumcised, what church did they enter. Circumcision was not a dedicatory rite. Under the law females were never dedicated, only the first born male was dedicated. Paidobaptist dedication of their children is nearly nominal. Christ was both circumcised and baptized. Idiots were circumcised and servants. Do paidobaptists baptize idiots and servants? Circumcision was binding on parents not on children. Is baptism of children binding on parents? Where? When? By whom? The command to Abraham and the Jews was Circumcise your children. Under the gospel the command is Be baptized every one of you for remission of sins. In no case did circumcision depend upon the faith, piety or morality of the parents, nor should baptism, if it has come in the place of circumcision. Circumcision was not performed in the name of any being in heaven or earth, neither should priests dexterate the name of God when they sprinkle children. What does baptism to infants promise or guarantee? If it saves infants, then all who are not baptized are damned. No matter what good it does them, all who are not baptized are deprived of that good.

TO BROTHER RUFUS.

Kind Sir: You ask me, "why I do not write for the Pioneer?" I would cheerfully do so if I had time and were I scribe enough to interest the readers of so good a periodical. I am glad you read the Pioneer. I wish it could find its way into all the families of the land. With bro. Wright's permission, I will, however, tell you of an evening's meditation last summer while attending the Lectures at Hiram, Ohio. I am reminded of these Lectures by an announcement of the second course to commence on Tuesday, May 21, 1867. I would that you and I could attend them, for, last year, I was frequently made to feast on the wisdom and goodness of God while there. How could the mind have been fed otherwise than with true wisdom and goodness when it came under the teaching of such noble and learned men as directed that class? And, how could it be otherwise than instructive and pleasant to meet and converse every day with fifty or more good, earnest, zealous preachers? But I was about to tell you that my nature is such that I do not like always to be in company; so I frequently seek to be alone that I may enjoy the meditations of my own heart; for surely there is nothing that gives more pleasure to a thinking mind than to wander alone to think of God and man, and, so, kind sir, one evening after tea, I sought the opportunity to wander alone among the grave stones in the ward, near Hiram, of the "city of the dead." This is a place which gives much food for meditation. The first thought is, that we, too, shall soon be occupants of some ward of this great "city of the dead." All are emigrants hither. The rich and the poor, the king and the servant, the prince and the son, the learn-
ed and the unlearned, all, shall soon find a level here.

Upon the first stone I saw was inscribed the name of an officer who served under the great Washington in the Revolution. This was the first time I ever stood by the grave of an old soldier of that war. Many were the thoughts that crowded my mind of the great events and trials which our fathers of the Revolution had to pass thro' in order to gain the political freedom that you and I and all their posterity now enjoy. Here I could not but feel thankful to Him, who rules not only the destinies of nations but of men, that my life was given to me in so good a land.

Not far from this soldier of the Revolution a beautiful marble stone indicates the resting place of one who had died in the service of his country, during the late war. Oh! what a picture this brought before my memory! I thought of the thousands of noble men that had perished in this terrible conflict! I thought of the tears of thousands of widows, and orphans, and sorrowing hearts that had been made so, as a consequence of the war! Yes, I thought of that doleful night, October 14, '63, when with Amanda, whose heart was bleeding with fear and grief, I entered the hospital at Henderson, Ky., and there saw brother Thomas, a soldier, breathing out his life! In six hours after we arrived, his spirit took its flight into the unseen world! Great God, thou hast seen all this conflict between brothers of one common country, and in it thou hast made the wrath and vanity of man come to naught; may I not pray thee to hasten the time when, “swords shall be beaten into ploughshares, and spears into pruninghooks; when nation shall not lift up sword against nation, neither learn war any more.”

I next stood by a tall, beautiful monument with the emblems of secrecy inscribed upon it, which made me think of the many vain and unnecessary attempts of man to attain to perfection. Strange! Why does not man lay aside everything except the one way given by Jesus Christ, that will lead him to the paradise of God? Then like that aged officer (Elder) in the army of the Lord, whose name is written upon a neighboring stone; he has fought the good fight, has finished the course, and has kept the faith; hence written, “Blessed are the dead that die in the Lord.”

I learned from what was engraven upon many stones that the messenger, Death, in selecting his occupants is no respecter of persons, for here I read of an aged mother who sleeps beneath the sod, and who speaks to those who visit her grave in the language of her Savior, as written upon the marble, “Weep not for me but for yourselves,” and there I saw some living child had written,

“For thee, dear mother, I oft regret;
But thee, my dear mother, I'll not forget.”

At the top of one little monument was sculptured a little lamb lying peacefully asleep, and under it, I read “Little Wallie.”

“Asleep in Jesus blessed sleep
From which none ever wake to weep.”

Just so, kind sir, you and I, if we accept the sacrifice of that precious Lamb that died upon Calvary, shall soon sweetly sleep to wake with little Wallie where there will be weeping no more!

Lastly I gazed upon a beautiful marble under which lay the forms of little Lizzie and Charlie, who had died on the same day, the one ten the other six
years old. They spoke to me in the words inscribed,—

“Our little forms lie sleeping,
Beneath this grassy mound,
Lizzie and Charlie will rise again,
At the archangel’s sound.”

“I could but weep! I almost wished myself with them sleeping beneath the grassy mound! But soon it shall be; you and I will be among the inhabitants of the ‘silent city of the dead.’ O, then, may we so have lived as to be among the blessed on the morn of the great resurrection. Your brother,

Z. S. HASTINGS.

May 4, 1867.

MISSIONS.

It seems to me that some of the scribes for our papers are raising a false alarm, and appealing to the weak prejudices of others touching Missionary societies. We are certainly deficient in a united and general effort to spread the gospel to all the world: yet union is strength. The deficiency I have thought arises more out of fear to do evil than from a desire to evade a proper use of means and talents, occasions and an abundant amount of means providentially entrusted to us. The ignorance, sinfulness, and consequent spiritual darkness and misery of those who are in our own and Pagan lands, call loudly upon our sympathies, and we have felt the effects. But individuals can do but little, and timid ones are afraid of co-operation and general organized effort. They have seen the evils of ecclesiastical courts and conferences; and they are afraid they may degenerate into them. But there is a difference. The ecclesiastic courts presume to settle doctrine and to dictate to us matters of faith, to make laws of discipline, &c. These are all settled by a “thus saith the Lord’’. But may not our missionary societies degenerate into these? They may; and so may our trust in God degenerate into vain speculations; his worship into formality. The abuse of a good thing can be no good and relevant argument against its legitimate use. Every thing pertaining to man’s salvation can be abused, and may produce misery. The idea prevalent that every expedition to preach the gospel like the various expedients of the sects, their anxious seats, &c., is simply absurd to say the least of it. But did the primitive churches district themselves into cooperative societies for the spread of the gospel? I affirm that they did, and hence we read the orders given to the churches of Gallatia,” salutations from “the churches of Asia;” of the monetary contributions or the favor of God of “the churches of Macedonia;” and of the joyful reception of Paul by “the churches of Judea.” 1 Cor. xvi. 2 Cor. vii. Gal. i. 22. But it does seem a work of supererogation to argue a matter of obligations that flow from the wide spreading philanthropy of the Christian religion which embraces the wide, wide world. Talk about converting a porishing world without concentrated effort! “This chimera of contracted frugality, or concentrated parsimony. The time is past for individual sacrifices. We need united, general effort. The age demands it, the state of the cause in Missouri demands it. It is indispensable to permanent success. Shall we meet in council? shall we meet soon? what say the lovers of primitive Christianity? Speak out.

J. R. F.

P. S. What an amusing idea that preachers must go out like they did under a preparatory mission to proclaim the near approach of the Kingdom, with-
The year 1846 with its ups and downs. This year I preached for the entire congregation in Palmyra and to the churches in the surrounding country. I visited Indiana and preached in New Albany and other places, and printed small book in different parts of Kentucky in Louisville Shelbyville, and other places. This year I wrote a small book called A Blow at the Root of Unbelief, which was et al., have taken my advice yesterday for you. I received no such an institution as the Episcopal church, but there was less objection to it there than I was ever in for the first time. I went in the morning and heard a French Catholic priest speak. I have the confidence of the brethren generally to want It here. We are near the geographical center of the State easy of Lexington as the place. The brethren and sisters at Sedalia instruct me that I must take back so much of my communication as relates to the place. They are for the meeting, but want it here. We are near the geographical center of the State, easy of access by the brethren generally who will want to attend the meeting, and will take especial pleasure in entertaining the friends of the Lord and the truth during their stay with us, if it should be thought expedient to give us the honor. If it is determined to hold the meeting, let our claim be considered.

Yours in Christ,

GEORGE W. LONGAN

Sedalia, Mo., May 6th, 1867.

DEAR BRO. WRIGHT: Sometime ago I wrote approving bro. Frame's proposition for a state meeting and also giving my voice for Lexington as the place. The brethren and sisters at Sedalia instruct me that I must take back so much of my communication as relates to the place. They are for the meeting, but want it here. We are near the geographical center of the State, easy of access by the brethren generally who will want to attend the meeting, and will take especial pleasure in entertaining the friends of the Lord and the truth during their stay with us, if it should be thought expedient to give us the honor. If it is determined to hold the meeting, let our claim be considered.

Yours in Christ,

GEORGE W. LONGAN
LETTER FROM J. M. HENRY.

New Albany, Ind, May 2nd, 1867.

Dear Bro. Wright: I arrived at home safely yesterday evening at 5 o'clock. I remained in Brookfield twenty four hours. We ought to have a church in that thriving town. There are but two meeting houses in the place, though I was informed that the Baptists and Methodists each meet in halls. Romanism and Congregationalism have houses of worship. Whoever will undertake to plant the gospel there will find in brother W. C. Needles a warm friend. There is a small organization of disciples at La Clede. Oh that the cause of Christ was established in every village, hamlet, and city on earth. Will that happy time ever come? It will not come except through human instrumentality, God, Jesus and the Holy Spirit are willing. The gospel is complete, even to demonstration and confirmation, as God's power to save all who believe. But the gospel must be preached to men, by men. This cannot be done without labor and expense. Until preachers cease their efforts to become rich, and Christians to accumulate wealth for sordid ends, the world will not be turned to Christ. How few men have learned the luxury of giving money and time to the promotion of the eternal interests of a lost, ruined and heart-broken race.

If there is humanity in the Christian heart, surely it will find pleasure in telling the sick of the prescription of an infallible physician—the sorrowing from sin and guilt, of mercy and pardon—the dying, of life and immortality. Our divine Exemplar gave all he had, and then gave himself for our redemption. He has said, and He knows, "it is more blessed to give than to receive." In your toils and anxieties for the cause, dear above all others to you, in Missouri, you will realize doubtless the blessedness pronounced by the Savior on givers. The support your paper receives is but a moiety of what it should be. Ohio has two weeklies, Tennessee one, Illinois one, and shall not Missouri sustain one well? Even California sustains a weekly paper devoted to the cause of primitive Christianity. I am slow to believe that 30,000 Christians in Mo. can long be indifferent to the value of having and sustaining in their midst a ready medium of intercourse with each other. If the readers and subscribers to the Pioneer will allow a suggestion from one living in a distant state, he would say to each, obtain one or more subscribers. This will cost you little time, and you will be assured at the time, that you are engaged in a good work. Multitudes of brethren are not reading any of our papers. Many of them perhaps have no thought of the importance of having such papers in their houses. Let all such be searched out, and when they complain of too much poverty to pay, then lend them your paper regularly. Some may say that they see no need of papers. Their may be some of that class who think family prayer an intrusion into the sanctity of their money-making operations. They think supporting men to preach the gospel as unscriptural as paying heroes of the gospel. Earnest and speedy efforts must be made in behalf of that class or their eternal ruin will be secured soon. These are not times for monthly preaching or papers, if we would secure ourselves against the invasion of error and sin. The Lord give His servants zeal, courage and wisdom, to contribute to the wonderful times in which we live.

I found my family well, through the gracious care of Him whose praise is heard in the habitations of the righteous.

Fraternally Yours,

J. M. HENRY.
"State Meeting" as suggested by yourself and bro. Frame. The congress of rats proposed to bell the cats, but a wise senator among them asked who would put the bell on? You are willing to its repetition if we will not legislate nor exercise authority over brethren. Our first State meeting which was held at Independence started out with that understanding but the bell could not be kept on, if it was put on at all. Let's not repeat it, no matter. We have no time for such meetings. Our duties call us elsewhere. Call us to active, energetic, laborious and prayerful work in the pulpit, in the social circle, everywhere, indeed and now, yes now, not tomorrow but all the time. Now, we are too busy to stop work for such meetings; let us work on, until we get to the end of the row and then the Lord Jesus will call us to that grand meeting of the general assembly and church of the first born where we can and will cease from these labors, and talk over the past and rejoice together for ever more. For one I care not to repeat these meetings but to repeat as often as need be the good things that have been said and done. Yes, repeat rapidly our efforts to do good in preaching, exhortation, teaching publicly and from house to house, this is what needs, repeating. This is what needs, repeating. This is the object of the contemplated meeting. We want to see each other, make each other's acquaintance, hear each other speak, and rejoice together preparatory to greater usefulness, and to that grand meeting whither we are all hastening, which will far surpass the largest meeting ever held here, whether state or otherwise. It is a blessed privilege God has given us to meet together and exhort one another. Let us not despise it.

T. N. GAINES.

**AN INFANT IMMERSED!**

CHRISTIAN LIBERTY, Ind., May 3, 1867.

DEAR BRO. WRIGHT.—Bro. Sweeney, of Cincinnati, preached nearly two weeks in Washington, Ind., and raised quite a stir among the sects. Afterwards seven Methodists demanded immersion at the hands of their preacher; and one was an infant; its father made the demand for it! Yes, sir, the Methodist preacher did immerse a baby!

Z. S. HASTING.

**TIME FOR THE STATE MEETING.**

BRO. WRIGHT.—I think the 5th of June would be as early as practicable to meet. It will be between corn planting and harvest. The meeting will have necessarily to be preliminary, so that we can meet again in October. Let all agree as to time and place. I am not selfish. I only proposed this as central. We are repairing our house here, and will be ready for the 5th of June, and will extend a cordial welcome to all that will attend.

Yours truly,

J. R. FRAME.

Lexington, Mo., May 4, 2867.
RELIEF FOR THE DESTITUTE.

LIBERTY, CLAY CO., Mo., April 9, 1867.

Bro. D. T. Wright.—Having heard through the Christian Pioneer of the distress in various portions of the South, the brethren at Mount Gilboa, Clay Co., Mo., have raised a contribution of fifty dollars, which we send you to be sent by you to whatever point you may think it most needed. May the Lord incline our hearts to aid the destitute wherever they may be.

Yours in the one hope,

A. M. Riley, Elder.

T. R. Dale, J.

We have sent ten dollars of this to Bro. J. T. Walsh, of Newbern, North Carolina, and the balance to the destitute brethren in North Alabama, care of L. C. Chisholm & Bro., Tuscumbia Alabama. Hope the amounts may reach their destination safely and be received by the destitute brethren.

D. T. W.

GENTRY COUNTY, Mo., April 27, 1867.

Bro. D. T. Wright.—The appeal of Bro. A. J. Tidwell and Bro. Walsh has reached my feelings, and after two or three days' labor I have gathered up $10 which I now forward to you, requesting you to divide it between the two and send it to them as soon as possible. If I can gather any more I will forward it. Yours in the blissful hope,

Geo. W. Hopkins.

We divided the above and sent five dollars to each one as directed, the same day it came to hand.

D. T. W.

REPORTS FROM THE BRETHREN.

CARThAGE, Ill., May 7, 1867.

Dear Bro. Wright.—Brothers Eades and J. C. Reynolds have just closed a meeting in Colchester on the C. B. & Q. Railroad, which resulted in 112 additions to the small band of Christians in that place. Quite a number of these were Methodists. I will now give a synopsis of the additions reported in the Pioneer, Christian Review, Christian Standard and Morning Watch, for the month of April, 1867:

Christian Pioneer, 223
Morning Watch, 1,150
Christian Review, 1,406
Christian Standard, half the month, 350

Total number, 3,135

I wish all our brethren would report the numbers added at their various meetings. It is interesting and encouraging to read of the triumphs of truth. Your brother in the one faith,

E. J. Lampton.

Answer to Inquiries.—Frequent inquiry is made of us by letter from parties at a distance in reference to the price and quality of land, and the state of society, and things generally in this section of the State. We have not the time nor the facts in possession often to give the desired information. We refer all inquirers in this respect to Land Agents, whose cards we publish on the cover of the Pioneer, viz: Mansur & McGuire, and McLellon & Norville. For information respecting Chillicothie and lands in this county, apply to either of these gentlemen; they are reliable and will give correct information.

For Trenton and Grundy county, we refer all to J. H. Shanklin & Co. Read their card on the 2nd page of the cover. They are worthy and reliable men and brethren, as is also John C. Howell, of Bethany, Harrison county; read his card on the 2nd page of the cover. Thos. B. Wright, Boonville, Mo. See card on 4th page of the cover. Persons wanting information about the country, will do well to write to these parties instead of us.

D. T. W.

ERRATA.—No. 12, page 183 read Bishop Warmouth, instead of Henburton; No. 13, page 198, read, Hurley; No. 14, page 219, read rewards instead of names; also on page 221, read Taney's Valley, instead of Troy's Valley.

J. Creath.

OBITUARY.

DIED, at her residence near Columbia, Mo., on 15th of April, Mrs. Mary Smith, widow of Levi T. Smith, in the Sixty fifth year of her age. With her husband she emigrated from Scott county Ky., at an early day, and settled in Boone county, Mo., where she lived to the day of her death, respected by all and loved by those who best knew her moral and social worth. Her highest encomium is that for forty odd years she was an humble, faithful christian. With her, as with Paul, to die was gain; for it was to leave a world, which for her she had lost its charms, and be at rest with Christ. May her grand children who survive her, cultivate in their lives the virtues which adorned her's.

J. K. R.

Donations to help sustain the publication of the Pioneer Weekly, received during the week ending May 12, 1867:

Albert Shertwell, Frankfort, Mo. $2.50
R. Patterson, Leavenworth, Kansas. 2.00
W. A. Templeman, Belrand, Mo. 5.00
Jacob Coons, Mexico, Mo. 2.50
Mrs. L. A. Holman, St. Joseph, Mo. 2.00
THE GOOD CONFESSION.

In order the more fully to define our position, and to demonstrate the folly of opinionism, and the unevangelical nature and tendencies of sectarianism, we will present the reader with those vital facts, and truths, and obligations, inseparable from the good confession.

The importance of confessing Christ is everywhere recognized, in the New Testament. "Whosoever shall confess me before men, him will I confess also before my Father who is in heaven, but whosoever shall deny me before men, him also will I deny before my Father which is in heaven." "Whosoever, therefore, shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of the Father, with the holy angels." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession, before many witnesses." "Seeing we have a great high priest, who is passed into the heavens, Jesus the Son of God, let us hold fast our profession." "With the mouth confession is made unto salvation."

Now, let it be remembered, that the terms confession and profession are both renderings of the same original word. This being admitted, it will follow, that to confess Christ, is to profess the Christian religion, it is an act of unspeakable importance.

1. It implies faith in Jesus, as the Son of God. Hence, Peter said, "Thou art the Christ, the Son of the living God." And the Ethiopian, "I believe that Jesus Christ is the Son of God." And, in one sentence, John, the Apostle, triumphantly asks, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

2. It implies faith in his death, resurrection, ascension, and coronation. It implies that the person confessing, receives him as prophet, priest, and king. It so implies, because in the gospel preached by the apostles, all these facts and truths are essential elements. We profess to put ourselves under him as a prophet to instruct us, as priest to take away—to blot out our sins through his most precious blood, and as king to rule in us and over us. We profess to be his disciples. We profess that we will deny ourselves—that we will follow him. We solemnly covenant and agree in the presence of God and the elect angels, that Jesus shall be our teacher, leader, head, the captain of our salvation. In short we recognize the awful authority of that illustrious oracle, which was uttered by the Father at the mount of transfiguration, "This is my beloved Son: hear ye him."

We confess that we are sinners: we tacitly say I am poor, and sinful, and helpless. I need a savior—such as Jesus—blood such as his to take away my
sins. Yes, this confession implies deep conviction of sin—bleeding penitence. Why should a sinner come to the great Physician who does not feel himself to be sick? or, who does not believe, that by coming, he may obtain a cure?

4. It implies faith in the Father: for, of necessity when we acknowledge Jesus to be the Son of God, we acknowledge God to be the Father of Jesus. It, then not only embraces the Son, but the Father also. It reaches up to him of whom are all things—God in Christ, reconciling the world unto himself, to whom be glory everlasting.

5. It implies faith in the Holy Spirit: for the Spirit is the great witness and advocate, through the word, of the truth and excellency of Christianity. Hence the person who has believed and confessed, according to the gospel, is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.

6. Confession is a solemn covenant with God. We arrive at this conclusion, from the fact, that the person who believes, confesses, and is baptized, is said to put on Christ. Now to put on one, or to be clothed with one, as says Clark, is to assume the person and character of that one, and they that do so are bound to act his part, and to sustain the character they have assumed. The profession of Christianity is an assumption of the character of Christ, who has left us an example that we should follow his steps. Again: conversion, is represented by a marriage, Eph. v. 25, 27: Rom. vii., 4. Marriage implies a covenant, And the gospel is itself a covenant, Heb. viii., 10, 11. A covenant has two parties. In the present case, God is one of the parties—his professing children the other. We covenant that we will be disciples of Jesus—Christians—that we will learn of him: that what he teaches we will understand, what he testifies, we will believe, what he commands we will obey, to our best ability, the Lord being our helper.

7. It is a tacit covenant with the church. It is saying to the church, I believe myself to be a disciple of Christ, and I intend to live as one. Your God shall be my God; your prophet, priest and king shall be mine; your people shall be my people; your Lord's house, Lord's days, ordinances, privileges, immunities—all that is essential to Christianity shall be mine. I will be, from henceforth, a man of the church—I will live for him who died for me—who rose again.

8. It has reference to the world. It is saying to the world, I was one of you, but I am one of you no longer. I can no longer live as you do, and as I once lived. I am a new creature. In all the relations of life, I am determined to see you an example of holy living. I am on the Lord's side—I believe on him—adore him—love him—serve him. I am a soldier of the cross. I am no more of the army of Satan. I have enlisted for life. I have got the bounty—the earnest of the spirit.

9. It is a renunciation or repudiation of all the powers of darkness. If Satan ever grins horribly a ghastly grin of bitter anguish, it must be, when in good faith, a regenerated soul makes this good confession. He loses a captive. Another slave has broken his chains, and bounded from darkness, into light and liberty. Another trophy has been won by Prince Emanuel. Another star adorns the crown of the King of Glory. Another successful blow has been struck at the enemy of God, and man, and righteousness.

It is a confession with the mouth, of
what we believe in our hearts. 'If thou believest with all thy heart thou mayest.' 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' It is the confession of a faith which works by love—a faith which is not the mere assent of the understanding. It is the profession of a religion which takes hold of the whole man—not the head only, that would be too cold: not the feelings only—these would be too ignorant. But a religion that unites head and heart—that combines light and heat—love and truth.

In this view of the subject, how comprehensive, how important is the christian confession! How solemn, how weighty the responsibilities and obligations which connect themselves with it! How dark, in this respect, the minds of those who have laughed at us because we ask candidates for baptism and the church but one question! Ah! is it a most comprehensive question. Is it not only a divine question, but infinitely more pertinent and significant than all the experience eliciting, or pulse-feeling questions of all the sects. Those who sneer at it, sneer at the wisdom of God—at the words of the Holy Spirit—at a blood sealed condition of pardon!

Now, suppose, a person to live in subordination to the obligations of this profession, would he not adorn the doctrine of God our Saviour?—would his character be excelled by that of any stickler for orthodoxy in the land? Why then taunt us—why sneer at us for practicing a test the primitive model? We will tell you why! The sects have departed from the apostolic confession—the rock on which Christ built his church—they have built on a confession of frames and feelings, and on an avowal of certain opinions relative to sectarian questions, sometimes grossly false, and in other cases, though possibly not false, yet so perfectly mystical or recondite, as to be far beyond the grasp of minds of ordinary capacity. They see in our practice that which leads back to the form of sound words, and away from their anxious seats, and other human devices—that which, if universally practiced, would raze to its foundation every sectarian superstructure. They perceive this, and, as they love inordinately their own devices, hate our practice, and misrepresent it.

We have said that the sects build their churches upon frames, and feelings, and recondite opinions. This is emphatically true of all those sects which require the relation of an experience. 'Do you feel yourself?' asks the preacher, 'to be a great sinner?' 'Yes.' 'Have you been serious on account of your sins for some time?' Do you feel that if God were to send you to hell on account of your sins, it would be just? 'Yes.' 'Do you love God and the people of God, and do you desire to be among them?' 'Yes.' 'I suppose you desire to be baptized?' 'Yes.' These are, in substance, and almost verbatim, the questions, which, within a few years past, we have heard baptist preachers ask candidates for baptism. It is probable, that in some sections, they also ask, 'Do you feel that your sins have been pardoned?' In this section, however, we have never heard this question asked. And we may add that of late years, we have heard no long experiences. The days of long experiences, seem to have been numbered and gone forever. In our boyhood things were very different. And, in the recollection of thousands, things were very different. A mighty change
has passed over the spirit of Baptist dreams.

But the point before us is this:—Why ask the above questions? They do not imply the one hundredth part as much as the good confession. If a person believes with all his heart, he feels himself to be a great sinner—is serious on account of his sins—feels the justice of his condemnation—loves God and his people—says, See, here is water, what doth hinder me to be baptized? ‘Why then, ‘tinker’—pardon the expression—the believing penitent with untaught questions? Why not say at once, ‘If thou believest with all thy heart thou mayest!’ Ah! but in this there is no humanism! They must add a little of their own wisdom to it! They must model it into their own image before they can look upon it with complacency! Improvement upon God’s plan is indicative of uncommon shrewdness. Thus have men acted with divine instructions, in every generation, since the beginning of the world.

But bad as this is, we do not deem it quite so preposterous, as to ask an ignorant African, or an ignorant youth, whether he believes the doctrine of the Trinity—the eternal election—the eternal sonship—the eternal justification—the total depravity—the effectual calling—the final perseverance—the eternal decrees. What do such persons know of such things? Nothing! positively nothing! As well might the schoolmaster ask the urchin, who can scarcely stammer through his alphabet whether the earth is flat, or angular, or globular, or an oblate spheroid; or give him a dissertation on the principles and intricacies of conic sections. God’s order is, first, milk; secondly, strong meat. Ye worldly wise, go ye, and learn; that the foolishness of God, is wiser than men, and the weakness of God stronger than men! And remember, that The Lord plagued the people, because they had worshipped the calf that Aaron had made.

But, reader permit us, before we close, to inform you, that in so far as the most of the sects are concerned, there is greatly more noise than reality in their opposition to us, on account of the principles upon which we receive persons into fellowship. The Baptists have, in more instances than one, importuned our members to join them, although they knew at the time, that the persons importuned had not only been baptized for remission, but cherished those peculiar views, on account of which, some years ago, hundreds of our brethren were excluded from Baptist churches. And our Methodist brethren very explicitly tell us (Dis. p. 77,) that, ‘There is only one condition previously required from those who desire admission into our societies—a desire to flee from the wrath to come.’ The Presbyterians, we doubt not, would take almost any our respectable members, without squeezing them very closely with the questions of the longer or shorter catechism! They might, perhaps, wish, in order to save appearances, to put some drops of a nonessential on their foreheads; but, depend upon it, they would make the door of their church tolerably wide rather than fail to get them in. The sectarian uproar against us, is mostly for popular effect; and, like an empty wagon, running down a rocky hill, is the more noisy in the ratio of its emptiness. But God will overrule it for the promotion of primitive Christianity.

To conclude. ‘Let us hold fast the profession of our faith’—not opinions—without wavering—for he is faithful, who has promised. Let us consider one
THE COUNTERFEIT DETECTER.

As in currency, a genuine bank note or coin must be issued before it can be counterfeited. So a true religion must exist before it can be counterfeited.

Since Christianity has been established there have been many devices of the Devil to destroy it, and to delude poor sinners by counterfeit religions: hence the warning cry: "beware of counterfeits." But the true issue can be detected by the Bank Detector, which our Lord made; namely the word of God.

Is a penitent sinner seeking evidence of pardon? Is he asking the momentous question asked by believing mourners on the day of Pentecost, "what shall I do?" Then the word of the Apostle furnishes the certain and satisfactory answer; "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." See Acts ii. 38.

This is the genuine. The counterfeit answer to sinners is "agonize," wrestle on in anguish, till you grow weary, or get some false hope, not founded on God's promise; or give up in disgust and disappear.

"Beware of counterfeits." Also see the conversion of Paul for the marks of the genuine, see Acts xxii. 16. He believed, repented and prayed three days, not knowing the conditions of pardon appointed by the Lord, see Mark xvi. 15, 16, when Ananias was directed to him he said, why do you tarry there? that is, why do you agonize and mourn longer? As you have sincerely believed and repented—the two indispensable qualifications to the command—"arise and be baptized and wash away thy sins calling on the name of the Lord," Thus he had the infallible word of the Bank Director; thus he had the genuine religion, and his happy feelings followed his obedience and forgiveness. Go, believing penitent, and do likewise, and mourn no longer. Do not be deceived into a false hope by a little animal "Fox fire."

The second marks by which the counterfeit religion can be detected is the promise of the witness of the Spirit to disobedient Sinners.

"The Spirit itself beareth witness with our spirits, the spirits of Christians we are the children of God."

The divine Director promised his Holy Spirit to those who love him and keep his commandments. But never to persons out of his church or kingdom.

"I will pray the Father and he will give you another Comforter, the spirit of truth, whom the world cannot receive.

Will the Holy Spirit dwell in an unclean heart? It strives with and knocks at their hearts; but not till they open them and obey Christ, does he enter. Because ye are sons God hath sent forth the spirit of his son into your hearts, crying Abba, Father." The Spirit operates upon sinners through the instrumentality of his word regenerate them, and, when this is effected, he enters, and dwells there. So long as they continue to love God.

"Of his own will begat he us by the word of truth." The device of the Devil is in deceiving the ignorant sinner with the belief that he is converted and has
the comforter, without obeying the law of

"Be not deceived, God is not mocked." The Devil's device is that God gives the "seal, of the Spirit" to him who merely believes or prays; while Christ says, He that believeth and is baptized—repentance included—shall be saved or pardoned.

The false coin from the "Devil's mint," consists in taking the children's bread, as Christ said, and giving it to the dogs.

Another device—and as Paul said, "we are not ignorant of his devices—is in raising a false cry, by calling the genuine religion found in the Bible, counterfeit.

This is like that other ruse of his in trying to make people believe that His Satanic Majesty is a counterfeit myth. Alas! for his devices.

Examine carefully and prayerfully the Bank Detector—"The words, says Christ, that I have spoken, shall judge you at the last day. —"Blessed are they that do his commandments; for they shall have right to enter into the city."

Reader, "beware of counterfeit." J. R. F.

THE BATTLE BETWEEN METHODISM AND BAPTISTISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Rantism of Timothy C. Frooge, of the Louisville Conference, Hartford, Ky., 1854. By Eld. J. Creath, of Palmyra, Mo., 1857.

"Sirs, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix. 25.)

[Continued from page 250.]

INFANT BAPTISM.

Infant Baptism is more fortunate than most other things, because it has four legs to stand on while others have only two legs. It has the sameness of the Jewish and Christian dispensation, tradition, circumcision and household baptism. Saint somebody with a long arm stretching across two or three hundred years received it from the apostles, and another somebody received it from that saint somebody, and so it has come on down to this time. The first article in the gospel of papists and all paidobaptists practically is baptism, or sprinkling a few drops of water in a child's face, without faith, knowledge, reason, repentance or any thing else, except tradition: and yet strange to tell these are the people who charge us with making a Saviour of baptism, I wish here to impress upon our brethren the necessity of first binding the paidos to prove infant sprinkling from the New Testament instead of the four things named above: Because if proved from the New Testament we will believe it and practice it. All the creeds say it is an ordinance of the New Testament.

If I were going to debate the subject of baptism with them, the first thing I should do, would be to bind my opponent to prove it from the New Testament alone. He should not go to the Old Testament, nor to church history, but confine himself to the New Testament alone. A few drops of water before faith, and repentance is a sign and seal of regeneration and remission of sins. See the discipline article baptism. They have more faith in a few drops of water than we have in all the waters of the earth. Before we grasp this fourth pillar of this temple of anti-christ, we shall make a few statements: First the New Testament was written in the Greek language, which is now a dead language. No person in the New Testament ever asked the meaning of baptism, which is proof positive that it was as well understood by the hearers of John
the Immerser, Christ and the apostles as any word they used, they never de- bated the question. Third Moses, Christ and Paul say that in the mouth of two or three witnesses every word shall be proved. The way therefore to prove the meaning of baptism is by competent witnesses. Fourth King James who had the Common Version made, forbid the translation of baptizo which is a Greek word, and it is there- fore a transferred, or untranslated word what is called anglicized. It is com- pounded of seven letters, six are Greek letters, the seventh is a Roman or Latin e, we then have baptized instead of the Greek verb baptizo, we use e in the place of the Greek Omega, the last letter in the Greek alphabet. All na- tions understand their own language better than foreigners can do, this is rea- sonable. The Greeks understand Greek better than the English do, and we understand English better than the Greeks do. Doctor Wall, an Episcopal histori- an of baptism, of the last century, has written the most learned work in Chris- tendom on that subject, and he in the second volume of his work and at page 376, testifies as follows: "The Greek church in all its branches, does still use immersion." All the christians in Asia, all in Africa, and about one third part of Europe immerse. Infant baptism, part 2, chap. ix. page 477, He wrote his history in defense of infant immer- sion; not sprinkling. Is Dr. Wall a competent witness in this case? He is. Does he tell the truth? He does. Do the Greeks understand the meaning of baptiz and baptizo, better than all the Methodist preachers in Christendom can do? Yes. Do the Greeks immerse? Yes. Then the question is settled in the mind of every honest man. No amount of evidence can satisfy a dis- honest and infidel person. If all the christians in Asia and Africa embracing the Greek church of seventy millions, and one third of the Christians in Eu- rope, testify that the action is immer- sion, or else all these christians lie, and if all these christians lie, then we can- not prove any thing; if we do not be- lieve all these Christians, then we would not believe one from the dead. Dr. Wall says further, baptizing in ancient times was by immersion: this is so plain and clear, from an infinite number of passages, that one cannot but pity the weak endeavors of such paidobaptists as would maintain the negative of it, vol. 2. 581. In the Greek church baptism is performed by immersion which is re- repeated three times. The Greeks so firmly believed that sprinkling water on the head among us is not suf- ficient for baptism, that they rebaptize the Latins who embrace their commun- ion. Tourneforts Voyages vol. 1, page 132. Schleusner's Lexicon(Greek, says) baptizo is to immerse, to dip, to plunge in water. J. Parkhurst Greek Lexicon says, baptizo means, to dip to plunge to immerse; Scapulas Greek Lexicon says the word Baptizo means to dip, to plunge into; Doctor George Campbell, D. D. S. F. R. 'So of the Royal Society of Ed- inburgh Scotland, a Presbyterian says baptizo both in sacred authors and in classic signifies to dip, to plunge, to immerse. Note on Matth. viii. 11, Four Gospels. Anciently those who were baptized, were immersed, and buried in water, to represent their death to sin, and then did rise out of the water, to signi- fy thereupon a new life, and to these customs the apostle alludes in Romans. vi. 2, 6. Archbishop Tillotson's works, vol. 1, page 479, Immersion was re- ligiously observed by all christians, for thirteen centuries, and was changed in-
to sprinkling without authority from the author of this institution. It were to be wished that the custom were again in general use. Dr. Whitby's commentary on Romans vi. 4. An Episcopalian again. The learned Mosheim in his church history, century. 1, part 2 section 8 says: The sacrament of baptism, was administered in this century without the public assemblies in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font. Again century 2, he says: The persons that were to be baptized, after they had repeated the creed were immersed under water. In the Presbyterian Assembly of 49 Divines convened at Westminster, near London, A. D. 1841, the subject of baptism was thereby debated for several days, and finally decided by a vote of 25 for sprinkling, and 24 for immersion. And even this small majority was obtained, by the earnest request of Doctor Lightfoot who had influence in that Assembly. Doctor Brewster's article on baptism Edinburgh Encyclopedia a Presbyterian. All parties immersed till the year 1311, when Pope Leo, in the council of Ramsud declared dipping or sprinkling indifferent. British Rubich under head baptism. In Horn's introduction vol. 2, page 208. Here are some twenty versions enumerated, ancient and modern, they all render baptizo to dip, to plunge, immerse. And last through not least, the Oracle and founder of Mr. Frogge's Methodism, John Wesley, says on Romans vi. 4, we are buried with him by baptism, alluding to the ancient manner of baptizing by immersion. I could fill a small volume with such quotations from the most learned authorities in Christendom, papistical and protestant, but it is useless, I could add Luther and Calvin and Chal-mers to this number with such an array of learned authorities as these and one hundred more, in one scale, and the modern ignorant sectarian clergy in the other, how much do these clergy weigh? comparatively nothing. To hear ignorant men speaking about the mode of baptism by sprinkling and pouring, is like the mode of sitting by standing, and the mode of standing by lying down. It excites a man's pity and disgust for such ignorance or wickedness or both. Are such men fit to teach what they do not understand? All the batteries of all the sects in chrstendom are hurled against God's ordinance and in favor of a human tradition. If it requires these things, according to popular teaching to constitute baptism, then who has been baptized? All that I ever heard said on this subject, is comprised in two points, first no one knows what baptism is, secondly it is nonessential, a mere bodily act. It is the most essential and nonessential word in our language or any other. It is essential to papacy and sectarianism. Destroy infant baptism and antichrist will totter and fall. Immersion like gold and silver is good coin the world over, sprinkling like shiplasters is only good in places, with the church of Rome and her daughters. In all the New Testament not one instance of infant baptism or infant membership can be found, or even intimated. I ask significantly how can paidobaptists hope to demolish Romanism, while they strive to perpetuate in their own organizations, the keystone of the whole system of papacy: the chief instrument which brought it into existence, and will inevitably build it up again, the same in substance if not in name? I wish it distinctly understood that all I say is directed against infant baptism itself, and not so much against those who practice.
STATE MEETING.

I am glad that the proposition for a convention of the Christian Churches in Missouri meets with a hearty response. The objects of the meeting, as is suggested, cannot, dare not, be of a legislative character: legislation both in doctrine and discipline is the prerogative of our only Lawgiver and sovereign, our reigning Lord, Loyalty to him inhibits legislation: we cannot be guilty of high treason against our King. His laws and statutes are all in the Christian code, the New Testament. Therefore, we may dismiss all fears and apprehensions as to the infringements of our general meetings and societies on the legislative prerogative. But united effort; concert of Missionary action, the cultivation of Christian sociality, mutual consultation for the general good, are among some of the desirable objects of such conventions. Does any one ask for authority and precedent for such meetings? Was not Luke chosen by the church? "And we have sent the brother whose praise is in all the churches; and who moreover, was chosen by the churches as our fellow traveler with this gift." 2 Cor. 8. 19. A coming together, or concurrence is essential to a choice. The Messengers of the churches were the representatives of the churches. Epaphroditus was the messenger, or one sent by the Philippian church to minister to Paul's necessities. 2. Cor. xxv. 4, 14. "There gifts and contributions are called a sweet odor, are acceptable sacrifice, well pleasing to God." The Apostle John indites seven letters to the Angels or Messengers of the seven churches of Asia Minor.

These churches were doubtless accustomed to convene and consult as parts of the great community of communions—the Kingdom of Christ. These conferences or commentators did not presume to regulate the individual discipline or doctrines of any individual congregation. They were entirely independent as respects these.

That such meetings have been abused, even among ourselves, is doubtless true. But what congregations have not erred both in doctrine and discipline? "To err is human; to forgive divine. The error is in the fallibility of man; not in the infallibility of the rule or law of the church. Shall we allow childish fears to deter us from accomplishing the great good of general cooperation, consultation and action? Brethren, don't let either young men or men in their dotage, frighten you by prejudice or passion. Let reason—calm reason and truth united with a most ardent desire for the success of primitive Christianity and the salvation of perishing souls, direct and stimulate to action—united to general action. Missouri—beautiful Missouri—with her teeming population, her enterprise, her golden opportunities, demands concentration of effort. Now is a critical time for our cause. The enemy is at work; partyism is alert; Romanism wily and audacious as ever. Brethren, know the grace of our Lord Jesus Christ, that though he was rich for our sakes he became poor that we might be rich. Shall we not esteem it a peculiar privilege to co-operate with him in a world's salvation? An immortal soul now to Christ will be a resplendent gem to sparkle in your crown through eternity. "They that turn many to righteousness, shall shine as the stars forever and ever."

J. R. F.

REMARKS.—It is strange what kindness men evince for scriptural precedents, and yet ap-
The support of the ministry.

The precedents drawn from the labors of Paul and these messengers of the churches are now quoted for all kinds of co-operative meetings religiously, and are brought in as proofs that churches can co-operate. That they can co-operate if they will, andiver the sanction of the Head of the church, in the same way and for the same object that these New Testament worthies did, none will call in question. Then, why is it not done? Why have we no Pauls and messengers like his co-laborers, canvassing the churches, collecting their liberality for the poor saints south who are now starving like those in the days of Claudius Caesar? Why not follow these scriptural examples instead of quoting them as authority for other objects? If it be said they are followed, we ask for the record? Why not publish the names of the churches and their worthy messengers, if there be any such? There is no impropriety in ostentation like this. The Lord has honored and immortalized these Corinthian and Macedonian churches together with others by publishing what they did in the New Testament.

We publish men and measures, the like of which could never have found a favorable notice on the pages of the inspired record. This is the first instance in our country we have ever had of carrying out literally, and to the letter, the Lord's plan of cooperation. Why is it not done? We confess to a feeling of shame, when we see the conduct of the New Testament worthies quoted at a time like this, and used as authority for other purposes instead of being imitated. I am in favor of a meeting of the brethren, as contemplated, for no other purpose than to increase our devotion and zeal in the Master's service. I long to see my brethren in the Lord, hear them converse, sing, and pray together, and talk their labors over. Strangers in an enemy's land, and away from our eternal home, we should seek each others company, and rejoice together. But while anticipating the happiness of such a meeting, I can but think of the destitution and suffering of the poor saints south, especially when I see these instances of co-operation quoted instead of being followed. It is not too late yet; the suffering still continues; who will take the field, Paul like, and receive the blessing. Happy and thrice blessed will they be who find it in their hearts to do so.

Let as many churches as will, co-operate in this work and send such brethren as their messengers to every congregation throughout the land. This will be scriptural work, work upon the Lord's plan, work that will be rewarded by the Great Head of the Church, and work that none can gainsay. But whatever is done should be done quickly. Such messengers could, under the authority of the church or churches, announce their course of travel that all may be in readiness, and the entire state canvassed within a few days.

D. T. W.

The support of the ministry.

Bro. Wright: It is my purpose, with your permission, to write a series of consecutive articles in the Pioneer, in which I shall try to impress upon the churches of Christ, the great obligation they are under, to contribute to the support of their preacher, and I think I shall adduce a sufficiency of positive scriptural authority in the New Testament to sustain me in this, without having to rely upon any inferential deduction, figurative expressions, or parabolic teachings for that purpose. I hold, then, that it is of divine appointment, that the church of Christ should support its ministers.

We find that when Christ first sent forth the Twelve on a short excursion, while he was with them, in order, as it were, that these newly fledged eaglets might try their wings, before he should be taken from them, he gave them this charge: "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." The Savior could have given them power to supply themselves by miracles, every day, had he so intended it, for he, who raised money from the bottom of the sea, in the mouth of a fish, to pay the contribution required of them, could, in a moment, have filled their purses with enough to defray their expenses, had he not ordained that those to whom they ministered should entertain and supply them free of charge. We find, also, the Apostle writing to the Corinthian Church
THE SUPPORT OF THE MINISTRY.

upon this subject as follows: “Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof; or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of an ox that treadeth out the corn. Doth God take care of oxen, or saith he it altogether for our sakes?” For our sakes, no doubt, it was written, that he that plougheth should plough in hope; and he that thresheth in hope, should be partaker of his hope. If we have ministered unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ? Do ye not know that they who minister about holy things live of the temple? And they who wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel.” 1 Cor. ix. vii. xiv. I know, indeed that it is objected, that Paul himself is an exception to this rule. But for what reason did Paul make himself an exception to that to which he declared the Lord ordained should be the general practice? Because there were some, among the first churches, who being ill affected towards his person, his ministry, and doctrine, would have seized any opportunity to charge him with sinister motives. He determined, therefore, to cut off all occasion, from them who desire occasion, that wherein they glory, they may be found even as we.” 2 Cor. xi. 12. Who is it I ask, now under the Gospel light of the nineteenth century, and a member of a Christian Church, can require his minister to imitate the Apostles, in thus declining to receive support from those to whom he ministers, without making the admission, that he imitates the ill-disposed persons who view the ministry and the gospel with an evil eye, and whom he thinks it promotive of the cause of the Redeemer, to reduce to a state of voluntary martyrdom, in order that he may enjoy his labors free of charge.

But after all, it was only at certain intervals, and in particular places, that Paul labored, working with his own hands to minister to his wants. For we read most distinctly of the contributions made to his support by the disciples of Christ. Says this Apostle, “In Thessalonica, ye Philippians sent once and again to my necessity. Not that I desire a gift; but I desire fruit that may abound to your account. But I have all and abound; I am full, having received of Epaphroditus the things which were sent from you.” Even in Corinth, where the Apostle received nothing from the church he served, he was assisted by churches at a distance. He says, “I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren who came from Macedonia supplied.”

But the question arises, How much ought the Church to pay to have the Gospel preached to them? I might answer this question in a few words, by inquiring, how much that church would take, by the year, to do without the preaching of the word of God to them? (If how much would that church be the loser, were she deprived of the ministrations of the Gospel of Christ for one year? Could they be hired to forego the benefits and pleasures of its heavenly instructions—its elevating and soul-saving lessons? To determine how much a church should pay to her preacher, we must compare the services of ministers with those of others who benefit society by their talents and their toils. Mental services are adjudged worthy of a higher recompense than those of the mere physical; because they demand the exercise of the higher qualities of our nature, and are more difficult of procurement than mere muscular force. If then, the recompense given to physicians and lawyers for the benefits of their intellectual labors to us, be the standard, I ask whether ministers are not entitled to a corresponding ratio for their talents and usefulness? When a congregation engages a person to preach for them, they should give him enough to enable himself and family to support himself and the congregation for which he labors, without exciting in their minds or his own, reflections on his poverty.

Yet there are some persons who would be shocked at the boorish appearance and sparsity of dress in their minister or his family, while the slightest reflection might convince them that they had never contributed that
which would enable him to spare their feelings, or his own. A DISCIPLE.

JOY. Sufficient unto every year and day are its troubles and sorrows. They are an age of trials and travelling, reveling, frolicking, feasting, gambling, holding forth to get money, enthusiasm, periodical religious excitement, visions and palpitations. The great, the wise and good of both TestamentsFasted much and often, John the Baptizer, Jesus, John, John the Immerser, John the Baptist, Mark, confessors and all who have come through great trials and afflictions have made them white in the blood of the Lamb. This is an aethological age, systematically an infidel age, aperiod of fornication, all sorts of humbugs in the name of Religion, and the people and churchgoing, but as the Lord said of the Jews they draw near to me with their mouth, and honor me with their lips or tongue, by saying Lord, Lord, that which was the Lord's, that is the Lord's. They —they draw near to me with their mouth, and honor me with their lips or tongue, by saying Lord, Lord, that which was the Lord's, that is the Lord's. They —they draw near to me with their mouth, and honor me with their lips or tongue, by saying Lord, Lord, that which was the Lord's, that is the Lord's. They —they draw near to me with their mouth, and honor me with their lips or tongue, by saying Lord, Lord, that which was the Lord's, that is the Lord's.
DESTITUTION AND SUFFERING.

We are in receipt of a letter from Dr. C. S. Reeves, a beloved brother in the Lord, living near Montgomery, Ala., assuring us that there is in his immediate neighborhood "an amount of suffering for food beyond anything ever seen there before." Provisions have been shipped to him from Nashville for the destitute, but the freight bills have been so enormously high, he has had to sell a part of the provisions to make payment. Would it not be better to pay the freight in advance when the shipment is made? Bro. Reeves says that A. J. Peery, Esquire, received from Missouri, one hundred sacks of corn and some bacon on which the freight was prepaid, that it did a great deal of good, and gladdened the hearts of many poor sufferers. We hope that all who read this, will make another effort to do something for the famine-stricken poor in the South. It is more blessed to give than to receive. It is an act we never can regret in time or eternity. We should give till we feel it. That which we give without feeling or missing, is no sacrifice. That which we can spare without feeling, is not the sacrifice to make to the Lord. When we give we should feel that it is costing us something. "The Lord loveth a cheerful giver." "He gave not to the poor lewdeth to the Lord." This famine in the South is the first opportunity offered in this country during our day, to copy the example and practice of the primitive or first churches of Christ among the Gentiles when the famine occurred in Judia, in the days of Claudius Cesar, and is trying the faith of many. "I was hungry and you fed me," will be said to many at no distant day. "I was hungry and you fed me not," will be said to many more! Now is the time of trial, then will be the time of rewards and punishments. Happy are they who give now, for they shall receive then.

Bro. Reeves begs for provisions for the destitute of his section. Direct as follows:

"Dr. C. S. Reeves, Leetohatchee Depot, Alabama & Florida Rail Road." "For the destitute South."

We spent the balance of 1852, "in preaching in Tennessee, Kentucky, and Arkansas at Little Rock."

The remainder of the year 1852, I spent in preaching in Mississippi at Columbus, where I made the acquaintance of Dr. R. W. C. Lovett, a lawyer, and a sensible and meritorious christian gentleman. I also preached in Jackson and Holly Springs and other places. I
hard, from our location to know where that is, but as bro. Reeve's letter is just before us, we send it immediately to him for the benefit of the destitute in his section; we send a check on New York. Hope it will reach him safely. We send to his post office address, Montgomery, Alabama,

D. T. W.

CHRISTIAN UNIVERSITY.


Bro. Wright: I wish to call attention to bro. Hawkins' article in the last No. of the Pioneer, in regard to Christian University. The proposition to turn the University over to the use of the brotherhood of Mo., is a matter of great importance to the cause we plead, and should not be neglected by us. It is valuable property, and might be a great source of good to the cause of Christ, in the West. I do think the brethren ought to take hold of the matter, and speak out, through the Pioneer.

I concur with bro. Frame in calling at no distant day a State meeting, and let the brethren at said meeting take the matter into consideration and make some disposition of said proposition. The disciples of Missouri, and Illinois ought to feel an interest in this Institution, and should take hold of it, and use it for the promotion of the cause. We ought not to let so favorable an opportunity for doing good pass. A co-operation of the brotherhood is now needed to put the Institution where it ought to be, and we do trust that cooperation may be obtained. What say you brethren? speak out.

Should this property pass into other hands, it may be a source of regret to us all.

This is truly a magnificent donation and ought to secure a hearty co-operation of the whole brotherhood in the State, and we still think when they come to understand the matter, they will all be of one mind, and will decide to take hold of the matter, and give it their hearty support. We regard it as noble and praiseworthy, in the brethren of Lewis county, to make the proposition they have, and as bro. Hawkins intimates, if they on their part should fail to co-operate we should feel disappointed. But we trust better things.

Yours fraternally.

J. S. ALLEN.

Remarks.—We made editorial remarks accompanying bro. Hawkins' letter similar to these in bro. Allen's letter, but in going to press with the paper they were unintentionally left out. We thought these brethren at Canton should not be discouraged, and we still think so. It will require some little time to recover from the shock the church received by the awful crisis through which the Lord has brought us. All will, however, we trust, with patience and prudence upon the part of the brethren generally, soon come right. We should encourage a series of meetings through out the State, for general consultation on matters of expediency. Immaterial as to what we call them, whether State, district or county meetings. Let us have them; but not undertake to supplant, rival or defeat the church in any special work the Lord has assigned for her to do. We can do much good by such meetings without necessarily doing harm. Let us have them, and let them be well attended, and, as in the midst of counsel there is safety, we can better determine the procedure in reference to Christian University. In the meantime will the brethren speak out like bro. Allen has, in the Pioneer on this subject. This much respect, at least, is due those noble brethren at Canton. Silence is disheartening and mortifying to them. Say what you think of the proposition. It will cost but little to speak, and it will cheer them much, and strengthen that Christian sympathy and love that should maintain among brethren.

We hereby give notice that the church in Chillicothe will ask for a meeting of the brethren generally sometime this fall. Our place is easy of access, and the most central point, perhaps, for the majority of the preachers in the State to meet. Brethren, we shall look for you, and in all your appointments remember Chillicothe. Notice, and an invitation will be given by the church here, in full time. These meetings will do us all much good if properly attended and conducted. May the Lord move us in the right and give us success.

D. T. W.

TO THE CHURCHES.

CINCINNATI, May, 1867.

Dear Brethren: A call was made on the Churches for a contribution on the second Lord's-day in March for our general Missionary Society. We desire to have another contribution on the second Lord's-day in June. If it can be made universal, if every congregation will send us something, if every indi-
vidual will give us some help, if the response to the plea is universal among the friends of our Society, we can without trouble raise ten thousand dollars in a single day, and thus make a showing that will break the force of all opposition, and, better still, be able to send the gospel to many weary hearts.

We have missions in Kansas, Nebraska, the Island of Jamaica, Troy, N. Y., Georgia and South Carolina, and propose to help support a missionary in Virginia. Our missionaries are faithful, earnest men. They are planting churches and sowing broadcast the seed—the Word of God. In the field of their labors and under their direction several meeting houses are in process of erection.

Our Board is composed of several business men and several preachers, who attend all the meetings and aid by their counsel in the prosecution of the work.

Let us unite our energies to extend Messiah's kingdom, and the blessing of our God will rest upon us.

Preachers, show your faith. Do not cast this circular aside and refuse to read it to the church; and, preachers' wives, you urge the work on your husbands. Remember, all ye friends of the missionary work, both men and women, it is your work—your cause, and must succeed by your prayers and your liberality, or fail by your neglect.

I have received during the year evidences of the deep interest of many hearts in our work. Some dear brethren and sisters who live far away from any congregation of disciples have sent their free-will offerings in pure love of Christ. One brother sends us one hundred dollars a month,—others make smaller offerings.

Do not cast this circular aside and forget it. Do not put up the plea of former contributions. Do not delay until a more convenient time. Act promptly; let there be no lukewarmness. Remember the second Lord's day in June.

Direct to JOHN SHACKLEFORD,
Lock Box 966, Cincinnati, Ohio.

REMARKS. The beloved R. Patterson, of Leavenworth, sent us the foregoing circular to read in the congregation here. We give it an insertion in our columns, which will answer a better purpose. And we now make another appointment,

which we humbly trust every church will observe, and do its utmost to carry out effectively the object contemplated. it is this that at the first, or second meeting at farthest, after this notice comes, to hand, every church take up a collection for the poor sufferers in the south, who are starving for something to eat. We hope this notice will not be overlooked. Let every one do all he can to make the collections on that day as large as possible. All good men, the holy angels, the Savior, and the heavenly Father will approbate and reward for the liberality of this collection.

D. T. W.

REPORTS FROM THE BRETHREN.

NEKEHA CITY, May 9, '67.

DEAR BRO. WRIGHT: Have just arrived home from Tecumseh, where I had a happy meeting, with ten additions. Am very weary and must depart again on the morrow, yet I must find time to respond to your kind letter. I find it impossible to get subscribers here for any paper lately. Brethren are poor and prospects gloomy, on account of the threatened destruction of the country by grasshoppers.

I now intend to go East on a visit the first of July, and I hope to spend a few days at Chillicothe, and also at Macon. We are prospered, spiritually, but financially the times are "very hard." I thank you heartily for your cordial invitation to visit you, and hope to do so at the time indicated.

Very hastily, your brother in Christ,
R. C. BARIOW.

PLATTE CITY, May 13, '67.

BRO. WRIGHT: Enclosed find five dollars for the following subscribers for the Pioneer, • • • • Bro. T. M. Allen is here holding a meeting. Five additions yesterday and last night. He will continue the meeting through the week.

Every body here is scared about the grasshoppers. They are here by the million, and have commenced their work of destruction. The oats and wheat are certainly gone. We have hope they will leave us by June. If they stay, the prospect is awful!

S. F. RHEA.

BRO. E. H. LAWSON held a meeting at Botsville, Linn county, Mo., including the 1st Lord's day in this month, at which there were six added to the congregation by letter.

D. T. W.

SALEM OREGON, March 26, '67.

BRO. D. T. WRIGHT.—I again send you an item of news. Since the first of December I have been holding a series of meetings with the following results: In all, 39 additions. These meetings have been held in different parts of the country. I am now in this city on my way home, after an absence of more than five weeks.

My Post Office address is Seio, Linn county, Oregon. Your old devoted brother,
D. W. ELLEDGE.

SILVERTON, Marion county, Oregon, April 6th, 1867.

BRO. D. T. WRIGHT.—I have just returned home from attending a meeting held in Jefferson, where bro. John A. Powell.
We have been endeavoring to preach the word of life, to the sectarian world. This place is a stronghold for Methodism, and they have lately been having a revival, but failed to tell the people what they should do to be saved according to the gospel plan of redemption. It was therefore necessary, in order to save the people, that the gospel should be preached. We commenced our meeting on Saturday before the 4th Lord's day in March. The meeting was protracted over the 5th Lord's day. We had 8 additions, 6 from the Methodist, 2 from the world. One old lady came out and made a good confession who was 77 years of age, who had been a Methodist all her life; we also got one of their prominent leaders. We organized this church, this being of some 39 members, and left the brethren rejoicing in the love of the truth, and the people greatly relieved from the grasp of Sectarianism. May the good blessings of our Heavenly Father attend the proclamation of the Truth, wherever it may be proclaimed, until Sectarianism shall hide its deformed face, and all the world be compelled to acknowledge the Truth as it is in Christ Jesus our Lord. Yours in hope of eternal life,

KEATHLY BAILES.

D I S C U S S I O N. The brethren are awake to the discussion of every subject connected with the Lord's plan. The Missions are being thoroughly conducted when conducted in the proper spirit, and we ought not to investigate matters connected with the Lord's plan of saving men in any other way than in the fear of God. Much depends upon everything we say and publish. We should, therefore, be very candid. The Missionary question is being thoroughly sifted. Is the popular plan right; or is it in opposition to the Lord's plan? This is the point at issue. It is pleat that while there is no express statement for a society, no special example given us in the scriptures of Missionary Societies, still they are included for, and that it, therefore, stands as an example given to the church, propelling to do the identical work intended for her to do.

THE CHILDREN'S FRIEND, devoted to the Spiritual welfare of the children, published at Louisville, Ky., semi-monthly, by T. P. Haley and Co. Address, A. Dickinson. Terms: 50 cents per annum; clubs of ten or more 40 cents.

Such is the title of the Sunday School paper, the Prospectus of which we have published on the cover of preceding numbers of the Pioneer. The first number has just reached us as our paper is going to press. Wishing our estimable and devoted brother Haley success in every laudable undertaking we find him engaged in, we stop and make room to announce the commencement of this New Sunday School Paper, that our readers may know the paper has started, and send on their subscriptions. We trust the churches of Missouri will patronize this paper largely; and we hope sufficient encouragement will soon be given to enable the publishers to publish every week. The little folks want a paper every Sunday. The way to get it is to send in large lists of subscribers with the money, and Bro. Haley will, no doubt, publish the paper every week. It is a sheet 15 by 19 inches with three columns to the page, printed upon large, readable type with a clear bold face, and ornamented with suitable cuts. The matter in the number before us is excellent, and bespeaks well for future numbers.

Address Thos. P. Haley, Louisville, Ky.

The foregoing was intended for the last number, and was indexed among the contents on the cover, but after setting it in type, we could not get it in the form

D. T. W.

S U C C E S S. The labors of our brethren are being crowned with success everywhere when properly directed. The news from all quarters is cheering. The little opposition but gives the greater efficiency to the word when faithfully preached. At Colchester, Illinois, there was a striking instance of the zeal at and prudence of the disciples, to determine from the openings and demands of the times, and that Missionary Societies come under the same class. Others plead that Missionary Societies form an exception to the Lord has made, the missionary society and all the world be compelled to acknowledge the Truth as it is in Christ Jesus our Lord.

D. T. W.

Will every subscriber make an effort to send us others. We want more subscribers. Our finances are running down.
RIGHTLY DIVIDING THE WORD OF TRUTH.

Study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii. 15.

There seems to be a matter of much importance brought to our minds by the reading of this passage of scripture that we must have some idea of in order that we may understand the first principles of Bible interpretation, for the Bible teaches a system of religion that must be interpreted by rules taught within itself and not by a frail man or set of men, which is so generally practiced in the religious world. But the earnest inquirer asks what does the Apostle mean by the last part of the verse, “rightly dividing the word of truth?”

1. What is the word of truth?
2. What are the divisions of this word?
3. How are we to know these divisions are correct? By learning the characters to whom it was addressed.

First, what is the word of truth? John xvii. 17. The Savior says, praying to his father for his disciples, “sanctify them through thy truth, thy word is truth.” This makes it plain that the truth which God here speaks of is the word of God. Paul says the word of God is able to make us wise unto salvation; also, Acts xx. 32, it is able to build us up and give us an inheritance among all them which are sanctified. Now for the second query. What are the divisions of the word? Christians are want to speak of the Bible as being divided into Old and New Testaments, books, chapters and verses, and this unfortunate chopping and mincing the Bible into verses is one of the inventions of designing men, and probably nothing has ever had so great a tendency to mar the beauty, mutilate the form and confuse and destroy the force and power of God’s word as this unauthorized verse making; neither Moses, Prophets, Christ or Apostles spoke or wrote in verses. As to the divisions of the Old Testament, we hear the Savior and apostles speak of it as the law, or the law and psalms, or sometimes as law, prophets, and psalms. These comprise the entire Jewish scriptures, but unfortunately for the cause of Christ we have a class of knowing preachers, who have taken to themselves the responsibility of making a new division, which they call history, and either by some special revelation which God did not give, to the Savior or Apostles and reserved for the chosen ones of modern times, or else by some astonishing force and power of intellect they have made this discovery; but what is to astonish angels, is, this part of God’s word is not divine, but to smooth the matter over nicely they call it Sacred History, but unfortunately for those who make this division of God’s word, what one calls history, another calls divine revelation. Now if this matter be countenanced in the Church, who will dare draw the line be
between that which is history or that which is revelation? Thus the blind lead the blind. Some will say if we cannot believe preachers whom shall we believe? Turn to God and listen to His sacred word and then we are safe. Rom. xiv. 4: “Whosoever things were written aforetime were written for our instruction, that we through patience and comfort of the scriptures might have hope.” 2 Tim. iii. 16, “All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Some speak of the New Testament as being divided thus: the first five books are called historical, the twenty one epistles are said to be instruction to the Church, the last book was said to be a revelation from God to the Church of Christ.

Now, by what has been said above, we know something of the views of uninspired men. We will now see what the Savior and apostles have to say on this matter; they are the infallible teachers of the Church of God. We will now state in plain language what we understand by rightly dividing the word of truth. First the Old Testament was written to bring us to Christ. Second, the four gospels were written that we might believe that Jesus is the Christ. Third, the book of Acts is the only book on earth that gives an account of the setting up of the kingdom. Fourth, the epistles were written to the churches of Christ to teach the saints and make them perfect in knowledge that the man of God may be perfect, thoroughly furnished unto all good works. Now for the proof of the above statements.

1st. Paul in speaking of the Old Testament calls it the law, in speaking to the church at Galatia, iii. 24, “The law was our schoolmaster to bring us unto Christ that we might be justified by faith,” and when the Savior came he proved to the Jews and to the world that he was Jesus the Christ, the promised Messiah, by pointing back to Moses and the prophets, Luke xxiv. 27, “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures concerning himself.”

2nd. Next comes what is commonly called the gospel according to Matthew, Mark, Luke and John, these four historians have given the world a faithful account of the coming of Christ, his teaching, the miracles he performed, his remarkable sufferings and death on the Roman cross, how he was raised from the grave on the third day by the power of God, and his ascension into heaven. Now how are we to know for what purpose all these things were written. John says xx. 41, “These are written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name.” The language is plain and worthy the attention of all Bible readers, particularly preachers. We are informed that in the early ages of the Church these four histories were kept in a separate book, styled the gospel, which literally means glad tidings. For many ages the Jews had anxiously looked for the long promised Messiah and they had caused a like feeling to prevail among many nations where they had been scattered, at last the glad tidings came, and if these four historians fail to prove to the world that Jesus of Nazareth is the Christ, the Son of God, all the wisdom of earth will fail to prove this point.

Now we come the third division of our subject, which is found in the book commonly styled the Acts of Apostles,
RIGHTLY DIVIDING THE WORD OF TRUTH.

The title of this book might be more truthfully expressed, thus, "Acts of Apostles," from the fact that it does not claim to give an account of all the acts of the Apostles. We shall only attempt to notice a few of the leading facts recorded in this book, and those particularly that have a practical bearing on the history of the Church of Christ, for it is the only authentic history of the church for some thirty years; it gives us the only account that we have of the descent of the holy spirit, the setting up of Christ's kingdom which is the Church of God. The first time that the gospel was ever preached in its full force and power was by Peter on the day of Pentecost. This is that same gospel that Paul speaks of to the church of Rome when he says the gospel is the power of God unto every one that believeth. This is the gospel of Christ in its full sense, there is no dead letter about this gospel as I have heard some preachers assert; this gospel had power enough without the aid of a mourner's bench, creed or confession of faith, to convert in one day about 3,000 souls.

In the second chapter of this book, we have for the first time the subject of Christian conversion in its full sense preached to the world, and this is the only book in the bible that gives an account of men and women being converted to Christians; for this reason might this book with some propriety be named the book of conversion, and if men wish to know what they must do in order to salvation they must read this book, and whatever God required of man then for the salvation of souls he requires the same thing to day, nothing more, nothing less; and this book can teach us more about the conversion of the world to Christ than all the preachers, priests, and bishops that have lived from the apostles down to the present time, and the time is at hand when every man should be taught of God and not of his neighbor. God stands with an outstretched arm offering his word and Spirit without price or money, and if men are weak enough to hang the destiny of their immortal spirit up the blending and contrary opinions of preachers and priests, they cannot lay the blame to any power in heaven or earth but themselves if their souls are condemned in the day of judgment to eternal perdition. What does it matter whether the Holy Spirit dwells in contact or by faith in the heart of a Christian, only so the end of your faith which is the salvation of our souls? But let us return to the matter of conversion.

We now propose to examine the principal cases of conversion recorded in the book of Acts, and see how they correspond with the conversions in our day. Peter stood upon the day of Pentecost and preached Jesus and him crucified, and they said, "men and brethren, what shall we do?" ii. 38, Peter says, "repent and be immersed every one of you in the name of Jesus Christ for the remission of sins." This answer is so plain and easy to comprehend that hardly one preacher out of twenty dare give it from the fact that it would be contrary to his creed or confession of faith. The design of baptism is here so plainly taught that children could and would understand it if preachers would hold their peace. The gospel which Peter preached on this day had power to convert about 3,000 souls. Acts viii. 12, here we see that the people of Samaria heard the word and both men and women were immersed, and from the 35, to 36 verse we have an account of Philip converting and immersing the Ethiopian eunuch, Philip opened his
mouth and preached unto him Jesus. Next is the conversion of Saul of Tarsus. ix. 3, to 18. In the x chapter the gospel was preached to the Gentiles, they heard and believed and God poured out on them the Holy Spirit as he had done on the Jews on the day of pentecost, about eight years previous, to prove to the world that God was no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him. In the xvi. 15, we have the conversion of Lydia recorded, also, verse 30, to 33, the Jailer to Paul and Silas, sirs, what must I do to be saved? The answer given here is just such as will be given by all honest and intelligent preachers to sinners who are honestly inquiring the way that leads to eternal life. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Many of the preachers of our day would have told the Jailer, "sir, your heart is desperately wicked, you are totally depraved, and by nature doomed to eternal damnation, therefore, pray God that he will send his Holy Ghost into your heart and teach you his blessed will." Such instruction never was and never will be given to a poor sinner to the end of time by the authority of God or his word. What did the apostle do? precisely what all preachers will do who work to please God and not man: verse 32, "and they spake unto him the word of the Lord and to all that were in his house." I earnestly pray that the time is close at hand when God's ministers will be afraid to speak any thing more or less than his word. God said he that hath my word let him speak my word faithfully. Jer. 23, 28, again we learn, Acts 15, 8, that Crispus Chief ruler of the synagogue believed on the Lord with all his power; and many of the Corinthians hearing, believed and were immersed.

Now, we have spoken briefly and plainly of the principle conversions recorded in this book, permit us to sum them up and give the conclusion of the whole matter. What God required of sinners in the days of the Apostles, he requires of sinners to-day, neither more nor less. When men and women heard the word, he required them to believe in Christ, repent of their sins, confess him before men, and be immersed for the remission of sins; and we are perfectly satisfied that the entire duty of and unbeliever is so plainly pointed out that he will not dare to ever so much as to hint in the day of judgment that he knew not the way that led to eternal life. Let me say to my unbelieving friends, that as plain and simple as this teaching may appear, it is God's plan for bringing sinners unto Christ, and it cannot be changed by all the powers of heaven and earth, and it is most beautifully adapted to all the wants, capacities and powers of our immortal spirits. Here we may see the beauty and sublimity of the apostle's language, 2 Cor. v. 19 "God was in Christ reconciling the world unto himself;" he also says, "we love God because he first loved us" Rom. i. 16. "The gospel of Christ is the power of God unto salvation to every one that believeth." James says, iv. 17, to him that knoweth to do good and doeth it not, to him it is sin, and there is no happiness or enjoyment so great or so desirable either in this world or the world to come, that can enter into the heart or mind, that God has not already offered man through his word.

We now call attention to those twenty-one books of the New Testament usually called epistles or letters, and I
am not astonished at those writings being generally misunderstood, for the reason that preachers generally speak of them as if they were written to a wicked world; they preach long discourses from those epistles to what they suppose to be totally depraved sinners, when not the first word in them was ever addressed to a man of the world any more than the Constitution of the United States was addressed to the citizens of France. These letters were plainly written to the Churches of Christ in the different parts of the world, and each leter seems to have some particular design in it for the instruction or benefit of the church addressed, as the churches in those primitive times often fell into error and needed instruction. To illustrate, it seems as if the church in Corinth was on the point of being divided, one saith I am of Paul, and I am of Apollas, and I of Cephas and I of Christ. The Apostle proceeds immediately to correct this error. Some were written to individuals as the letters to Timothy, Titus, and the second of John to the elect lady. Peter and Jude to the brethren scattered abroad. We do not hesitate to say that the Bible student, after reading those letters correctly, must say they were written to Christians, and the design was to instruct them in every possible duty that might devolve upon them in this present life as followers of Christ, whether as "father, mother, brother, sister, parent, or child, master or servant, rich or poor, it matters not what position we may occupy in the church, from the weakest member to the strongest deacon, elder, preacher, or evangelist; in them is contained every law, rule or regulation necessary for the government and helping of the church of Christ in order to its perpetuity to the end of time. There is no fault or crime that a Christian can be guilty of but the penalty is given, no virtuous or good deed but a reward is offered. From what has been said, it is plain that all creeds and confessions of faith, to say the least, are but human productions written by men and for men and must finally perish with the using of them.

Last is the book of revelation which was given to the servant of Jesus Christ to show things which must shortly come to pass. This book and the twenty-one letters without much impropriety might be called the book of the Church of Christ, because it was written by the authority of the Spirit of Christ to those who believed on his name and to build them up and perfect them in knowledge in the Lord. Ephesians iv. 12 "Till we all come in the unity of the faith and of the knowledge of the Son of God to a perfect man, unto the measure of the faith and of the stature of the fullness of Christ: that we 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 lay in wait to deceive." Heb. vi. 1. Therefore leaving the principles of the doctrine of Christ let us go on unto perfection.” We hope what we have written may be of some aid to the earnest inquirer who wishes to know what the apostle means by rightly dividing the word of truth.

In conclusion, will not the Old Testament lead men to a knowledge of Christ as the promised Messiah? Second, will not the four gospels prove that Jesus of Nazareth was the Christ the Son of God? Third will not the book of Acts show the penitent believer what he must do in order to be rewarded.
Fourth, were not the twenty-one epistles and book of Revelation written to the Church of Christ to instruct them in every particular in Faith and practice that the man of God might be perfect, thoroughly furnished to every good work? This is all the creed, all the confession of Faith, all the book of discipline that the Church of Christ ever did or ever will need to the end of time, nothing more, nothing less will satisfy the people of God. From what we have written, it is not our intention to convey the idea that any part or division of the Bible belongs or was addressed to any particular class of persons to the exclusion of all others, for Paul says, Rom. xv. 4. Whosoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope," also 2 Tim. iii. 16, 17. 

CORTES JACKSON.

P. S. This article may somewhat astonish our good brother H. C. for he says on page, 193 of the Christian Pioneer that it seems strange to him how men can sit down seriously and soberly and write on subjects which have been before the brotherhood for forty years, and think they are stating something new. I will remark that, if we wished to state something new, we might possibly head some of our articles, "Ontology" or "Deontology," or sprinkle in a little Latin; but we do love to read, think and write on the first principles of the doctrine of Christ in our plain mother tongue that no one may need an interpreter. I place not so light an estimate on our scribes or preachers as to suppose for a moment when they are speaking of the first principles, that they are stating something strange or new to the brethren in Christ, but in this day of sectarian corruption and infidel proclivities, the first principles of the doctrine of Christ are but seldom spoken of and less understood; for this reason we think it is the duty of every reader of the Pioneer, wherever an opportunity presents, to hand it to his sectarian or infidel neighbor. This we are careful to do, some will not hear us preach; we know of much good done in this way. For this reason we hope that our scribes and preachers will "contend earnestly for the faith once delivered to the saints." We seek for nothing older or newer than this. David says, "Thou shalt guide me with thy counsel and afterward receive me to glory."

C. J.

NEW LONDON, MO.

ORDINATION.

HANNIBAL, MO., May 21, 1867.

BROTHER WRIGHT: Is it necessary in setting apart Deacons in the Christian Church to do it by laying on of hands, and prayer as they did in the days of the apostles? Please answer through the Pioneer.

ROBERT BRIDGFORD.

ANSWER. In reply to the above, we give the following extract on ordination. It will, we presume be entirely satisfactory.

D. T. W.

1st. Persons when appointed to an office, whether *viva voce*; by stretching forth the hand; or by lifting it up, are said to be ordained to that office. This I presume, requires no proof. 2nd, Persons have been elected to an office, and inaugurated, consecrated, or set apart, to that office, an ordination or an inauguration, are not always, nor necessarily, one and the same thing. This I also presume needs not a single quotation in proof. 3d. But in the third place, there was amongst the Jews, in all ages, a sign, token, or mode of ordination; and their sign, token, or
mode of ordination was the laying on of hands. This I must attempt to prove whether it needs it or not:

1. When the patriarchs blessed or devoted their children, they laid hands on their heads; as, for example, when Jacob blessed the sons of Joseph.

2. When anything was consecrated to the Lord, bands were laid upon it, as upon the heads of the victims.

3. When persons were ordained or set apart to some sacred offices, hands were laid upon them; as, for example, when Moses laid his hands upon the head of Joshua to ordain him his successor; or when the congregation or the seniors of the congregation of Israel laid their hands upon the heads of the Levites. See Numb. viii. 10, 18. Numb xxvii. 18, 23.

4. Hands were laid by the Savior and his apostles upon the sick to impart cures; and thus the imposition of hands continued the sign of impartation and communication in the commencement of the christian era.

5. The Holy Spirit, or certain gifts of the Holy Spirit, were also imparted by the imposition of hands during the apostolic age.

6. And, in the last place, ordinations to office, or consecration to a particular service were signified, on some occasion at least, by the imposition of hands. Thus the prophets or teachers in the congregation which was in Antioch laid their hands on Paul and Barnabas, and thereby set them apart to the work to which God had called them. So much for the general history of the laying on of hands.

Instances diverse from all these may be found in the Jewish and Christian scriptures, but these are the chief. From all which it is plain, that the laying on of hands, in a religious sense, was a very common act amongst patriarchs, Jews, and christians, whenever religion required it. And although we are not told in so many words that bishops were inaugurated or ordained by the impositions of hands, yet it is fairly to be learned from the letters to Timothy taken in connexion with the above sacred usages. Paul tells Timothy who were, and who were not, eligible to the episcopal office, advises to let the persons be well proved first, and cautions him against laying hands hastily upon any one; which phrase, taken in connexion with the whole premises, can mean, I think, nothing else than the ordination of bishops and deacons. It is worthy of remark, in this place, that persons invested with no office at all were employed in ordaining, by laying on of hands persons to office. Thus "the laity," as antichrist calls them, were the first persons who ordained or inaugurated into office in the annals of the religious world. See Numbers viii. 9—13. It is also worthy of notice that persons of inferior office laid hands upon those who were to officiate in a higher capacity than they who ordained them. See Acts xiii. 1, 2.

After these examples of the common people laying hands upon the Jewish clergy, (properly called clergy, for they were the Lord's lot or portion,) after the teachers in Antioch laid hands upon the apostles Paul and Barnabas to ordain them to an apostolic service—I say, after these instances by divine appointment too, there ought not to be much controversy upon the question, Who may lay hands upon those now appointed to office. To what has been said it may be added, that if the apostles ordained the seven servants of Jerusalem congregation; and if, as the historian Luke tells us, Paul and Barnabas on their
tour ordained elders or bishops in every congregation, the conclusion is unavoidable, in my judgement, that the sign or symbol of inauguration, devotion, or consecration was the same. From the time that the common people ordained the Levites, from the time that Moses laid his hands upon Joshua, to the time that Titus ordained bishops in Crete, and down to the death of John the Apostle, there is no ground on which; or from which, to conclude any thing else than that the sign of ordination was the laying on of hands. —A. C.

LETTERS TO C. M. NO. 3.

God is the Savior of all men. He gives to all, good and bad, great and small, king and subject, life and breath and all things whatsoever they enjoy. How forgetful, how ungrateful the millions of earth,—living as they seem to be, in their pride and self-sufficiency, independently of him. Mindful of all things of a temporal, perishing character, but scrupulously banishing from the mind the innumerable obligations under which they are placed, day by day, to love and thank and adore the Giver of every gift good and perfect.

But God is especially the Savior of those who believe. That is he pardons the sins of those who believe and manifest their faith by yielding themselves obedient to his will. He accepts the dictation of no one. He allows none however, great, or learned, or pious to offer terms of human device by which the unconverted may come to Him. This he has reserved to himself. Those who come to Him, receive the full pardon of all past sins and are called, the saved.

When they become the children of God,—the disciples of Christ, they are exhorted to work out their own salvation with fear and trembling; not relying as thousands do, on their part for their future salvation, but to adjust the armor of God closely about them, enter the list and fight their way, under God, to the imperishable honors of the world to come. They enjoy a holy calling and are permitted by the grace of God, to work in his vineyard that when the toils and sorrows of this life are over, they may attain to the enjoyment of full fruition in the paradise of God. Freed for ever from the disappointments and griefs of this world. One of the most pertinent questions in all the realms of thought you have propounded to me "what must I do to be saved." That is, you desire to know what you must do to be saved from your sins. To this question you have requested an answer, not in accordance with the wisdom of those who glory in the wisdom or the pleasures of this world, but in harmony with that wisdom which comes from above. This shall be my earnest endeavor. May the Lord direct me. I must be brief.

The first steps which must be taken by the impenitent, in order to the remission of sins is to believe with all the heart that Jesus is the Christ, the Son of the Living God. Talk, my friend, as you may of the love of God, sing whatever lullaby you may to your conscience, reason wisely or otherwise, one thing is fixed that you cannot come to God unless you believe—and this is the first demand made upon you. "Whatsoever is not of faith is sin." Now although it were in your power to repent before believing, this would avail nothing toward the pardon of your sins because of its not being mingled with faith. Confession, or baptism would amount to nothing—worse than nothing, without faith, because of this universal
proposition, that *whatsoever* is not of faith is sin. Let me say with emphasis that, repentance, confession, and baptism,—all, will have no more effect in securing to you the remission of your sins when faith is lacking, than if they had never been performed by you. Every act of service to God in order to be accepted by Him, must be permeated by a warm, living faith in Jesus Christ.

You ask in what, or, in whom, you must believe. John in his Testimony concerning "the Christ" shall answer, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name." John xx. 30, 31. Here is preeminently presented to you, not an object, but pre-eminently the object of your faith,—the most wondrous object, the most glorious personage in the universe of God, "being the effulgence of his Father's glory" the exact representation of his essence," by whom the worlds were made, and by whose matchless power all things are upheld; having the keys of the invisible world and of death; far above all principalities, powers and dominions, wearing the crown of universal empire and holding in his right hand the sceptre of universal dominion, he is surely able to save and to deliver all who put their trust in him.

But the next act to be performed by the sinner in coming to God, is to repent. "Except you repent you shall all likewise perish." These are the words of Christ. When the heart was pierced under the apostolic preaching; that is when persons believe with all the heart, they were commanded to repent. Then having made the good confession, that Jesus is the Christ the Son of God, they were commanded to be baptised, in the name of Jesus Christ and into the awful name of the Father and of the Son and of the Holy Spirit. I say they were commanded to be baptized, to be immersed that they might rise up from the watery grave to walk hence forth in a new life.

Read the following in Rom. vi. 3, 4 "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life?" On the meaning of this very pointed and beautiful passage hear Dr. Chalmers of Scotland. He is a first class witness: "Jesus Christ by death undertook this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by his resurrection." We by being baptised into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness, which should begin with the first moment, that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality." Is the penitent believer who has thus been baptised, in Christ? Let Paul answer. He is undoubted authority: "For ye are all the children of God by faith in Christ Jesus. For as many of you as
have been baptised into Christ have but on Christ." Gal. iii. 29, 27.

Here you perceive that all who have submitted to the ordinance of Christian baptism have entered into Christ and are therefore in him; have put him on whom they had not on before. Could any expression be more pointed, clearer or plainer. You are now in Christ. Exalted position. You have put off the old man, and put on the new man. You have renounced the hidden things of darkness, and espoused the cause of him who is the light of the world. You have passed from death into life—spiritual life. Your past sins are all remitted and you are now in the enjoyment of new hopes and new honors. You have entered a new world, with bright and glorious prospects before you; New labors it is true, labors most difficult and arduous attend you, but you shall reap an everlasting reward if you faint not. To cheer you and help your infirmities, the holy Spirit taking up his abode in your poor heart will go with you through all your tedious journey here below. Also you are now permitted to enjoy that hope which is sweeter than life and stronger than death, that you shall live again. That when you sleep beneath the heavy and dark clouds of the grave, this is only for a brief period. The bright morning will come, the morning that shall announce a day without clouds and without night—the day of eternity—of perfection—of bliss. Then you shall come up from the cold house of death and see the blessed Savior, the Living God, and the ransomed of the Lord. Do you wish to enjoy this hope my friend? I know you are without it now. Shall you be without it forever? This depends on yourself.

By the authority of the King of kings—of Him who was dead and is a live. I beg you think of your condition—flee the wrath to come and be happy forever. Yours truly,

W. C. ROGERS.

THAT MEETING.

PALMYRA, MO., MAY 20, 1867.

Bro. Wright: I see a call is being made by some of our brethren, for a general meeting of our preaching brethren, in this state, for the purpose of making each other's acquaintance, worshipping God, and preaching together, against such a meeting, for such purposes, surely there is no law. And my desire to see, and spend a few days with my brethren, in such a meeting, would certainly, under favorable circumstances, urge my attendance; as it seems to me, I should be much benefited, and greatly encouraged by such an interview with my brethren, What a pleasure, to see and be with those who have borne the burden and heat of the day, and whose faith and loyalty to Christ, have been so severely tested. But some brethren, feel doubtful as to the propriety or necessity for such meetings, fearing that they might assume a business, or law making character. Recollecting the great injury the church has sustained, hitherto, from Ministerial Meetings and Councils; but I cannot think any thing wrong would occur in the contemplated meeting, though some strange things, sometimes happen, such, for instance, as the quotations in the last Pioneer, made by my worthy bro. Frame, to prove that state meetings or missionary societies are right and necessary for the spread of the gospel. I would ask my respected bro. to turn to those passages, and examine them once more, and I feel sure, he will abandon them, as proof, for such
purposes. But I cannot, I will not sanction nor attend Missionary Meetings for business, or councils for ecclesiastical purposes, while I entertain my present view of the New Testament. All business for the cause of truth must, and can be done, within the body of Christ, the church of the first born. But as it regards the intended meeting, I think it next to impossible, for all our brethren to attend it, as the state is too large, the expense too heavy, and time too precious. I would suggest, however, the only reasonable alternative, and, that is, to have several meetings, at such places in the state, as will suit the convenience of all the brethren, so as at least, to enable each brother to see and enjoy the company of a portion of his brethren. Now brethren, will, or can, any of you suggest something more suitable; if so, the way is open, speak out. Many friends will read and listen. May the Lord bless and save you all. Yours in Christ,

W. D. JOURDAN.

IMPOSSIBLE.

It is impossible, under existing circumstances, to convert the world. Brethren all too stingy! Of the thousands of noble, and, self-sacrificing preachers that we now have; those who receive a fair compensation can scarcely be numbered by hundreds. The world sees this, and using it as a premise, conclude that Christians do not believe in the hell of the pulpit; for if they did, they would not be so penurious, but would cheerfully give of their substance in order to save their fellows from the torments of the damned. The conclusion seems to me, to be a legitimate one.

Christians themselves do not believe the popular theory of everlasting damnation. If they do, how can they be so careless, seeing they have friends, and dear relatives, exposed to these torments! It is impossible. They certainly do not believe it. We have fathers, mothers, sons, daughters, and many friends; besides myriads of the genus homo, who are exposed to eternal torments; our money would save many of these, but we will not give a dollar, not one. Surely, it is impossible to act so, if we believe in the terrible agony of the damned; which has so often been painted in glowing colors before us.

Brethren, what think you of this short piece? Am I not right in concluding that you do not believe in hell? If you do, and hoard up money that would save your fellows from it, how can you expect to enjoy Heaven? These words are not idly written; but, before God, I feel the weight and importance of the theme. And I would have you, my brother, feel its weight too. There is a fearful, a tremendous responsibility resting on you.

R. PATTERSON.

THE NORTH-WESTERN CHRISTIAN PROCLAMATION, Edited by Brethren D. A. Wagner and WM. M. Roe, has again made its appearance, after a delay of several months on account of the removal of the office of publication. It is enlarged, and will hereafter be issued regularly. This valuable monthly is a fearless advocate of Primitive Christianity, and should receive a liberal support from the Brotherhood. Volume two begins with April, 1867. Subscribers, however, may commence with any number. Each number contains thirty-two pages, and the price at which it is published, is extremely low—only one dollar per year, in advance. Address “Christian Proclamation,” Buchanan, Berrien county, Michigan.
THE BATTLE BETWEEN METHODISM AND BAPTISTISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Rantism of Timothy C. Froose, of the Louisville Conference, Hartford, Ky., 1854. By Eld. J. Creath, of Palmyra, Mo. 1867.

"Sirs, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix, 25.)

[Continued from page 250.]

Every attentive observer must be aware, that the present aspects of Romanism are as peculiar as they are portentous and fearful while, as a political power, it is rapidly declining: while its presence is endured with reluctance in Italy itself: the ascendency of its dogmas and ceremonies, and their hold on the minds of men seem to be thoroughly increasing, withered and decrpid as a state, as an Ecclesiastical system it appears increased with a fearful and singular vitality. This is especially the case in Protestant countries. The dark shadow of its superstitions is seen returning over nations, from which it was once thought to have been banished forever. In England, in Scotland, in our own country, Popery is extending its influence, and multiplying its triumphs. We hear the heavy and deathlike tread of its cardinals and bishops on our soil like the tread of soldiers marching upon a retreating foe, and upon soil from which they were once thought to have been expelled.

All the absurdities and abominations with which Romanism is characterized are but developments of this central dogma: offshoots from this poisonous root. The very core and substance of popery infant sprinkling is found in all paidobaptist sects. If the supporters of infant baptism do regrad it as the merest nullity, a tradition as vapid and meaningless as it is unscriptural, they must ascribe to it some mysterious influence, some hidden and magical power, by which it influences the spiritual state of its receipts, bring them under moral relations different from those of others. Accordingly, whenever it is left to unfold itself freely, we find it always appears in connection with baptismal regeneration, infant church membership and sacramental holiness. This is the essence of popery which is found in all paidobaptist sects. Here then is the rottenness of protestantism or sectarianism. Here is the weak point in her defences, which lays her open to her foe and Mother. Here is the vile agent of the papacy within her very instruments, paralyzing her thought, turning her weapons against herself, seducing her soldiers, and leading them off to swell the hostile ranks. Never can she prosper in the struggle, till this dangerous inmate be unmasked and thrust out. As well may the stream be dried up, while the spring-head flows: as well may pestilence cease, while malaria continues to breathe its infection, as for popery to die, while infant baptism lives, which is the life blood of the system. Infant sprinkling is the foundation of all national churches, joined in unholy wedlock with the State, and dissent, foreswearing her troth to Christ by marrying herself to tradition brings forth her natural progeny, which is papacy and this grows with the increase of numbers, which are easily multiplied by sprinkling all that are born of women. Infant sprinkling made the pope and his Hierarchy; when papists and all protestant sects sprinkle children, it is no wonder our government has been shaken to its center; when we consider the great influx of priests and foreigners who are annually pouring into our nation. The
Evil does not lie in the freedom granted to foreigners, but in infant sprinkling itself, which nestsles in the bosom of Protestantism, and has diffused a papal leaven through its entire body, who can account for the great numbers of papists over that of protestants on any other principle than that of infant sprinkling? Can we say that the spirit of God makes papists, and not protestants? How can we account for the universal corruption of the Gospel in all nations upon any other hypothesis? How can we account for the ease with which Episcopalians pass into Romanism, except upon the similarity that there is between them, the thin wall that separates them: Is not infant sprinkling, with other things, one great cause of the rapid spread of Methodism in the last hundred and forty years? The paidobaptists of every class are ever restless and uneasy, struggling to sustain, if possible their unscriptural practice of infant baptism, by pamphlets, by preaching, by debates, by uniting Judaism and the Gospel by tradition, by church history and by a perversion of the scriptures, and by making use of the natural affection which mothers have for their infants, which priests of all orders have always done. To hear paidobaptists belaboring papists about Romanism is like seeing a spiteful child fight, scratch, bite and pinch its mother. Infant sprinkling is the principal means by which Antichrist has spread his bonfire influence over all nations of christendom, and it forms the basis of national churches and ecclesiastical establishment: and which uniting the church and world by marrying them together, binds them so firmly together, that they never can be divorced, nor can there be any thorough reform in religion, until infant sprinkling is entirely removed. Our efforts at reform commenced with an attack on this column of the Beast, and our progress has been in proportion as we demolished this grand division of the enemy. As we have gathered and formed churches on the New Testament model, so have we driven back the foe.

While I love and venerate many paidobaptists, for their many virtues, I do not the less deplore the one error which like a dead fly in the ointment of the apothecary causes them to send forth a bad odor, I deplore it, because however honestly held, dishonors our Saviour whom they profess to obey, hinders the supremacy of his laws, and counteracts their own efforts to promote his cause. All the peculiarities of Popery are based upon an assumed apostolical tradition. This is the prolific foundation from which they all spring. This is the standard to which they are all brought, and by which they are all confirmed. What is so absurd and impious which may not be proved by tradition, if once admitted as an authoritative rule? It is by tradition that papists assert and maintain the observation of Easter and Lent, the adoration of images and relics; the worship of the Virgin Mary: the sign of the cross: the invocation of the saints: the sacrifice of mass: transubstantiation: the withholding the cup from the lalily, holy water, extreme unction: prayers for the dead; auricular confession; the sale of pardons; purgatory; pilgrimages; monastic vows and infant baptism. Here lies the chief support to which its advocates appeal. Origin, the author of a thousand errors, who lived in the first of the third century, and who was the first ancient writer that distinctly approved infant baptism represents it as a tradition from the apostles. It originated in
opinion of Christ, if they call in question the sufficiency of the New Testament to govern the churches in all places, at all times, and in all cases. If he was infallible, he was infallibly wise and powerful; and his laws must be tantamount to the exigencies of his disciples in every circumstance, but if this be called to question, it is left a fallible man to decide what is a rule he has given, and see if there is any way in which it may be violated. It is observable that those who live the nearest to the New Testament, make the least complaint of its deficiency. The first preacher of the New Testament is awed by there being deficiency in the New Testament. Who is to supply that deficiency? Not ecclesiastical officers, for those from the example of the New Testament, is the argument. Not civil rulers, for their official capacity they have nothing to do with religion. Let those who attempt to build a standard of religion, who shall add all the words of this Book, God shall add them to the, things written in this book and from the holy city. Whose practice is the most consistent with this or the reverence of the Virginians Baptists, have not all creed people a contemptible opinion of Christ? Who is to supply the deficiency of separate and individual churches to spread the Gospel— which is God's plan. If these churches are deficient, who is to supply the deficiency? M. Societies are as much so as the New Testament, and that is more than all modern M. Societies have done, both Catholic and Protestant. The first departure from the example of the New Testament is awful and dangerous. The Papal and Priest-and the despots in the East are less and awful warnings to the churches of Jesus Christ. They can do their own work, without the infallible God-fathers of M. Societies to take care of them. The churches in their corporate capacity are as capable of spreading the gospel now, as they were in the first century.

The year 1854, with some of its developments. In January, I preached in Paris, Monroe Co., and in other places in Monroe County, in extremely cold weather. I suffered greatly with cold, in riding through the prairies, going up there forty miles through a sandstorm, and when I arrived bro. James C. Fox said to me, if I had been any other man besides you, I should not have exercised him in any place going through this bitter cold weather. I presume I have been considered as few meetings as any other man of my age. At that time, as I have been most of the time in my life, in circumstances of poverty, I was labor hard for a support for my family, and presiding but very little for it. The phenomenologists say I have not a lazy bone in my shin. We had no M. Societies then in Mo. to promise us two thousand dollars before we would leave home, and bear our expenses into the bargain. I have rode and preached five weeks and did not receive money enough to shoe my horse, or pay a ferriage. In the early part of the spring of 1854, I preached in Palmyra, Mo., and in the next month I preached in Quincy, Ills., and at Rockport, Boone Co., and at Ashland, and had the greatest success. That year, I preached in Canton, and Monticello, Lewis county, Mo., and New Ark, Knox Co., in Columbia, Boone county, and at Rockport, Boone Co., and at Ashland, and had the greatest success. In August, I preached in Little Rock, Howard Co., Mo. In August 1854, we held a meeting in Middle Grove, Monroe Co., and had 55 additions. Among this number, was bro. Pet. von Donand, a Presbyterian preacher of learning talents, piety, character, and an unblemished reputation, who was convinced from a discourse I delivered from the Book of Job, and the discourse he was so pleased with, that he would study a discourse from the Book of Job, as the most judicious discourse on any Book." He made confession, and a speech, giving his reasons for removing Presbyterianism.
AUTOBIOGRAPHY OF ELDER J. CREATH.

for the Gospel of Christ. We had a joyful meeting. In October, that year, we visited Paris, and Union, in Monroe co., and had a number of additions. In November, 1847, I visited Canton, Medinah, in Monroe, Mo. and Monticello, in Lewis county. On the sixth day of November, 1846, the great battle was fought at Sebastopol, in the Crimean war. The Turk, French, and English nations. I will fill this number with the Infidel's Creed:

"Article First, I believe that there is no God, but that matter is God, and matter is true, and that it is no matter whether there is any God or not. Article second, I believe the world was not made, but that it is the work of man's own hands, and made itself, and God came into the world at the beginning, and that it will last forever, world without end. Amen.

Article third, I believe that man is a beast, and that the soul is the body, and the body is the soul, and that after death, there will be neither soul nor body.

Article fourth, I believe that all sectarianism is religion, and all religion is sectarianism, and that there is no religion except sectarianism, and that one religion is as good as another, Amen.

Article fifth, I do not believe in Moses; I believe in the Egyptian and Chaldeon philosophies, superstitions and idolatries. Article sixth, I do not believe in the New Testament. I believe in all creeds, systems, heresies and in no creed.

Article seventh, I do not believe in the Bible. I believe in traditions, oral and written, in astrology, I believe not in Revelation, I believe in the Talmud, I believe in the Koran, and in all that God cannot see him, that there is no place where he is not, for the admission of what appeared absurd. Article eighth, I do not believe in our Saviour; I believe in Sorceries, in Confusius, in Lencinithan in Mahomet, in Tom Payne, in Voltaire, and in all the great infidels, and in all devils, and in no devil.

Article ninth, I believe in all unreasonable, and unrighteousness, and in all wickedness; in all religions, and in no religion. In short I am a believing unbeliever, in all unbelief and in no belief. Amen, Amen."

An Atheist is one who is without God, from A not, and Theos God, without God. A Deist is one who professes to believe in one God, but rejects our Saviour. When we reflect that the God of the Bible fills heaven and earth, that we live and move in Him, and that his eye is always upon us, and that no one can hide himself in secret, where God cannot see him, there is no place where he is not, that he knows our thoughts afar off, and all our works. Even one what practical, we all are, that the world is full of practical Infidelity. An infidel is one who is unpursued and unpursu-able by all that God has said and done in the Bible. The Jews were infidels in the New Testament. There is but little faith in the world. One of the causes of the infidelity of this age is the great neglect, the shameful and sinful neglect of family devotion, family religion, reading the scriptures morning and evening, and offering prayers to God, for our blessing. The money-loving, fashionable age has not time to train their families in the worship of God as the patriarchs, pious Jews, and early christians did. Another cause and hindrance to the spread of the Gospel, is the church, parties, sects, and churches among the people. They do not know which is the right one to join. They are honest, and would do what is right, if they were in- cipient of the right way. Another cause of this prevalence of infidelity in this age, is the conformity of the professors of religion to the world, its fashions, customs, maxims and spirit, and if any one attempts to withstand the tide, all the neighborhood will combine against him, to put him down, young and old. In this, we find a singular course. Look at the dress of the professors, look at the feasts, parties, balls, dances, theatres, fairs to raise money for churches, suppers, wooden music in churches, such as organs, melodions, fiddles. Because I opposed the introduction of a fiddle in our congregation, the men left our church, and joined the Methodists. I, therefore, have no wooden music or instruments, to sing with melody in hearts, and with the spirit and understanding. Look at the rappers, peepers, soul sleepers, destruc-

ERRATA. May 2, no. 15, page 231, read memoirs instead of memories, page 228, read catechism instead of catechism, on same page read Cotton, instead of Cottan; on page 229 read Bethisme instead of Atheism; read Bram- maud instead of Bramonde; read Achecharta; on page 230 read descendants instead of descent; read every year instead of many years; read discount instead of discounted; page 231 read afflict Christendom; read on same page sacrifice instead of sanctifies; on page 228 read January instead of July.

J. CREATH.

J. CREATH'S REPLY TO H. FOSTER.

Bro Creath has sent us a reply, six pages of manuscript, to Bro. Foster's demand for an investigation of matters complained of. The reply is mild and respectful, considering the matter of which it treats. But we cannot consent to publish it in the Pioneer. Though the facts there stated seem to demand, in justice to bro. Creath, its publication, still, should we publish it, bro. Foster, no doubt, would feel, that facts, from his stand-point demanded, in justice to him, a publication in the Pioneer, as a reply to bro. Creath. Then others still, on both sides, would continue to appear necessary to be published, and the matter would be interminable. Hence we have decided not to admit either one to our pages on this matter any further. We have done what we could to make satisfaction for the admission of what has appeared already, and we would hope that a little thought will satisfy any one that a religious periodical intended to circulate freely among all for the general good of all, is not the place for such publications. Bro. Creath claims that these matters have been investigated, and that he was solemnly bound, prior to the investigation, to let that be final, and he claims that he cannot now, without a violation of that obligation, go into another. That last and final investigation was had in Lexington, Ky., in 1843, before A. Campbell, while he bro. J. Creath, Jr., was in Mo., and that he had authorized Jacob Creath, Sr., to attend to the matter for him, and in his stead, which he did, and bound him solemnly on his word and honor, before hand, that he would abide by, and submit to that investigation, and that it should be final. That bro. Campbell demanded this before he would have anything to do with it. That investigation was made, then and there, and that he has, and expects to abide by that till death. Such is the substance of the reason assigned for declining another investigation.

P. T. W.
THE THIEF ON THE CROSS.—We clip the following paragraph from the Religious Herald, Richmond, Va., one of the best Baptist papers in the United States. We commend this paragraph to all who are thinking they can with safety put off their return to Christ till the last hour of life. Read it:

"A man wishes to prove that Jesus will save in the last hour of life, he tells us to look at the thief on the cross. I doubt not the ability of Jesus to save at any time; but I do doubt the fact of repenting and believing in the agonies of death. A man wishes to prove that we can be saved without baptism, he points to the thief on the cross. I do not doubt that we can be saved without being baptized, but I doubt whether we will be. But if there is no other evidence that we can be, but the thief on the cross, I think, to say the least of it, I have shown this to be a doubtful case. Nor do I remember to have ever heard reference made to any other example in the New Testament. All New Testament Christians were baptized—-not that baptism will save, but it manifests our submission to Christ; it makes manifest the remission of our sins.

C. A. C."

LIBERTY, Mo., May 17, 1867.

Eld. D. T. Wright—Dear Brother: Enclosed you will please find check for fourteen dollars and twenty-five cents, a contribution Blade on last Lord's day by the brethren at Mount Gilead, Clay county, Mo., who were absent when the first contribution was taken up, and which we sent you eight or ten days since, and we wish you to send this to the sufferers in the south, as directed before.

Yours in Christian bonds,

A. M. RILEY,
T. R. DALE.
Elders.

We have sent the above to Dr. C. S. Reeves, Montgomery, Ala., for the destitute saints of his sections. The check called for even fourteen dollars only, no 25 cents.

D. T. W.

NEW MARKET, Platte Co., Mo., April 17, 1867.

Bro. D. T. Wright: Enclosed you will find a draft for one hundred and ten dollars, sent you by the church of Christ, meeting at New Market, Platte Co., Mo., for the purpose of sending to our suffering brethren in the South. Send it to some faithful Brother to be distributed where most needed.

Yours in the hope of immortality,

A. T. LEAvel.
DEONTOLGY.

I use the word Pastor in its genuine sense, not its modern. Sectarianism has ruined the meaning and use of many scriptural words, among these Pastor and Bishop are prominent. The Sectarian world has applied these words to officers unknown to the scriptures. A position in the church has been discovered which is called the ministry, and he who discharges the duties of this office is called the minister. The duties of the office are identical with those of the Bishop or Elder as these offices are described by the Apostles, and yet we find the bishop and elders spoken of as distinct officers from the minister. This minister, in the language of Sectarianism, is also called Pastor, and this is now its modern use. Yet it must be confessed that, while they conceive of the office unscripturally, the office is much better understood by them. In their practice—the every day, practical duties of the office, they conceive the word in the sense in which I propose to use it—its generic sense.

The Elder then, of the congregation, who discharges the duties of a pastor, shepherd or overseer, we may properly call a Pastor, because he is the Elder who feeds the flock; he goes in and out before it, who watches over it, to guard it against intrusions from without, and to preserve them from disease and sickness within; who labors among the disciples from house to house, exhorting and admonishing and comforting; visiting the afflicted, the sickly and the wandering; rebuking the unruly; encouraging the despairing and praising those who do well. He is a man who finds no time to idle away among special or particular friends; no time to eat big dinners and “nap” off the surfeit; no time to spend at watering places in the summer, while the poor of the flock are bowed down by their poverty to face disease and epidemics and watch over their little ones. The calling of a Pastor in large cities is no sinecure. It is not one of ease and comfort, one of pomp and display, something more is to be done than “to burn the midnight oil” for Sunday preparations; something else to be done besides the reading of good or indifferent books, and other things to be thought of besides appearing in the public prints. The pastor is a public man. He is prominent in the pulpit, in society, and especially in every house of affliction and distress; every house which sickness or death has left sorrowing and gloomy. He is a live man. His walk is the walk of a man who has something pressing on his mind, who has something just before him to be done or look into, something that demands his attention, such a man is to be seen almost everywhere, such a man is liberal everywhere, and by every body. His intelligence is great. It is the influence of a good man, of a man whose “meat and drink
is to do the will of him who sent him,” who seems to have the example of his master ever before him, as a power to allure him on, and as a spur to urge him on. He feels a power drawing him on and compelling him on. The life of his master is his model. He feels the great influence which actuated him, the Spirit that was the power of his life. He feels the burden of his mission, the great responsibilities of his bishopric, and views his works as immediately under the eye of the great Shepherd. He looks at the labors of each day, reckons at its close the value of his Stewardship, what fruits it has borne the cause of Christ, and the great interests of his flock, and lifts up his head in gratitude and supplication. His rest is sweet, for it is the rest of a labor and of a mind conscious of having done the will of his Master. He sees in his dreams the presence of orphans and widows, the grateful tears of relieved distress, and the joyous eyes of comforted hearts. He wakes refreshed; sits down after the fast is broken and gratitude given, to store his mind and cultivate his heart with books that enlighten the mind, warm, soften and encourage the heart.

The young men and ladies of the congregation are not forgotten by him. Experience has made him acquainted with the temptations to which they are daily subjected. He finds it necessary to watch over them particularly. He encourages the young men to meet for social worship, directs their reading, and points out to them the way before them. He tells them what places to shun; what places to see; what things to avoid and what things to do. He tries to teach them the great art of using the world without abusing it and how to live in a world while they are not of it; as moving amidst it socially while not of it. He tries to impress on their young hearts the important lesson of wisdom, that this time is but short in its longest human term, and eternity—vast infinite. He impresses on their minds the Christian duty of being faithful in all their relations with men; that the religion of Christ makes every man better in the relation in which it finds him; that Christians, above all men, must be honest, honorable and benevolent men. He “sees in the work” of Timothy and Titus much of the work that the “Great Shepherd requires of him. He studies to make himself an approved workman, administering to every class and condition the will of Christ concerning them. He divides the word of truth properly. He extorts every class and condition to their especial and peculiar duties.

He is a loved man everywhere. He labors with diligence and assiduity; he speaks with energy, power and pathos. The world are not in doubt as to his earnestness and devotion. He is a positive man. The art of being on both sides of all questions he has never learned. He knows that one that don’t gather scatters, and can see no way to scatter and gather at the same time. He is a watchful man. He is ever on the lookout. Few things take him unawares. He is posted on all important matters, and ever ready to give a reason for the hope that is in him.

Such a man as this is what the cause now needs—has ever needed. These are the men we want in the eldership. These are the stewards, and shepherds the cause now demands. In large cities especially the cause will long rest and finally die out, with any other kind of men. When men determine to enter the vineyard of the Lord to labor o
Clergyman's Sore Throat.

A writer in a London secular journal, suggests the following, as an explanation of the cause of this dread of public speakers, more especially the pulpit.

If we look at the creatures who use their throats for vocal purposes—singing birds for example—it will be found that in doing so they always lift up their heads. The canary raises its head before it begins to sing, so that every muscle of the throat is brought in full play. The dog, when he barks, follows the same rule and for the same reason.

To continue the analogy. We find all public speakers, except the clergy, adopting—not from instinct, but from necessity, happily for them—the same law. Members of Parliament, barristers and actors, all occupy a different position toward their audiences from that of the clergyman. The barrister stands below, and speaks up to the judge and jury, thus allowing full scope for the expansion of the muscles of the throat and chest. The actor likewise addresses an audience arranged in tiers above him, so that he can speak in an easy and natural manner. But we, clergy, adopt just the reverse of all this. Placed in a pulpit inconveniently elevated, we have to speak down to the people. The muscles of the throat are necessarily compressed. Congestion takes place; perhaps only a little each time, until the power of littles combines to produce that relaxed condition of the throat which completely disables the clergyman and renders him unfit for public speaking.

Many clergymen have told me that they would prefer to preach two sermons than read the prayers once, so far as a trial of their voice is concerned, and the reason is obvious, if the analogy I suggest holds good.

Having suffered myself, I can speak freely on the subject; and, after trying many remedies, without success, I at last regained my former strength of voice by adopting the following plan:

I learned the prayers by heart. This enables a clergyman to speak without stooping, while it certainly adds to the solemnity of the prayer. The next is to preach without the manuscript, or at least to know the sermon well that it is not necessary to read with the head downwards. The preacher thus can address himself to the audience with perfect ease to himself, owing to the unrestricted action of the vocal organs. In my own case, relief was very soon given to the congested vessels, and gradually they became quite restored, and for some years they have continued so, whereas, before this plan was adopted, one sermon a day produced hoarseness.

A mystery is not necessarily an incomprehensible thing. It is something we do not know—a secret. The revelation of the secret annihilates the mystery, as it then ceases to be an unknown thing.
SOUTH TO THE NORTH.

MURFREESBORO, TENN.,
May 8, 1867.

Bro. Franklin: Brother J. M. Garrett, of South Alabama, is here on his way into the Northwestern States, by the authority of several congregations, for the purpose of soliciting aid for the destitute of his part of the country. Bro. Garrett brings with him a letter from the Cross-Roads congregation in Lowndes County, Alabama, soliciting me to accompany him in this mission, for the purpose of giving him all the assistance in my power, which I am making my arrangements to do. I labored nearly two years in that country previous to the late war, and hence know the people in that country; built up most of the congregations in that part of the country. Bro. Garrett is personally known to me, and is worthy of perfect confidence. Their condition is this: they have planted as large a crop as they could get in; but for want of feed for their stock, they have had to turn them out upon the grass, as they are too poor to work. For want of provisions for themselves and hands, they have had to settle with their laborers on the best terms they could make with them, and discharge them. In this condition of affairs, of course, their crop must prove an utter failure, and starvation must ensue, to both white and black; but if they can get corn and meat to feed their laborers and stock, they can raise a crop which will relieve their distress; in the meantime the freedmen will be fed and get paid for their work, and be able to feed their families. But if they fail to get this assistance now, and their crop fails as a consequence, starvation awaits both classes, unless they are fed by other sections of the country, for another twelve months. In that latter case, they will still be in a worse condition next spring for making a crop, than they are this spring, as their stock will have perished by that time. By timely assistance from our brethren, and friends in more favored sections of the country, these people will be able to relieve themselves by their present crop; these calls on the generosity of our brethren will then cease. It will be seen that this assistance will inure to the benefit of the black and white alike, and many of these colored people are brethren in the Lord. We hope this appeal to a generous people will not be in vain. Bro. Garrett and myself will be in Cincinnati by the last of next week, as we propose leaving here the first of the week. Shall we not meet a sympathetic reception? We propose visiting all the congregations that we can visit in Ohio, Indiana, Illinois, and other States, if we can, and on our return, visit as many congregations in Kentucky as possible.

Please publish this as early as possible in the Review, that the brethren and friends may be prepared for our coming. Your bro. in the Lord.

W. H. GOODLOE.

We publish the foregoing that these brethren may be kindly received wherever they go. Bro. Goodloe, is extensively known to the readers of the Review, and as a degree of confidence is essential in certain parts when donations are made, and also as to the necessity demanding them, we publish this letter. Bro. Garrett has called at our office, and made known his mission. The contribution of last Lord's day, increased to $55, we have sent to the destitute Disciples he represents, through Metcalf & Bros., Nashville, Tennessee.

Starvation in the South is a melancholy fact! Bro. Garrett assures us
that many have died, and many more will perish, without immediate relief! This he says, he knows to be true! He has seen children crying for bread, holding to a heartbroken mother’s dress begging for bread, and when she would tell them she had none, they would say that neighbor such a one has some, let’s go there and get some. Reader, call it weakness in me, or what you may, but tears blind me as I try to write these facts!

Brethren Garrett and Goodloe, one or both of them will continue their mission in Missouri till the first of July. Bro. Garrett has been sent by the authority of the Probate Judge of Lowndes county, Alabama, under the instructions of the Governor of the State to make known the destitution and suffering in Lowndes and Butler counties, containing an aggregate population of near forty thousand. The number of destitute in these counties alone was, some thirty days ago, about 8,000 and by this time the number may be still greater. We saw a letter from sister Garrett, written since he left home, stating that the suffering was increasing and many were becoming frantic! The Governor of the State requested that a commissioner from each county be sent north to solicit supplies for the sufferers. Bro. Garrett is under this commission, and is soliciting supplies for Lowndes and Butler counties. He is not receiving them himself, he is only begging for them to be sent to these counties immediately. Agents are there appointed legally who will faithfully distribute, according to direction. All parties are suffering there alike.

Bro. Wright: In reference to the desire for a State meeting here, I would say that with the concurrence of the brethren in the State, we cordially invite the brethren and sisters throughout the State and other States to meet with us, on the twenty-seventh of June. The brethren at Sedalia, I hope, will “take back” their call for the present, and meet with us here. The time is so far advanced that we cannot meet before the last of June. I propose the 27th of next month, that will include the 5th Lord’s day, a leisure day with many of the preachers. Will brethren, T. M. Allen, A. Proctor, Hearty Haley, Dr. Jourdan, Lockheart and all others second the meeting through the Pioneer to be held at that time, and say whether they will endeavor to attend it? Bro. Longan and yourself will be on hand certainly. I think the time will suit all. This place can be reached by the river or stages from Warrensburg on the Pacific, and Hamilton on the Hannibal & St. Joe R. R. In the hope, &c.

J. R. FRAME.

P. S. Will brethren John O’kane and R. Patterson attend our contemplated meeting? Let us have a grand mass meeting of the faithful. It will be a grand reunion of saints after the long separation and trial. “As iron sharpeneth iron, so the face of man sharpeneth the face of a friend.” It will do us all good to see each other, and talk of the interests of our Master’s cause in the State of Missouri.

LEXINGTON, Mo., May 25.

Ecces Homo. Such is the title of a book which we pronounce without seeing, an infidel work. We come to this conclusion from a number of quotations
and extract we see made in the public prints from the book itself. That there may be some very fine things in it, we do not question, but with all these it cannot give utterance to such expressions as we give below, and be any thing else than rank infidelity. We are told that Satan himself is sometimes transformed into angel of light; nevertheless, he is still Satan, yes, with all his light he is Satan still, and so, Ecce Homo, with all its learning and ability and fine expressions, is infidelity still; and every seemingly commendable trait it possesses, only makes it the more dangerous. We give the following as a few out of the many extracts now before us, made from this book, Ecce Homo; read them, and you will not differ with us as to the character of the book.

D. T. W.

"We cease to speak of a Christian law, as every Christian is a law unto himself."

"We are advanced eighteen hundred years beyond the apostolic generation; our minds are set free, and we have no divinely or supernaturally ordained constitution, which it would be impious to change."

"The New Testament is not the Christian law. The precepts of apostles; the special commands of Christ are not the Christian law."

"Christianity is an enthusiasm, or it is nothing."

"The enthusiasm of humanity is everything; the absence of it the absence of everything."

"The work of Christ is a speculation and daring imagination, which several philosophers had attempted."

"It is so well founded that even those parts are well established that deserve to die."

"The New Jerusalem, as we witness it, is no more exempt from corruption than the old, so that when compared with heathenism, it is possible to question whether upon the whole, mankind has gained by it."

---

**THE BATTLE BETWEEN METHODISM AND BAPTISM.**

"Or, some Scriptures on the Judaism, the Circumcision, the Traditions and Infant Baptism of Timo

"Sirs, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix. 25.)

[Continued from page 301.]

It originated in original sin, and was instituted to save infants from going to hell for original sin. Ruffan, largely interpolated the words of Origin in Greek, when he translated them into Latin. The great Augustine places infant immersion on apostolic tradition, because no one then pretended to find any scripture for it. Infant baptism is an unwritten tradition, like saying mass, or confession to a priest. Formerly spitle was put upon the eyes and ear of the infant, when the priest sprinkled him. No further back than the time of King James I. who made the precent version of the Bible, it was a custom to put the spittle of the priest in the child's mouth, his mother at his baptism told Hamilton the Archbishop of St. And
ew's, who was to officiate on the occasion, to forbear the use of spittle, saying she would not have a pecky priest to spit in her child's mouth. The pre
cate, it was well known, bad led so licentious a life, as to have, become dis
cussed through his debaucheries: In the reign of Queen Mary the practice seems to have been common, for when the martyr Robert Smith was asked by Bonner, in what particulars Papists departed from the word of God in the administration of baptism, he answered: First in hallowing your water; in conjuring the same; in baptizing children with amending and spitting in their mouths, mingled with salt, and with
many lewd ceremonies, not one point of which is able to be proved in God’s word. All of which he calls a Minglement, and a shameful blasphemy against Christ. Only think of the millions of holy and devout persons who have suffered martyrdom on account this minglers’ angeltradition, and is not enough to cause any Christian to renounce and desist it. ‘Why do no not all protestant paidobaptists, who sprinkle infants still continue to spit in their mouths, and use chrism, godfathers and godmothers, the renunciation of the Devil and all his works, the sign of the cross, the mark of the Beast, divers, and many fine clothes for the child, they, one and all stand on the same footing, tradition. The minglement and the whole apparatus is as unfounded in scripture as the baptisms of bells and horns. The whole concern originated in Egypt or Africa a dark corner of the earth. There is no baptism without immersion, and the immersion of a pensive believer stands intimately connected in the New Testament with remission of sins, regeneration and the Holy Spirit. Immersion is not a circumstance of baptism; it is the act itself; it is the very essence of baptism Aspersion or sprinkling was introduced into the Roman Hierarch from Bishop Schoobmen and the English Dissenter adopted it from them. These Schoolmen employed their wits to find reasons for the alteration from immersion to sprinkling and brought sprinkling into use in the twelfth century. Sir John Flaver’s essay to restore dipping page 44. The legal sanction of sprinkling in Great Britain came from the Presbyterians during the civil war. On their recommendation it was established by Acts of Parliament in 1664, two hundred years ago. They borrowed it from Geneva, and...
weak that they could not stand the
shock of pouring. Then John Calvin
mercifully interposed and changed pour-
ing into sprinkling. The priests, Eng-
lish and Scotch, commenced a new kind
of logic under the shield and star of
Rhetorical figures of a Synecdoche,
which puts a part for a whole, and of
a metalepsis, which authorizes old names
to be applied to new things. And so
Presbyterians, Congregationalists, Epis-
copalians and Methodists, all liberal
spirits, have generally availed them-
selves of the intolerant indulgence, of
the falsely styled intolerant believer.
The Edinburg Review is high author-
ity in this case, which says, in this coun-
try (Scotland) sprinkling was never
practised in ordinary cases, till after the
Reformation, and in England, even in
the reign of Edward VI. Trine immer-
sion dipping first the right side, second-
ly the left side and lastly the face of the
infant, was commonly observed. But
during the persecution of Mary, many
persons, most of whom, were Scotch-
men, fled from England to Geneva, and
there greedily embraced the opinion of
that church. In 1556 a book was pub-
lished in that place containing the form
of prayers, and the ministrations of the
sacraments approved by the famous
and godly learned man, John Calvin, in
which the administrator is enjoined to
take water in his hand and lay it up
on the child's forehead. The Scotch ex-
iles who had renounced the authority
of the Pope of Rome, implicitly ac-
knowledged the authority of Pope Cal-
vin and returning to their own country
with John Knox at their head in 1559
established sprinkling in Scotland.
From Scotland this practice made its
way into England in the reign of Eliz-
abeth. John Calvin's word is all the
scripture the Presbyterians have for
sprinkling infants. Infant sprinkling
with all parties rests upon tradition and
custom, why should the protestant par-
ties receive this tradition from the
Mother of abominations and not all her
other traditions? Will some person
answer this question? Had they not
better make an ingenious confession at
once and correct the error than try to
defend it from scripture by trying to
deceive the simple by twaddling about
the different modes of baptism? The
whole system of Romanism can be as
easily proved by the scriptures as infant
sprinkling. The Pope and his infalli-
bility is as scriptural as infant baptism.
All who sprinkle children ought to ac-
knowledge the authority of Rome, why
may not all persons who sprinkle infants
submit to the significant ceremonies of
the English and Romish Hierarchies?
Will some person give us a reason
why, the times clearly show that, if the
paidobaptists to day were compelled to
go into the Romish sect or into the
christianity of the New Testament, that
they would prefer Rome to Jerusalem?
If it is lawful to add human tradition
to the Institution of Jesus Christ, and
use it instead of his Institution, what rea-
son is there why they should not adopt
all the traditions of Rome? Infant bap-
tism is the chief prop of both the English
and Romish Antichristian Hierarchies.
It is by means of infant sprinkling that
nations are nominally made christians,
and has the designation of Christendom
applied to them, and thus anti-christ in-
tends the limits of his universal church,
ever which he pretends to reign as the
Vicar of Christ on earth with absolute
power and authority. By the same
means he retains his influence over
these nations keeps them in awe of his
spiritual prerogatives, and holds them in
servile subjection to his will. With
this view he sedulously inculcates the pernicious dogma, that, by their sprinkling received in infancy, without their knowledge or consent, they were brought into the fold of the church and under his jurisdiction, within which there is salvation and out of which there is no salvation; and that, therefore, if they renounce their sprinkling, or apostatize from the church, they consign themselves to eternal damnation. Thus by his menaces and enanthamus, he maintains his usurped domains over the submissive and trembling nations.

"THE GOOD CONFESSION."

Our Brethren have long regarded it as exceedingly proper, if not necessary, that every person, before being baptized, should make a formal confession of his faith. To my mind, the requisition seems most natural. When the Savior gave his great and last commission to his Apostles, he said, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved, he that believeth not shall be damned." Mark xvi. 16. Here we see that Jesus made belief or faith, a pre requisite to baptism. What were the people required to believe? Of course, it was what the Apostles were commanded to preach—the Gospel. What is the Gospel?—It is, that "Jesus died according to the scriptures; and that he was buried, and that he arose again the third day, according to the scriptures." 1 Cor. xv. 1, 3. What did his death and resurrection prove? His death proved God's wonderful love for man. 1 John iv. 9. His resurrection proved Him to be the Son of God. Rom. i. 4. He, therefore, who believes the Gospel, believes that God loves the world, and that Jesus is God's Son. He who believes Jesus to be God's Son, is prepared to accept all he said to be true; and all he did and commanded to be right. How natural, then, that all men should be required to believe that "Jesus is the Christ, the Son of God." But how is the preacher, or the Church to know that the applicant believes this? Certainly, when he confesses it, and not before.

How shall he confess it? Paul says: "with the mouth confession is made unto salvation," Rom. x. 10. I am hence led to conclude, that every one who believes the Gospel, should confess with his mouth that he believes— with his heart that Jesus is the Christ, the Son of God, and this conclusion harmonizes perfectly, with the account given of the Ethiopian Eunuch's case. Behold, said he, here is water what hinders me from being baptized? Philip replied, if thou believest, with all thy heart, thou mayest,—the Eunuch responds with his mouth, "I believe that Jesus Christ is the Son of God," then Philip baptized him, Acts viii. 37, 39. I am aware that the genuineness of the Eunuch's reply is doubted by some scholars,—still I suppose it to be genuine; but if it were expunged from the New Testament, my conclusion would be fair and just. If my practice of requiring the candidate for baptism to confess with his mouth, is scriptural, and therefore, reader, have you ever made this confession with your mouth? If not, don't you think you ought to do it? I have frequently seen persons, some forward at an invitation to confess the Savior; and, when the preacher would solemnly ask, "do you believe with all your heart that Jesus is the Christ, the son of God?" they have responded by a simple nod or inclination of the head—without opening the mouth or saying one word! Persons may so do this ignorantly—perhaps innocently; but is it scriptural? Is it right? And if not, are preachers doing right to accept a nod of the head, for a confession with the mouth? I have seen, or heard, another practice which does not seem to me to be right. It is this; when persons have come forward to confess the Savior, I heard the preacher ask: "Do you, my dear sir, upon the testimony of Prophets and Apostles, believe with all your heart that Jesus is the Christ, the Son of the Living God, the Savior of sinners?" Now, there may be some men, who having carefully examined the predictions of the Prophets, and the statements of the Apostles before they came forward, may give an affirmative answer to the above question, but I suppose the vast majority of Christians were led to believe in Christ from what they heard their parents and friends say, and from what they had seen and felt—and when at the time of their confession, had read very little of what the prophets and Apostles had testified,—and who, if
they responded affirmatively to the foregoing questions, scarcely spoke truly—nay, many of these must have spoken erroneously. They all could truly have declared their faith in Jesus as the Christ and the Son of God; but that they did this upon the testimony of the Prophets and Apostles, is hardly probable.

But why incorporate the "testimony" into the question? The Gospel, not its evidence, is the power of God to salvation; and it saves all men who believe and obey it—whether on the testimony of men, angels or divinities.

"Would it not be better therefore, to strip the question of everything not absolutely essential; and ask: "Do you believe with your heart that Jesus is the Christ the Son of God?" and to require on the part of the candidate the distinct and audible reply, "I do." All of which is respectfully submitted to the love of Jesus.

T. MORTON.

DO YOU BELIEVE IT?

The scriptures teach there will be a separation, after death, of the human family. A part will be turned into hell, into outer darkness, and the others will be received into heaven. The former will be punished with an everlasting destruction. A punishment that will be endless, and the smoke of their torment will ascend up forever and forever without any conceivable termination! All who obey not the gospel will go there; your companion, your children, yourself and friends will all, all there unless you obey the gospel! The pleasures of life will then be among the things of the past. Life will be no more; but a wretched and miserable existence with indescribable horror will be the portion forever and forever. Obedience to the gospel of Christ offers the only escape, that neglected, all is lost! Do you believe it? Could you stand by and see the companion of your bosom, and your own dear children perish in the flames of your building, and feel no concern about it? Could you see the fire kindling, and they within unconscious of danger, and give no alarm? How could you not arouse them yourself, would you not ask for help? Would you lose a moment to spare any sacrifice, so long as there was a chance to save it but one of them? Could you see your children and neighbor standing on the brink of an awful precipice, ever-dying within a bounds breadth of of falling over and being lost, and feel no concern for their welfare? Could you see them thus sport, and make no effort, to draw them away? Could you see them playing upon the waters of a stream, rapidly bearing them toward an awful cataract, and while in their sport they see not their perilous condition, and be indifferent? If you had the means of saving them, would you not do it? Would you not give all you have to save, if it should be but one of your children, or to save your brother or sister, your father or mother? Yet no danger is equal to that which all are exposed to, who have not obeyed the gospel. Do you believe it? No destruction comparable to that awaiting the disobedient! Do you believe it? For all the losses here, there may be something compensatory, but what can a man give in exchange for his soul? That gone, all, all is gone forever. Do you believe it? All are under condemnation, because all have sinned. Nothing but the required obedience to the gospel can save from that punishment that is unfading, and while the present life lasts, is the only time to render that obedience. When the pulse ceases to beat, when the eyes, become glassy in death, all will be over! Do you believe it? Have you not stood by the dying and thought of this? Have you not stood by the cold form while the pallor of death would steal over you, and your thoughts would run far away into the future? I have! Have you thought upon such occasions of the condition of the departed? Have you asked yourself if he died impenitent, without obedience to Christ, whether you did all you could to save him?

Or have you lived all your life in unbelief? Have you deceived yourself, with the thought that you did believe these truths when in reality you did not? If you believe show your faith. Faith, without works, is dead. If you cannot stand by with the means to help in hand, and see your child or friend suffer here, how can you, with the means to sustain the gospel, see them perish forever by the lack of that obedience, which the preaching of it might secure, upon any other principle than that you do not believe the word of God? Reader, ponder well these thoughts, be honest with yourself before God. Do you believe, or are you in unbelief?

D. T. W.

The ultimate end of all true philosophy is to teach man two lessons—himselI and his Creator.
WHAT I THINK.

I have read the "Notes on things that are wanting," and, with the writer, I think, that a kingdom without a well established financial system, is, and ever must be a failure. I think, that the plan developed, by the author of said "Notes," is the best that I have ever seen; and has more scripture to stand upon than any other. I think, that a 'general adoption of this plan would spread the Gospel to the ends of the earth. I think, that our present system has been, and is to-day, a miserable failure; and has been the cause of our not carrying the Gospel into all lands.

I think, that our 'Evangelists, Elders and Editors, especially,' should give the brethren no rest, until they adopt a uniform, and scriptural plan for the contribution. I think, that a complete restoration of the ancient order, is simply impossible; without a correct knowledge of the contribution. I think that if the N.T. plan of contributing was enforced, that some would go away sorrowful; for many brethren love this present world more than Christ and his church.

I think, that the reformation has well nigh gone to seed; and that, because bro. Campbell did not fully develop the law of the contribution, brethren now regard anything differing from his teachings as a 'dangerous' innovation. I think, that second rate preachers cannot, of themselves, revolutionize the church on this question. I think, that first rate preachers, are pretty well paid now, and that, therefore, they care but little to trouble their mighty minds with so small a matter as the contribution.

I think, that Christ's church, in the beginning, had all things common. I think, that what we now call the same church has no such feature as this in it. I think, that it is supremely ridiculous to claim identity, where even similarity does not exist. I think, that in the primitive church, Elders, who labored in word and doctrine, received double pay. I think, that in the modern church Elders receive no pay at all, no matter how they labor. I think, that the Lord will raise up some great and good man to reform the reformation; and make it what it ought to be. I think, that when that time shall come, the Lord's servant will say to many of us: "You have preached faith, repentance, and baptism well enough; but you have neglected the eldership and the contribution. These should have been attended to, and those not neglected."

These are some of my thoughts, written not hastily, but deliberately. I verily believe that, in order to complete success, brethren must show the world, that they love it; and in no way can they do this half so well as by, using their money for its conversion. God and Christ loved the world, not in empty words; but in deeds; deeds which dispossessed heaven itself, for a time, of its brightest ornament; deeds which brought the divine Logos to be cradled in a manger, and which kept him poorer than any son of Adam. But, when his humiliation was completed, God highly exalted him, and gave him a name which is above every name.

Brethren, when I contemplate the aggregate wealth of the church, and realize how it might be used in making christians; and then, look at the facts as they really exist, my heart sinks within me. Alas! Alas! The fearful account that brethren will in the last day be compelled to give. Thousands of souls going headlong to ruin; while brethren are hoarding up the means that would carry to them the bread of life. Is this Christlike? Is it christian? No, no, it is not! It can not be.

The Bible is false, or christians crazed. The horrors hell of before, and awaiting our race; christians can avert the fearful doom, but will not!! My soul sickens, at the thought. I leave it, tis more than I can bear.

R. Patterson.

SOUTHERN RELIEF. In accordance with the appointment made in the Pioneer, a collection was taken up in the congregation here on the following Lord's day, of fifty dollars which has since, been increased to fifty-five, for the especial benefit of the poor Disciples in the south, suffering by the famine.

We have forwarded the same with instructions. We hope it will not be forgotten that these sufferers will need bread and meat till they succeed in maturing a crop. Vegetables may possibly give some little relief, but people cannot live upon vegetables alone; they need bread, and will need it till their crops mature. This amount was forwarded with that from centralia, in a check on New York for eighty-five dollars, the acknowledgement of which will be published in the next pioneer after receipt. It is important that all these remittances be carefully accounted for.

D. T. W.
T. N. GAINES' REPLY TO MY REMARKS.

T. N. G. REPLY TO EDITORIAL REMARKS.

SEDALIA, MO., May 21, 1867.

DEAR BRO. D. T. WRIGHT: Will you allow me to reply to your "remarks" on my letter of opposition to the revival of the so-called "state meeting." You say "it will not do to oppose every thing that has been abused. The Church itself has been abused by misguided and injudicious men, but that will not justify us in neglecting her." You certainly do not intend to teach that 'to oppose the "state meeting" is to neglect the church, and yet if this is not your meaning, I am unable to find any meaning in it. You will allow me, if you please, to array before you the long string of arguments you urge in favor of "state meetings," with my refutation of them.

"Anciently they that feared the Lord spake often one to another, and good was the result." But does Malachi tell us that this was done, and can be done only at "State Meetings?" "Teachers and helps have been given to the church for the building up of the body." But were these helps the State Meeting with its trappings? "Paul directed Timothy to teach the things he had learned of him, to faithful men who should teach others, and thus the matter, the good things been repeated." You astonish me! Do you mean to say that Paul taught Timothy the necessity of holding State Meetings, and these Meetings were the good things they repeated? "Timothy taught those things to faithful men, that he had learned of Paul, and they have been repeated from one generation to another till the present time?" Did Timothy teach faithful men to hold State Meetings, and have they indeed been repeated from one generation to another till the present time? If not why quote it as applicable to this question? "Few men," you continue "can live in the flesh when isolated from these good things, (State Meetings,) therefore, the repetition of them, (State Meetings) becomes a necessity." You are surely dreaming. But go on, bro. Wright. "Preachers have but little advantage in this respect over other people. "They too need encouragement." By State Meetings I suppose? I will stop at this my dear bro., for all else you have said is of a piece with this. My answer to it all is, can none of these things—good things, be taught, and said and done but at or by a State Meeting?

If you do not intend to teach that the State Meeting is a necessary institution to carry out the instruction of Paul to Timothy, I can't imagine what you mean by your "remarks." It is an appendage unknown to Paul, Timothy, and the faithful men, and should be by us. But I only aimed a reply to your "remarks." I do oppose the meeting.

T. N. GAINES.

P. S. I urge upon the brethren not to hurry this thing. "Hasten leisurely." The subject is up for investigation. Go at it in earnest, but in a christian spirit, and as christian gentlemen. Bro. J. R. F. says: "Talk about converting the world without concentrated effort. 'Tis a chimera of concentrated foggism or concentrated parsimony." I suppose he means as put forth in a "State Meeting," that, in his eye, is concentrated effort. There can be no concentrated effort without it. And that is why the world has not been converted. We have lacked State Meetings! Grand discovery J. R. F. has made. But like the bubble, when he grasps it, it will be disappointment. "Go preach the Gospel to every creature, it is the power of God, &c." Here is concentration. Here is power—God's power. This alone can save the world, use it, preaching brethren. It can be done without a state meeting or a missionary society.

T. N. G.
LETTER FROM BRO. LONGAN.

REMARKS. If we had nothing else by which to know bro. Gaines' position, aside from his direct reply to our remarks, leaving out his postscript, we should hardly know upon which side to place him. There is quite a play upon words without a solid argument. But possibly this may be more our mind than our beloved bro. G's. He may see argument where we see nothing but a fanciful play upon words.

We said that it would not do to oppose every thing that had been abused, and out of possibly thousands of illustrations in proof of this, we gave only one, to wit, that the church itself had been abused by misguided and injudicious men, but that will not justify us in neglecting it. No; no more than one man's eating too much will justify us in neglecting to eat at all; nor one man's making shipwreck of his faith and good conscience, justify us in neglecting both faith and a good conscience. Yet bro. Gaines says, if we do not intend to teach, by this illustration, that to oppose the State meeting is to neglect the church, he is unable to find any meaning in it! Unable to see, that it was an illustration to show that the abuse of a thing, is no argument against it.

We believe that brethren can meet together socially and spiritually in Christ, by arrangements previously made by themselves, converse together, sing and pray with each other, preach together and exhort one another, not only innocently but profitably to themselves individually and to the advancement of the cause of Christ; and in the argument favoring such meetings, we admitted, by implication, their abuse, but maintained that that circumstance alone should not debar us the advantages of such meetings, no more than the imprudence of misguided and injudicious men should debar us the advantages of the church. This we thought, and still think, stands out most apparent as our meaning.

We do not say that the meetings of the ancients mentioned in our remarks were state meetings, and the advantages derive from them were by virtue of their being State meetings. The meeting is one thing and the name is another thing. Now if bro. G. will allow us the privilege of such meetings, he may demolish the name. I am no advocate for such names when they stand in the way of our spiritual improvement and growth in Christ. If we and a few, or many of the good brethren or sisters of Chillicoth, should meet bro. Gaines at one of his meetings at Carrollton, for the purpose of making his personal acquaintance, enjoying his company, and hearing him preach, he would not, we presume, regard it a miss, much less undertake to find scripture against it. Should bro. G's, Grandfield, Akers, Jourdan, Proctor, Longan, Allen, with others, be invited by the kind brethren of Carrollton, to come also to the same meeting, would there be anything wrong in that? If two brethren, mutually agree to hold a meeting at a certain point for the purpose of preaching the gospel and encouraging the brethren, would there be any thing wrong in that? If, instead of two, there should be a dozen enter into this agreement, would that make it wrong? and if, upon coming together, the number of names should be found to be a hundred and twenty, should the meeting be abandoned, through fear that evil would come of it. In fleeing from Rome, may we not run past Jerusalem? May we not stand so straight as to lean a little the other way?

D. T. W.

LETTER FROM GEO. W. LONGAN.

DAEDEDN, Mo., May 21st, 1867.

DEAR BRO. WRIGHT. I am just home from a tour into the neighboring counties of Henry and Benton. My first effort was an evening appointment at Windsor in Henry county. One lady made the good confession, and next morning, was buried with the Lord in Baptism. We have some noble brethren and sisters in Windsor and its vicinity. I have known them long and well. Far be it from me to indulge in fulsome praise, but I know how to appreciate christian worth and christian kindness, and take pleasure in making honorable mention of those who so richly deserve it. Next evening, at candle-light, I spoke in Calhoun. This was one of my regular points before the war. There are now but few disciples left in the vicinity, but I am rejoiced to find some still faithful, and to be received with the old time cordiality and christian affection. From Calhoun I went to Clinton the county seat of Henry. Here I met with bro. Burge, an excellent preacher, formerly of Illinois. We began on Thursday evening and continued till Monday evening following. We had good audiences and the attention, though there were but two confession. We have an abiding trust, however,
that the good seed sown will not all be lost.

"Thou canst not toil in vain;
Cold, heat, the moist and dry,
Shall foster and mature the grain,
For garnerers in the sky."

Bless God for this sublime and comforting assurance: "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Were it not for words of encouragement and cheer like these, in our Father's book, how often should we come home from the Lord's field weary with the toils, and disheartened for the future! The Lord be praised that a true man can not toil in vain! At Clinton, I also met with a promising young brother, by the name of Pierce, who proposes to give himself to the Lord in the work of the gospel. He is very anxious to make his way through college, and being poor, he expects to work with his hands for the means. May the Good Lord bless him and make him a blessing to the world.

During my stay in Clinton, the scattering brethren in and around the place, to the number of about thirty, were organized into a congregation. Sectarianism has somewhat the start, but those who stand for the truth are strong. May the Great Head of the church bless this little band, and grant that they may mightily triumph in this name. Many thanks to the Disciples, and kind friends out of the neighborhood, for their kind hospitality during our stay. He that gives to a disciple, in the name of a disciple, even a cup of cold water, will not be forgotten by the great Master.

From Clinton I went to Warsaw, county seat of Benton, where I found my excellent bro. White of Selah, and bro. L. Whaley the resident preacher, engaged in a meeting. Warsaw was once my home. In the halcyon past, before the tocsin of war, or the clangor of arms was heard in the land, when every man you met was a brother, or at least a friend, Warsaw was a joy to my heart. I shall never forget these pleasant days while memory holds its stay. But alas! how widely sundered by distance, and in some instances, estranged in heart, are the brethren and sisters with whom we were wont in those days to congregate for the worship of God! Well, of all that band, there is not one that my heart does not yet unfeignedly love; not considerate welfare I do not at this moment devoutly pray, not one over whose faithfulness to the blessed Master, I would not most fervently rejoice, or over whose fall I could not as bitterly weep. The day hastens, that will reveal the real status of every soul before God, and we can wait the developments of that day. Meantimes my heart lingers around Warsaw. The quiet cemetery near the town, is the last resting place of two of our dear children. Torn from me in the very morning of life, we do not sorrow as those that have no hope. He who said "suffer the little children to come to me and forbid the not," has gathered them soon. May the Lord enable us to be faithful to the end.

My stay with the dear brethren and sisters was short, yet I received many proofs of their love. Some that I have tried and known to be true, are still there. May the Lord bless them richly and keep them steadfast to the close of their pilgrimage. There were two confessions during my stay and prospects good for a successful meeting. I trust bros. White and Whaley have had a joyous time since I left, and that many have been gathered into the Lord's fold.

Pardon this rambling letter, and believe me as ever your fellow-laborer in Christ.

GEO. W. LONGAN.

THE SUPPORT OF THE MINISTRY.

No. II.

Bro. Wright: It is a duty made binding upon man, the world over, both by the common and divine law, to provide for his family whilst living, and also to endeavor to leave something with which to support them after his death. Does not this duty apply to the minister, as well as to his flock? I admit that this care for a temporal futurity is often carried to extremes, by some ministers, as well as by others. Covetousness, and worldly care are sins in them, as well as in him; and if there is any degree, in which it is lawful for a Christian to provide for those who are dear to him, in the event of his death, in the same degree is it lawful for a minister. Yet, how few are the preachers of the Gospel, who can, from their income, even provide for their families while living. That the income of preachers ceases at their death, is a well-known fact. What church is there that thinks it its duty to support the family of a minister after his death? Christians often
DONATIONS FOR THE SOUTH

Decry Masonry and Odd Fellowship; but from these two orders, if they will not learn it from the Christian's Great Charter—the word of God, they may receive a lesson, as to their moral duty! These Orders support the widows, and educate the orphans, of the deceased brotherhood; whilst the Christian Churches, not only neglect to do this, but even fail to see that it is their duty to do so. Yes, to their shame be it said, they not only fail to support the needy families of their deceased brethren in general; but they even refuse to provide for the support of the destitute orphans of those who had been the means of making themselves heirs of never failing, wealth.

The Lord has ordained, that "they who preach the gospel, shall live of the gospel," not starve of the gospel; but so to live by it as "they at the altar of old lived by the altar." For the fair construction of this inspired passage is, that such a remuneration as the tribe of Levi enjoyed under the ancient dispensation, the Christian ministry should now receive. Under that, the twelfth part of the population had a tenth of the produce of the land, besides cities with their suburbs and certain parts of the offerings of the Lord. From this, and from the ancient Sacred History, we may learn, that the ministers of religion were not intended to be depressed to the rank of paupers, but were to be enabled to live as comfortably as any of the ordinary inhabitants of the land. They worked entirely for the good of the people of the Lord, and hence, the Lord fixed the value of their labor at the rates above mentioned.

Nor can any thing less than this, accord with the duty of ministers of the Gospel, who are enjoined to be "ready to every good work," and to be "examples to the flock," of all that is useful and benevolent. If it is possible that this can be a duty in the preachers, who are to be provided for by the churches, then it should be our duty to provide for them in such a way, as to make it possible for them to procure food and raiment, and live comfortably as the ordinary inhabitants of the land. They are to be provided for by the churches, and hence, the Lord fixed the value of their labor at the rates above mentioned.

Paul says, in another place, "Let the elders that rule well, be counted worthy of double honor, especially they who labor in word, and doctrine. For the Scripture saith, "thou shalt not muzzle the mouth of the ox that treadeth out the corn; and the laborer is worthy of his reward." A niggardly spirit to-ward ministers, then, may be learned from the Koran or the Shaster, but not from the volume of Inspired Truth.

The Church of Christ is placed on the earth as a golden candlestick, to hold out the light of divine truth to a benighted world, that from this centre, the rays of heaven may dart forth in every direction, till the whole earth shall believe on him, whom the Father hath sent. No clime, no class, no character should be excluded from our benevolence. A minister, therefore, should be enabled to gain admittance into every rank of society. He should be rich enough to give a dollar, or if need be, five dollars in a case of distress. The people of the world expect to see a preacher give to the poor, amongst whom it is made his duty to visit, and he will be, esteemed or despised, according as he is generous, or niggardly in disposition. Let ministers, then, find access into every class of society, so as to be "ready to every good work;" to be "examples to the flock;" and "given to hospitality," and then, under his ministrations, the cause of Christ will grow, and the fruits of his toils not be dwarfed, and made to shrivel, and perish for the want of Heavenly tilling.

Sidney, Iowa.

REMITTANCES RECEIVED.

NEW BERNE, N. C. May 18th, 1867.

ELD. D. T. WRIGHT.—My Dear Brother: Yours of May 10th is to hand, containing check for $10, for which accept my sincere thanks: I have written you, acknowledging the $5, previously sent.

Your bro. in Christ,

JOHN T. WALSH.

The acknowledgement of the five dollars, did not come to hand, glad that it is mentioned here.

D. T. W.

NASHVILLE, May 25, 1867.

MR. D. T. WRIGHT, Chillicothe, Mo.

Dear Sir: We are in receipt of your esteemed favor covering check on New York for one hundred and ten dollars ($110.00) for the destitute south, which shall be invested in corn or other provisions and shipped to the brethren south, wherever most needed. It seems very strange to us that Dr. Reeves had to pay so much freight as the roads south of this, excepting the road from this point to Chattanooga, carry provisions for the destitute, free of charge, at least such is our understanding. Thanking you in behalf of the sufferers for the remittance,

We remain Truly, &c.

METCALFE, BROS. & CO.
CENTRALIA, Boone, Co., Mo., May, 1867.

D. T. WRIGHT.—Dear Bro. You will find enclosed thirty-three dollars, thirty of which I have raised in and around this place for the destitute south, and three dollars which I send you for the support of the Pioneer. Please forward the thirty dollars to bro. Dr. C. S. Reeves, Montgomery, Alabama, with request to distribute it to the most needy, and acknowledge the receipt of the same through the Pioneer, and oblige yours

Fraternally,
S. J. BUSH.

We have sent the above to Metcalf and Bros. Nashville, Tennessee, with instruction to apply it to the relief of the destitute and suffering Disciples in Butler, Wilcoxx, Lowndes, and Montgomery counties, Ala. We have between 400 and 500 brethren in these counties, and many of them are in much want and suffering. Dr. C. S. Reeves lives in Lowndes Co. and belongs to the Church meeting at Sandy Ridge, and as this donation was made for the destitute of this section, it will, with our special instruction, be faithfully applied to their wants.

D. T. W.

FOREST HOME, Mo., May 27, 1867

Bro. D. T. Wright:—Dear Sir. Enclosed I send you a check for thirty-five dollars and five cents, for the poor saints south, it is the contribution of the church of Christ at Mount Zion, Clinton county, Mo. You will please forward the same to the most necessitous, and deserving according to your best judgement in the premises, and acknowledge, and report the disposal of the same in the Pioneer, and oblige your brother in the labors of love.

S. S. TRICE.

We sent this forward on the same day we received it, to Metcalf & Bros. with special instructions to apply it as directed above for the Centralia contribution.

D. T. W.

ADDITIONAL SOUTHERN RELIEF.

John Graves, Chillicothe, Mo. $5.00
Mrs. K. V. D. Trabue, " $1.00

Forwarded by check on New York, to Barnes & Payne, Greenville, Alabama, for the relief of the destitute and suffering Disciples in Butler county, Alabama.

We ask all who remit through our hands, to notice the Pioneer. We will publish the reception and distribution of such means.

LINN, Mo., May 27, 1867.

Bro. Wright. Brother C. P. Hollis, of Indiana, has settled in Chariton county. He is a worthy brother and an acceptable proclaimer of the word. He will be glad to visit any of the congregations in northern or middle Mo, and hold meetings of some length, as the brethren may desire. His address will be Lacedale, Linn county, Mo. I say this much for Brother Hollis, without his consent, being well acquainted with him and desirous of him having an opportunity of making the acquaintance of the churches.

H. C. OWEN.

RENEW.—Several subscribers are letting their time expire without renewing. If they want all the numbers they ought to renew soon. Will they not do it? We need all we have, and many others too. Please renew.

D. T. WRIGHT.

DONATIONS TO THE PIONEER.

Eld. E. Stewart, Fayetteville, Mo. $2.00
Eld S J Bush, Centralia, Mo. $2.00

Contents for No. 20.

Deontology — — 305
Clergyman's sore throat — 307
South to the North — 308
State Meeting — 309
Ecce Homo — 309
Battle Between Methodism & Baptism — 310
The Good Confession — — 313
Do you believe it? — 314
What I Think — — 315
Southern Relief — — 315
Explanation — — 316
T. N. G.'s Reply to Editorial Remarks — 316
Letter from Bro. Longan — 317
The Support of the Ministry — 313
Receipts — — 319
Donations for the South — 320
DEONTOLOGY. NO. IV.

Such men as these I conceive to be the men that the Lord sends into his vineyard; such men he wants as the pastors or shepherds of his flocks.

The situation and condition of congregations in towns, villages and country neighborhoods making them differ somewhat from those in the cities. In cities the pasture is more limited and densely crowded; in the rural districts broader and more sparsely settled. Besides these differences, they are not so numerous in number; not so able consequently to meet the necessary expenses attending the work of the Lord. Therefore, two or more combine. Hence we have two or more congregations employing the same man for their preacher.

Let us take a look at the preacher thus employed, and see what he does, and how he employs his time. In the first place, what is he? He is a member of one of the congregations for which he preaches. He cannot be a member of them all. Of this congregation, he must be the pastor or the preaching and laboring elder, if he is anything that is scriptural. What is he then to the other congregations for which he preaches? He is not a member, nor an elder, nor an officer of any kind. He is not their evangelist: and since he is neither bishop nor deacon, nor evangelist, in the name of a pure speech, what is he? The most that I can see, that can be made out of him is he is the person who preaches for the congregations of which he is neither bishop, deacon, nor evangelist. What authority, then, has he in those congregations? None whatever of an official character. He is a man without official authority, yet, because he preaches for them, he is by no means without influence. The public, ignorant of the teaching of the scriptures on this subject, look on him as above all in his own congregation.

What are his duties in this anomalous position? How should he conduct himself toward the officers of the congregations? Just exactly as he should conduct himself toward his fellow officers in his own immediate congregation. Having no official relation with them, yet he should advise with them, as fellow laborers in the same great vineyard; counsel with them as he does with his immediate official associates and exhort them to their official duties. And since by his position as preacher, he wields a great influence on the members of the churches, he should exert this influence in the line of their own eldership, exhorting them to their duties both public and private. And in such cases as require the special and official action of the eldership, it would be well for them to act in counsel together, that they may have the benefit of his knowledge and experience.

In cases where the preacher is a young man with but little experience, if he have the necessary information, he should do all that he could to make the
eldership efficient by such advice and counsel as he was able to give. But where the eldership is composed of men capable of discharging the duties of their office in every other particular than that of preaching, they should do so, and leave him to matters better suited to his age and experience. The fact is, I see but a small field for a young man just commencing to preach; and to make this the calling and business of his life. Among us, these persons are generally schooled to some extent in protracted meetings, and this is alone the only field they have for the exercise of their talents. But it is the least of evils, that young men settle down as soon as possible to preach for a church that they may advance as rapidly as possible in the necessary knowledge, and acquire the necessary experience to fit them for all the duties of their calling.

But what is the labor that such men should place before them? Preaching only on Lord's days? or holding protracted meetings? The latter appears to be the crown and glory of many of our preachers. They seem to think of nothing else, of no other work. If they are not holding protracted meetings, they are fish out of water. They have no life nor energy. They see nothing else to be done. They are ever ready to knock the fruit from the trees, and gather it in heaps underneath, and leave them to rot. This is wisdom! a nice appreciation of their duties and obligations! a splendid exhibition of their benevolence and love of glory and of money!

To determine the labor of their lives, they ought to call to mind their calling, and settle in their minds at the start what they propose to themselves. Are they to preach? Then to learn from the scriptures what a preacher is, and what are his duties. These he will find to be, his calling, a bishop of some congregation, and his duties, those of a pastor, a feeder, a shepherd of some flock. When these important matters have crystallized in his mind, he will then discover the field of his labors and line of his duties.

Deontology says we must improve in all these things, if we expect to succeed in giving to the world a church model-ed and taught after the primitive or apostolic method.

MISSIONARY SOCIETIES.

I perceive by the last Pioneer that you speak of the discussion pending on the above subject. I quoted 2 Cor. viii. 19, to prove a principle which being found is as applicable to missionary co-operation as to co-operation for the suffering saints. When we find an immutable principle the plan may be, unless ordained, left to our judgment. We have all great respect for the teaching of the lamented Bro. Campbell, though he falls short of inspiration and infallibility. I propose that we hear him on this question, and let Lilliputians be silent. I quote from the Christian System with a few remarks from our beloved bro. G. W. Elley, than whom no more staunch advocate of Missionary societies can rarely be found. Are these brethren orthodox? Some person's orthodoxy is their own narrow-minded notions of what ought to be. "orthodoxy is my doxy and heterodoxy is your doxy," is the great saying of some one. Let us have a little more orthopaxy—practice, action, work and less jealousy about leadership, and who shall be the greatest. My own opinion is that much of the opposition to Mission-
ary operations arises from selfishness, and from a desire to make a party—a great party! anti-mission—anti-gospel and anti-progressive. For to oppose missions is to oppose the progress of the gospel, and to sound the death knell of our cause. Instance, the anti-mission Baptists. Where are they?

A. CAMPBELL ON CHURCH CO-OPERATION.

"Christianity has its doctrine, facts, laws and premises, and these are settled and immutable; but many things relating to the progress and establishment of Christianity, were of necessity, left to be decided by time and circumstances. In short by expediency. In the days of the apostles there were no translations of the Scriptures, no houses, so far as we are informed, erected for religious worship. No religious periodicals, no Christian editors and no alms houses; but are all these unauthorized? May not Christian Churches and individual Christians, combine for any and for every good purpose in such manner as they may deem expedient, provided, that in so doing they violate no law of Christ? But what law, what moral obligation, is violated by missionary societies? They propose to convert the world to Christ. Is this right? They propose to accomplish the work by the promulgation of the gospel of Christ. Is this authorized? They propose to diffuse the light of the gospel by sustaining, and encouraging men who believe and love the gospel, and exemplify its excellence in their lives; to proclaim it among the heathen. Is this unauthorized? The truth is, if Christians are authorized to do anything, they are authorized as churches or individuals to enter into any combination or employ any means not interdicted by divine authority to spread the knowledge of salvation."—Christian System. page 74.

From the days of the Apostles till now co-operative associations of churches have uniformly followed the political distributions of the earth. Those "in Judæa, Gallatia, Achia, Pontus, Cappadocia, Macedonia, Asia, Bythoinia," etc., are designations of churches and brethren familiar to all New Testament readers. This is matter of convenience, rather than of necessity, just as the churches of Pennsylvania, Virginia, Ohio, Kentucky, etc., can generally more conveniently and successfully co-operate by State and Territories than by any other divisions or precincts. I say this is matter of convenience rather than of necessity. It is of necessity that we co-operate, but of convenience that the churches in one country, State or nation form regular ways and means for co-operation. The necessity of co-operation is felt everywhere and in all associations of men. It is a part of the economy of heaven. What are mountains but grains of sand? what are oceans but drops of water, and what the mightiest and most triumphant armies, but collections of individual men. How much more good or ill may be done by co-operation than by individual enterprise, the history of the world, both civil and ecclesiastic, does little more than detail. One hundred churches, well disciplined, acting in concert, with Christian zeal, piety, humanity, frequently meeting together in committees of ways and means for building up Zion, for fencing in the deserts, cultivating the enclosed fields watering the dry and barren spots, striving together mightily in prayer, in preaching the word, in contributing to the necessities of the saints, in enlightening the ignorant, and devising all practicable ways of doing good, would, in a given time, do more than
twice the same number acting in their individual capacity, without concert, with co-operation, and that united energy, always the effect of intelligent and cordial combination."—Christian System. p. 78.

Again: "Any one who seeks for apostolic sanctions for these views of co-operation, will find ample authority in the Acts, and the Epistles of the Apostles." p. 79. He then gives in detail the proof of his statements. I invite a special reading of his chapter under the head of "The body of Christ."

These things were written in 1839, twenty-eight years past, when A. Campbell was in his manhood. Who then among us ever challenged their truth or wisdom? I remember no such opposer. Let our clergy now assail them either North, South or West, if they feel able. They demand a respectful notice by our anti-missionary scribes, and demand their denial by either the word of God, or by reason and common sense. To hope to overthrow them by an assertion that the Scriptures know nothing of such associations really demands no reply. Such objections are too shallow to demand serious notice. There are many things positively demanded for the advancement of Christ's Kingdom which are not recorded, and which would have been much too childish for an inspired writer to have noted, such as colleges, orphan asylums, Bible societies, tract associations, religious books, quarterly and weekly newspapers scattering light everywhere, arousing the people of God to reflection, study, action and a burning zeal for the Lord's cause. We must to arms and invade the enemies' territories; and sword in hand, go forth to battle. God has opened a large door for us which demands our united, strong and untiring efforts, in conquering the powers of darkness. Shall we by any means of ours check the progress of co-operative effort? God forbid. At the beginning of every new year you cry loudly for more readers—a large number of subscribers. Wherefore? That you may thus be able to invade all the mountains, hills and valleys of our land with what? Ink and paper. Nay, with Bible facts, and the truth of God. Is this right? Prove that it is not right and stop your press, or admit that you are engaged in a holy work and go ahead, dealing out terror to God's enemies. But it is urged that our creed is the Bible, and what is not taught there, either by positive injunction or a clear precept, can not be practiced. I admit that no law can be enjoined, or commands given to the people of God which cannot claim divine authority; but in our evangelical associations neither have been attempted, and shall we not exercise any discretion in doing what the Lord demands.

God commands us to preach the gospel, but how shall the church do the work? Paul sailed along the coast of the seas in going from one country to another, because the compass was not then known. Shall we do so now? At Pentecost, our Lord used miraculous means in order to the conversion of the nation. Shall we wait for such a power now? He used both an angel and the direct speech of the Holy Spirit, in order to convert the eunuch by Phillip, that he might convert his own nation on his return. Can we claim such agencies now to learn the tongues of earth? Time and money must now be employed, if we would master their language? How shall we covert the nations of Asia without co-operative efforts? To do so we want men and women, translators and printing press. What congregation
can furnish such aids? Where are they?" J. R. F.

**Remarks.** We might quote some just as pertinent and pretty extracts from bro. Campbell's early writing on the other side of this Missionary society question, as these that bro. Frame has given us; and we might array them just as prettily, and lean back upon our dignity just as gracefully as our estimable brother, and say, now, "let liliputians be silent;" for it is known that bro. C. was upon both sides of this question; and when he spoke upon any subject, his remarks were apparently pertinent at least; but of what would pages of extracts like these amount to? We should refer for authority and precedent for what we practice as the work of Christ more to the writings of inspired men, and quote less from those uninspired. We should look narrowly into the divine volume and show what is taught there, that for is without controversy right. There is too much of a disposition any way to place the writings of beloved and distinguished men on a level with that of apostles. Among some of the sects they are elevated above the inspired teachers, hence the diversity of practice that maintains among those claiming to be Christians. The authorized teachers all taught the same things and their hearers all understood them alike, and were consequently united.

We should rejoice that the gospel is preached for it is the power of God to the salvation of all that believe it. The apostle was glad that the gospel was preached, even when it was done by his enemies. He did not rejoice that they were his enemies, but in the fact that the gospel was preached: and so should we, though it be done by means we cannot approve. Preaching the gospel is one thing and the means by which it is done is another; and while we should rejoice in the former, we may condemn the latter. Brethren in the south may be relieved of their sufferings by a fair got up for the occasion, and while we can rejoice in the relief of these sufferers, we must condemn the means by which it was done. The means entering into the support of the preacher while he preaches the word may be objectionable, but while we would correct this, we should be careful not to check the preaching. We should look into these matters and all others connected with the cause of Christ in that spirit of brotherly love which makes each, if possible, esteem others better than himself, and there will be no 'liliputians' among us. Some will never understand the practice of the early churches in supporting the wants of the poor saints, as authority for a missionary society composed of men in Christ and out of Christ both saint and sinner, simply because they have money and will pay it for membership in the society. They honestly look upon such a society as a rival of the church, seeking to do, in combination with men of the world, the very work for which the church was instituted. While many would not oppose a united effort among the saints alone, to spread the gospel, as it is evident that one or two can by themselves do but little, they will oppose a combination of saint and sinner to do the same work. We do not oppose the discussion of this question in all its bearings, but let it be done in the love of the truth, and with the utmost regard and deference to wards each other.

It is certainly a very great mistake to charge brethren with "selfishness, and a desire to make a party"—"a great party!" "anti-mission" party "anti gos-
pel," party, etc. merely because they oppose the missionary society. Few things have been said more out of place than this. These brethren are not factionists, they are not opposed to sending the gospel out that others may hear, but opposed to the missionary plan so far as it has been developed. To propagate the gospel is one thing, and the plan by which to do it is another thing. Does not our kind brother know this? It is the plan and not the mission these brethren oppose. They are not anti gospel, not opposed to the gospel of Christ, What a mistake to charge them thus? Who has said more than this? We are brethren, let us reason together with the spirit of that love "that suffers long," "is kind," "envies not," "boasts not," and "thinks no evil." D. T. W.

THE BATTLE BETWEEN METHODISM AND BAPTISMISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Rantism of TIMOTHY C. FREOGE, of the Louisville Conference, Hartford, Ky., 1854. By Eld. J. CREATH, of Palmyra, Mo. 1867.

"Sirs, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix. 25.)

[Continued from page 301.]

And if, at any time, one of these nations has courage to oppose him, and to act in disobedience to his mandates, he immediately lays it under what is called an interdict: suspending the sacraments, all public prayers, burials and sprinkling of infants, closing the churches, and forbidding the clergy to administer their functions to any but those who, at a great price purchase the privilege from Rome. See the abstract of the History of Popery, part 1, page 163, see all history sacred; and profane; see the Pope's Episcopal letters every year to his staff-officers, the cardinals and priests and his army. See the awful curse pronounced upon excommunicated heretics, which I published in 1830, and which I would now republish if I had room in this article. By a superstitious dread of these prohibitions, particularly that which withholds sprinkling from infants, the nations are induced to comply with the iron demands of the Papal power, however oppressed and tyrannical they may be. An interdict is an interdict whether laid by a Military Despot the Devil or his eldest son the Pope; and his staff clergy. For it appears most dreadful to superstitious parents, his subjects, that their infants should be deprived of sprinkling, and thus go to hell, by which they are taught to believe that they are made christians, and without which there is no salvation, but damnation will be their portion. Hence whole Kingdoms have been known to yield to the most arbitrary exactions of Rome, rather than to lose what is deemed so important here and hereafter, what a tremendous influence therefore must infant sprinkling give to all parties who practice it, whether papistical or protestant. Sirs, by this craft we have our wealth, influence and numbers, who can deny it. And how seemingly is it adapted to uphold all this power, influence and money, an appeal to the sympathy of women to save their offspring from hell.

But the lawful influence, which Antichrist has extended over the nations, through infant sprinkling is yet further seen in that poisonous notion propagated by him, that the sacraments, especially sprinkling infants confers grace by their intrinsic efficacy; ex opere operato, from the very fact of their administration. In other words they all teach, both Mother and daughters, that a few drops of water from the fingers
of a priest takes away the sin of the infant (for he has no sins) regenerates the infants, and saves their souls from hell. I refer you to their creeds for proof of all this. These things are charged upon Antichrist by the ancient Waldenses in their treatise on Antichrist to which I refer you in Jones’ History of the Waldenses and to John Milton’s prose works. Speaking of the corruptions of the Papal Hierarchy (falsely called the Catholic Church) the work of Antichrist consists in this, he attributes the regenerating grace of the Holy Spirit to the dead, outward act of sprinkling. In this faith he sprinkles children, teaching that salvation is thus to be obtained. On this ground he confers orders and other sacraments; and on this gross assumption builds all his christi-anity. According to the doctrine that infants are damned if they are not sprinkled. I asked all its advocates are we saved by water or by Christ? If it be said by both, then I ask did the water die for our sins and must we say that the water without faith has life, and that being our servant, and created for us, must it become our Savior? The crown of this old and destructive error yet remains in the protestant sects, which retained it from the Rom. Fox’s Acts and Monumonte folio Vol. iii. page 400. Hence a child when sprinkled, is declared to be regenerated, and thanks are returned to God, that it is regenerated. And when it is capable of being catechized, it is taught to say that, when sprinkled, it was made a child of God, a member of Christ, and an inheritor of the Kingdom of heaven. See the Episcopal Prayer-book. Can any thing be more false and diabolical than such teaching? Such institution cannot fail to have a powerful influence on persons when grown up, and take off all concern respecting a vital change of heart and life, as necessary to prepare them for heaven; and to encourage them in the fatal presumption, that notwithstanding their want of a change of heart and life or conduct, they are yet members of Christ, and shall never perish, are children and heirs of God, and therefore must certainly inherit eternal life. Dr. John Owen justly observes that the father of lies himself, could not have devised a more pernicious doctrine, or one better calculated to insure the final ruin of the soul. Theologoumena L. 6. C. 3, page 477. If then through infant sprinkling, this fatal heresy reigns supreme in papal lands and is still widely diffused and powerful in protestant sects, are we not warranted in saying that by means of infant sprinkling, Antichrist has spread his baneful influence over all nations called Christian? If it is not by means of infant sprinkling, that Antichrist has made all nations drunk with the wine of his idolatrous opinions, destructions, influences and speculations, and acquired domain over the nations and outnumbers all protestant sects, let some person show how it has been done.” By educating and forming the minds and consciences of Rulers, Kings and Potentates. Antichrist has been able to persecute and destroy all who oppose his abominable pretentions of the holy Roman Catholic apostolic church, the mother all churches, by the New Testament we find her to be the Mother of Harlots literally, and abominations of the earth, Babylon the great, and mother of Mysteries, Revelations vii. chap. and 18. The cry has gone forth as from a burning house or a sinking-ship. ‘Come out of her, my people that you partake not of her sins, and that you receive not of her plagues, for
her sins have reached to heaven and God has remembered her iniquities. My
object is simply to call public attention to this subject, hoping that some sober
pen, will treat it more in extenso. The old meritorious lady is coming to this
country to take advantage of the ignorance, superstition and credulity of the
darkies to use them for her diabolical purposes. But what is the good which
infants derive from sprinkling, what is the import, design, meaning of infant
sprinkling? we have had numberless hot and angry debates about the "subjects"
and mode of baptism, but few about the good which infants derive from sprinkling. The advocates of this
tradition are not agreed among themselves about the good it does them, some
regard it as the mere naming of the child. Others regard it as a christening
making them christians, which is certainly an easy way of doing it. Hence their anxiety to have sprinkled
believers as they would not like to have them die pagan, Turks, Jews, or Infidels. Others who pretend to moral
knowledge, say it is a sign, whereby their children are initiated into some
visible church, although they are not agreed as to what that church is, nor admit them into the full communion of
any visible church. Others say it is a
seal of a covenant which they say was made with a christian and his children. Others say it is a dedication of the child
to God. Under the law of Moses no female was dedicated, none but males and they the first born males of man
and beast. If infant sprinkling is a dedication what becomes of female infants, and all males, except the oldest
son, or male? As the scriptures contain no such an institution as infant sprinkling, so they do not give us the
meaning of any such a tradition. It
has no design, import language or meaning. It means nothing but a human tra
dition as it is. Christian immersion to
a penitent believer is a sign of the washing away of his sins in the blood of
Christ. Acts ii. 38, 32, 16, 10, 48, 1
Peter iii. 18. All his past sins are as
really washed away in the blood of
Christ, as his body is washed in water.
Christian immersion is also a sign of
regeneration to a penitent believer,
John iii. 5, Titus iii. 5. I shall now offer a few hints to show the bearing of
infant sprinkling historically consid-
ered on countries and sects, simply to
excite attention to the subject, that oth-
ers may pursue the subject further.
Nothing can be more evident than that infant sprinkling is the basis of national
establishments of religion, and, there-
fore the parent of all the mischiefs
which arise from the unhallowed mar-
rriage of the spiritual and the profane
in the same religious community. The
marriage of Jews and Canaanites, Mo-
abites and Ammonites, and of christians
and Turks is not more unscriptural and
more unreasonable than the marriage
of christians and infidels in the same
religious communion. Christianity nev-
er was and never can be established by
law, none but Jewish, papish and world-
ly national religions can be established
by law, all such as sprinkle infants. If a
religion be national it is of course com-
pared of all the men, women and chil-
dren in the nation who have not volun-
tarily withdrawn from it. Of such a re-
ligion children are originally members, 
either by birth and as soon as they are
born being born in their church: that is
in christian countries, which is the
church, or rather by sprinkling as it is
generally called. The country is the
church. Thus according to the order
of the Episcopal sect, at the sprinkling
of a child, the priest says, we receive this child into the congregation of Christ's flesh. The Presbyterian Westminster Assembly of Divines call sprinkling an ordinance of the New Testament, whereby the parties baptized, are solemnly admitted into the visible church." There is a strange answer however to this contradiction in the next answer of the catechism, where it is said that baptism is not to be administered to any one of the visible church. See the Lithurgy of the Protestant church, see the Larger Catechism page 357. If persons are solemnly admitted by baptism into the visible church, then most certainly before baptism they must be out of the church, one or the other of these things must be wrong. Either persons are not admitted into the visible church by sprinkling, or if they are, then before sprinkling they are out of it and receive sprinkling in order to be admitted into it. A person cannot be in the church and out of it at the same time, that is impossible. John Calvin, the father and founder of Presbyterianism according to whose plan of church government at Geneva, that of the Scotch Church was modeled, denominates sprinkling a solemn introduction into the Church of God." There is no way of admission either into the kingdom of Jesus Christ, or into the kingdom of Antichrist, or sectarianism except by baptism. Believers are admitted into the kingdom of Jesus Christ by immersion, and infants without faith or knowledge are arbitrarily put into the kingdom of Antichrist by sprinkling. These are the only two kingdoms. All who sprinkle infants are parts and limbs of Antichrist. Infant sprinkling is the foundation of a national church, the sinness, strength, and life of it. You cannot have a national religion established by law without infant sprinkling. Some sects may desire to separate the church from the world but they are so fostered and hampered by infant sprinkling that they cannot do it. All who practice infant sprinkling can become national establishments, and are involved in embarrassing and inconsistencies. They one and all seem sadly at a loss what to do with it or where to place it. The great uncertainty of it, proves conclusively that it does not rest on scripture. Any person who will read the works of Colton, Mathew and other New England Puritans will see that they knew not where to place infant sprinkling. If you confine infant sprinkling to the children of believing parents, who are they? They are no better than the children of unbelievers? They say they are born in sin and totally depraved. They belong to the world. No man ever prove that infants are christians, that they answer to the character given of saints in all the apostolic epistles. It is all lost labor. There never was an infant in one of the New Testament churches, nor in primitive churches of the two first centuries, no more than there was such a being as a Pope or Mohamet. If you admit the children of christians into the church, then it is all church, and no world, all the sins of the world and the flesh are in the church, and the Pope at the head of it. Have infants faith? They have not. Have they a christian character? They have not. An investigation impartially conducted would soon show that infant sprinkling operates injuriously upon protestant sects, and always tends to Romanism or Rationalism. In some sects, and under some influences, it becomes prolific seed of all that is most baneful in the papal system. Such
was its developments on the ancient church, page 69.

Germinating in North Africa, the hot bed of superstition and as criticism, it was quickly transplanted into Egypt, when it thrived luxuriously among the dreamy speculatists of Alexandria. Hence it spread throughout the Eastern and Western Empires, growing up, side by side with reverence for the outward and tangible in religion; the love of imposing ceremonies; the adoration of saints and relics, the worship of of images; prelatic power, and priestly domination; until at length the Romish Hierarchy propped and buttressed by infant baptism, cast its shadow over the nations. Its tendency has been similar to this in the English Hierarchy.

PRAYER NUMBER 4.

Many of the duties enjoined are self-evident, so much that no teaching or argument is needed to enforce them. Family prayer is one of them. It is useless to argue with any man who denies the propriety or necessity of family prayer. Family religion is the oldest in the world. Wherever the patriarchs pitched their tents, they erected altars to the Lord. "The voice of rejoicing and salvation is in the tabernacles of the righteous." We are said to be "kings and priests to God." As kings we rule; as priests we offer our gifts and offerings before God, as did the ancient priests. So Paul says, we offer the sacrifices of God continually; that is, the fruit of our lips, giving thanks to his name." The ancient priests entered the tabernacle, which was typical of Economy, the Christian church, and offered to God every morning and evening their offerings. We must, then, to fulfill the type, pray and

praise God morning and evening. How can we obey the divine command, "to bring up your children in the nurture and admonition of the Lord," unless we pray with and for our children: thus teaching both by precept and example to worship God. But some are so skeptical in regard to prayer that they neither pray with their children nor teach them to pray. Alas! for the latent skepticism of the church David says "It is a good thing to show forth thy loving kindness in the morning, and thy faithfulness every night." Ps. 92. I, Moses required that the Jewish fathers should "teach their children the righteous acts of the Lord," and their duties, "speaking of them when thou sittest in thy houses when thou walkest by the way, and when thou liest down and when thou risest up." Deut. 11. 19.

If this was required under a shadowy dispensation, why not when we realize the substantial things? But some pray occasionally in their families. Why not regularly? It will greatly aid in family government and order; and impressions lasting as memory will be made upon our offspring: not to be erased when we are silent in our graves. "Being dead, we speak." Alas! how delinquent we are We are not half obeying God, when we think we are trying. Let us satisfy our consciences, and discharge our duties to our tender offspring, and train them for the heavenly home.

A late writer observes: "Those professors of religion who are heads of families, and do not keep up the worship of God in their households, are considered in the neglect of duty." Let such beware lest the language of the weeping Prophet become applicable to them: "Pour out thy fury upon the heathen and upon the families that
TO THE BRETHREN.

TO THE BRETHREN.

Palmyra, Mo. June 5, 1867.

Dear Brethren, I ask the privilege of saying a few words to you. This I do, on the ground, that you are my brethren, and that we are united as one family, solemnly to Christ, and for the spread of the truth according to his word. And also, in the belief, that you can, and do, appreciate, the great and powerful influence of the Press, upon the sons and daughters of Adam—The power, and voice of the Press are felt and heard in every place of habitation, and there is hardly any speech or language, where its voice is not heard. Will you not then favor the urgency, in the advocacy and spread of the truth—Surely you will. Then, permit me to inquire—can you entertain for one moment, the failure of the C. Pioneer, our only paper in the State—Can you reconcile such a failure, with the desire you have for the success of truth—can you look on, and see the efforts made by other religious bodies for the spread of their religion, and feel that you have done your duty, while the Pioneer, an honest, and efficient advocate of truth, is dying for the want of support. I cannot yet believe, that you will permit such a result—the love and regard of our brethren in Mo. surely will never admit such an event. And notwithstanding, some plans have been advised, to sustain it, but as yet, have failed, I will, by permission, suggest one that will succeed, provided you will do your duty without delay—It is this, let every church in the State, take from 5 to 20 copies of the Pioneer, and send the money to Bro. Wright, directing him to send said copies to the Elders of each congregations for distribution by the elders among the poor in the churches, and the people of the world, as in their judgment may be for the best. And in that way, the Pioneer will be useful to the churches and to the world. And the elders will have the satisfaction of knowing that they have been instrumental in disseminating the means of Truth, comfort, and instruction, to the saints, and the world—In this way, my brethren, that honest, and efficient advocate, of the Truth, can, and will be put on a safe footing, the mouths of gainsayers stopped, and infidelity, and sectarianism stopped in their attempt to claim a victory over the dying Pioneer—Now brethren, the world will soon see, and place an estimate upon our action in this matter, and we have in our power, to control their judgment, and our position in the religious world calls upon us, as the friends of Truth to do it. Shall we fail, may truth and justice forbid.

W. D. Jourdan

JUST SO MUCH RELIGION.

There are a great many people in the world, who want just so much religion
as will keep them out of hell. They belong to a class, who never realize the value of Christianity, until they stand face to face with the king of terrors. They studiously watch the boundary of the dominion of him, who rules in the kingdoms of this world, walk as near it as possible with safety (in their judgment), but carefully avoid, as they suppose, coming within his jurisdiction. They want everything of the world, that ministers to the pride, or panders to the lusts, of sensuous man. They want the honors and emoluments, which the world bestows upon those who flatter and serve it, and of course prefer to live along the borders of that kingdom, whose native products are adapted to their tastes; having recently emigrated from it, without withdrawing their affections, or adopting the manners and customs of those, with whom they are nominally associated. Now, interpret the actions of such people, and they say as plainly as language can say it, "I am very much afraid of hell, and as I know of no other way of avoiding it, but by accepting the religion of Jesus Christ, I propose to accept just so much of it, as will answer my purpose. If I knew of any other way of reaching the same end, which involved still less self-denial, I would prefer it; but as I do not, I must keep along the borders of Zion, until the storms of life blow hard, and then retreat to the interior, and claim the security of those, who have all their life long, dwelt in the very presence of its King, ever ready to do his bidding."

Alas! for those who reason in this way. They are jeopardizing their souls' salvation every hour of such a life. They are in the blackness of darkness, and on the way to eternal perdition.—A. C.

DELUSION.

That men are often deluded here, and believe even strong delusions, the apostle Paul plainly tells us in one of his epistles. This they do because they take pleasure in unrighteousness. Righteousness is something we have to do, and in the absence of this doing, we are in unrighteousness. The apostle John says that every one that doeth righteous is righteous, even as he is righteous.—Every one, then, that doeth not righteousness is not righteous, but living in unrighteousness and is in danger of being given over to strong delusions that he may believe a lie and be damned. This is a solemn truth and should not be lightly heeded. The doing of what the Lord has commanded us to do, is the righteousness required, and the neglect of this, places us in a state of unrighteousness and subjects, or endangers to strong delusions.

Many have been and are still given over to delusion because they love not simply what the Lord requires, but take pleasure in modifying, explaining or virtually adding to it; and all this they do, under the pretext of preventing deception, while they receive in themselves the very thing they would guard us against. Our salvation is of God and not of man, consequently, it is his province to direct and ours only to obey. All who have been given over to delusion, found fault in some way or other, with, God's arrangement, and his spirit ceased to strive with them, and their final destiny became sealed forever. The Lord understands his own matters, and is as capable of taking care of his church now, and of saving it from unworthy persons, as he was of taking care of the ark and saving it from falling off the cart. Uzzah's carelessness however well meant, resulted in his own death and an uneasiness or carefulness in following literally the word of the Lord. Now, lest the church will become corrupt, may prove the means of spiritual death. Evidently all such persons are to some extent deluded, but like the barren tree they may be borne with for a season.

This delusion if not corrected, this side the confines of the present life, will still hold its subjects till the judgment. All who have died under the delusion that they were serving God in this life, when in reality they were not, will continue to think and feel so till they are plainly told by the Lord that he never knew them, and are commanded to depart into outer
darkness where there shall be wailing and gnashing of teeth. The man who received the one talent and hid it through fear of doing wrong, came forward when His Lord returned, in the belief that his apology would be received. Till then only was he undeceived.—The man who entered the guest chamber without a wedding garment on, was not speechless till his mistake was pointed out; and the foolish virgins knew not their fatal error till they were refused admittance; and our Lord tells us that many, in that day, the day of judgment, will claim admittance and insist that wrong, came forward when His Lord returned; they had cast out demons in the name of the Lord, and in his name done many wonderful works, but he will declare unto them he never approved them. Deluded in life, and deluded with the commands of the Lord, and to think mistake. It is a dangerous thing to tamper with the commands of the Lord. mens ages most appalling indeed. How careful ought men to be to follow carefully and to the letter the commands of the Lord.

D. T. W.

AUTOBIOGRAPHY OF ELD. JACOB CREATH OF PALMYRA, MISSOURI, NO. XXX.

(A.D. 1855-58.)

(Continued from page 303)

In April 1856, I attended the Bible Revision Association in St. Louis Mo. and from that period my agency for that institution dates, and continued for six years until April 1861. The meetings of the Board of the Bible, a conveyance under my care for fifteen years, was generally held in Louisville, Kentucky. — The agency for this institution was procured for me through the kindness and instrumentality of Judges Crump and Wiltse of Kentucky, who afterwards moved to Hannibal Mo., and died there. He was a gentleman and a christian, and his death was a loss to the church and the community in Mo. For the spring of 1856 I visited in Mo. the following places and lectured on Revision: Liggard, Canton, and Alexandria, and the following places in Iowa: Koczuk, Fort Madison, Burlington, Columbus, Richland, Bloomington, Drakesville, and returned through Memphis Mo., Fairmount, Muncie, on home. That summer I visited the following places in Mo. and lectured on Revision: Palmyra, Shelbyville, Bloomington, Linneus, Tarento, Chillicothe, Galloway, Bethany, Savannah, Galena, Rockford, Wyoc, Platte City, Camden Point, Liberty, Richmond, Carrollton and Brunswick, where I was taken sick at the house of Dr. Edwin Price, the brother of (George Sterling Price) in July, and by whose kind attention and medical advice and skill, I partially recovered and started home, accompanied by brother Price and my faithful wife Louisa. I found the fatigue of traveling in the hot sun brought on a relapse and I came near dying at his home in Randolph Co., Mo. near Mt. Olive. I lay there twelve or fourteen days in a critical condition, when the brethren from Paris Mo. came for me and moved me in a carriage to Paris where I remained until I recovered. I was told by Doctor McClain, who had been an agent thirty years for Bible societies in that place, that there was a chance of my recovering, and I proceeded to Hannibal and crossed the Mississippi river in a hack and four horses and six or eight men on the ice which was supposed to be five feet thick. I rode till ten o'clock that night to Barry Ill., in an open old hack when it seemed to be cold enough almost to freeze one's breath in the mouth. When I got to Barry Ill. I got a Yankee supper and was put away in a room without a fire to sleep. I crossed the Miss., Ills. and Ohio rivers on the ice. The next day I arrived borne the sixth of December 1855.

Then next day was Lord's day, and when she come to the meeting house and saw me in the pulpit, he took me off, and there was no proof of things as they occurred. I told her I would not do that even. She gave two or three different versions of the story but they all would not answer, they all were false. History.

The next day was Lord's day and when she came to the meeting house and saw me in the stand preaching from Matthew 25th chapter, I was a stranger, and you took me not in, and those shall go away in.
to everlasting punishment, her feelings can be better described here than in this place to her. I spare her name from the public scene.

We have many pretended Christians who would not receive an old hungry, fatigued and weary preacher into their house from cold, but who will spend in nightly prayers and counsel on hundred dollars to get a great name among the people. The world get their reward here and they will not repent end on a very different course hereafter. I was written to by the secretary of the state to go to Louisville and lecture on the Revision. In the month of February, Dr. S. Bell, was present and heard the lecture; on Wednesday next, the lecture appeared in the Louisville Journal in reply to five sectarian clergyman of different sects, who were the chief clamourers against the Bible in infancy and some of whom were present on Sunday night, and who commenced the attack on the Revision in the city papers. At a suggestion Dr. Bell’s replies were collected and put in the form for circulation as one of the tracts for the tractacs. There are a few things which the Devil and churchmen will do. On one or two occasions, I was given to understand that the thing which are obsolete and others wholly rendered useless are all found in the Bible by some of the sects. Therefore it needs revision. The internal evidence is that all sects or dels, from one and all except the Episcopalians of the Mother of all sects, and from Roman Catholics, other sects and the Servites put over the matter and so or the Vulgate copy—it took the place as it did about 282 years before Christ, then the popular language in the east, the Spanish tongue, then they raised another and cry that the reformers have done this much themselves; but they had neither a heart for the work nor influence to do it and their pride and jealousy would not suffer them to permit others to do it. Strange indeed that preachers and clergymen in all corrupt times have ever been the most forward to prevent a reformation in the church. It is true that they know that a reformation will favor them no better than money lovers or changers in and profaners of the house of God and that their pride must be overthrown before the true worship of God can ever be restored. The Hebrew scriptures of the old Testament is the inspired record, Translations or copies of this record are not inspired, Inspiration ceased when John the Baptist preached, and the new Testament is the inspired record. The Ten Commandments were not the law of the Ten Commandments, but the law of Moses. Amen at the close of his Revelation about the year 100 of the C. Era, when it became necessary to copy the record, Translations or copies of this record are not inspired, Inspiration ceased when John the Baptist preached. Amen at the close of his Revelation about the year 100 of the C. Era, when it became necessary to copy the record, Translations or copies of this record are not inspired, Inspiration ceased when John the Baptist preached.

A LETTER.

THE BOARD OF TRUSTEES OF OSLLOA COLLEGE TO THE CHURCH OF CHRIST THROUGHOUT IOWA;

Greetings.

Dear Brethren and Friends, we desire to lay before you the condition of Oslossa College, and appeal to you to come to the rescue. As you are aware, it has now been over ten years since the building was begun, and six years since the school began; yet the building is in an unfinished condition and the endowment very meager. It is true that a very flourishing school has been kept up in the building, a school that has earned an enviable reputation. But this has been done almost solely by the energy and heavy sacrifice of teachers earnestly laboring to build up a school worthy of the State and age; but the classes of the school have advanced, and the number of students increased, thus requiring a greater number of teachers; so that it cannot be expected that the school can be sustained longer upon the old system. More room, better accommodations and a surer warranty of
salary must be furnished, or all will be a failure. Driven by these necessities, the Board were reduced to the alternative of either borrowing money with which to accomplish these ends, or else of suspending the school. The latter would prove ruinous. as we could not hope to obtain in the future a more self-sacrificing or efficient corps of teachers than those now in the school; so that if these cannot be retained, now that the school is in full operation, the future would be hopeless. We have, therefore, borrowed a few thousand dollars with which to finish more of the building and furnish the present absolute necessities of the school. But this liability must be met, and other monies must be raised, with which to complete the building; and the Endowment must be greatly increased. But how to do this is the vital question! To ask your aid in devising some scheme that will solve this question, is the object of this letter. The annual meeting of the stockholders and Board of Trustees will convene June 19th, and you are hereby asked to meet with them, either in your own proper persons, or by delegates chosen from the several congregations, to devise equitable and efficient plans that will meet the requirements. The meeting will be at the time of graduating our first class; an address will be delivered by Bro. A. J. Hobbs, of Des Moines City, late of Detroit, Mich., and many other things will add to the interest of the occasion. Remember, then, that the institution is yours, held in trust by us as your agents; remember, too, that the future of Oskaloosa College, in connection with the Church of Christ, depends largely upon the result of the proposed meeting. The friends here will welcome you to the hospitalities of their homes. Do not, then, we beseech you, throw this carelessly aside; but read it, talk of it, and come—come thinking, and aid us by your counsel.

RICHARD PARKER
W. J. CARPENTER, Committee.
ROBERT SEEVERS

LECTURES ON THE PENTATEUCH. Familiar Lectures on the Pentateuch; Delivered before the morning class of Bethany College, during the session of 1859-60. By Alexander Campbell. Also short extracts from his sermons during the session. Reported by Charles V. Segar, Phenographer, to which is prefixed a Brief Sketch of President Campbell’s life. The whole edited with an introduction and occasional notes—By W. T. Moore. Cincinnati: H. S. Bosworth, Publisher, 1867.

Such is the title of a new and interesting work just published. It will certainly as it justly deserves to, obtain a good circulation. The many students of Bethany College, who listened to these lectures as they were first delivered, will read them with interest, and pleasant remembrances of the past.

We regret several expressions in the Biographical sketch of Bro. Campbell accompanying these lectures. They are quite objectionable and will be so regarded by every intelligent and thoughtful disciple among us—The disciples of Christ are not the adherents or followers of Alexander Campbell; nor, is the church they compose a denomination taking its origin from the teaching of A. Campbell and his father, and it is strange that Bro. Moore should make such statements, in this connection, and in a book too, destined to have the circulation these lectures will have.

How can we repel the charge of Cambellism as applied to us by our opponents when intelligent brethren publish such things themselves? We enter our most solemn protest against these statements, and wish they had never seen light.

We copy the following very pertinent remarks upon this matter from the Gospel Advocate.

Our editor speaks of the disciples of Christ, as the “adherents” of Mr. Campbell, page 10 “No other man of this generation could count upon a half million of adherents during the time of his natural life.” Again, on page 11, he speaks of the “followers” and friends of Elder Thomas Campbell. Again, on page 35 he says, “No religious reformer was ever more completely enshrined in the hearts of his followers than was Alexander Campbell.” Nothing can be more offensive to true simple-hearted Christians than the idea that they are adherents or followers of any man. To none can such an imputation be more odious than it was to Mr. Campbell to intimate that his brethren were his followers. Our editor is equally unfortunate in his application of the term “denomination.” Page 25, he says, “This denomination took its origin from the teaching of himself and his father as already stated, and during the half hundred years past, has grown to a church numbering five hundred thousand. Mr. Campbell bitterly denounced such insinuations from his enemies that his brethren were his followers. Our editor has been as unmitigated a slanderer, as an unmitigated slanderer. It seems that our editor has but lightly appreciated his great work, and shows but little
respect for the teachings, thus to adopt so soon and interpolate this, the slander of his enemies, into his own biography. Even the editor of this work and compiler of the biography recognized the distaste of Mr. Campbell to such insinuations, and the injustice to his brethren of such an imputation. On page 42, he says, "Neither he nor those who have been stigmatized as his followers, have felt flattered by that word "founder." "He founded nothing that he called, or they call, religion. He was often at special pains, to show, not only that the things which he taught were in the Bible, but that they had been severally recognized by leading authors, at different periods in the history of our church." Yet our author himself "stigmatizes" his brethren as his adherents, "his followers," as a "denomination" having its "origin" in "the teaching of A. Campbell." - D. T. W.

CHRISTIAN COLLEGE,
COLUMBIA, NO.

The annual examinations in this Institution will begin on Thursday, 6th of June, 1867, and will close on Friday evening, 14th of June, following. Hours of examination, from 8 to 12, and from 2 to 4. Entertainments, Literary and musical, in the College Chapel.

AURORA INSTITUTE
Wednesday eve.

MARTHA WASHINGTON INSTITUTE
Thursday eve.

COMMENCEMENT EXERCISES
Frid. eve.

ANNUAL ADDRESS
G. G. Mullins, of Ky.

The examinations will be critical and thorough, designed to present a fair exhibit of the system of instruction pursued, and of the results accomplished by each young lady during the Session.

The friends of education generally, and our patrons especially, are invited to be present, and to participate in the exercises.

May 10, 1867. J. K. ROGERS, Pres't.

Plattsburg, Mo. June 3, 1867.

Bro. D. T. WRIGHT, Dear Sir. Enclosed I send you a draft for 77 dol's and 60 cents for the suffering saints south. It is a contribution of the church of Christ meeting at Log church Chilton co., Mo., which has been done. A knowledge will be published when received.

May 10, 1867.

J. K. ROGERS, Pres't.

S. S. TRICE.

We sent the above to Metcalfe & Bros. to apply to the relief of the destitute and suffering disciples in Montgomery, Wilcox Butler and Lowndes co's Ala.

Nashville, Tenn. June 3, 1867.

Bro. Wright. Your letter of May 30th, together with bro, Goodloe's and Garrett's of the same date, received, enclosing three checks for ($34, $35 05, and $300,) amounting to four hundred and nineteen dollars and five cents ($419 05), which shall be laid out for corn and shipped immediately, as directed.

My dear Brother, I might write many things that would be of interest to you and your readers, but my time is precious, and hands full of work for the starving poor. None of our brethren are in danger of starvation at present but this cannot be said of any others. I have applications almost daily from the various denominations and the world for bread — which I have been supplying to some extent through our brethren. I believe the good that our brethren are doing will never be known until the great day of accounts, when the secrets of all hearts shall be made known.

The wheat crop will relieve many thousands as soon as it comes in — but the destitution is so general that I fear many will be without bread then.

Of course we cannot feed all the suffering, but let us feed our poor widows and orphans, helpless brethren and as many others as we can. May the Lord bless and enable us all to trust in him more, and "love one another as he gave us commandment."

Yours, affly in Christ.

V. M. METCALFE.

REMARKS. There is a slight mistake in the above acknowledgement; the eighty-four dollar check should have been eighty-five, entire, and musical, in the College Chapel above acknowledgement; the eighty-four dollars will be laid out for corn and shipped immediately, as direct.

May 10, 1867. J. K. ROGERS, Pres't.

The brethren of Mont Zion congregation, Clinton co. Mo., will notice the acknowledgement of their contribution, $35 05, in the above.

D. T. W.

Since our last issue went to press we received five dollars of bro. Lewis D. Reavis, of Pisgah, Cooper co. Mo., for the destitute south. We have handed to bro. Garrett to apply to the relief of the destitute brethren in his part of the State.

I have also received from Nancy J. Hopkins of Gentry county, Mo., ten dollars, five of which to be sent to sister J. T. Walsh, and the other five to A. J. Tidwell, Dublin, Fayette co., Ala., which has been done. Acknowledgment will be published when received.

D. T. W.

Contents for No. 26.

Deontology - - - - - 321
Missionary Societies - - - - 322
Battle between Methodism & Baptistim. - 326
Prayer No. 4. - - - - - - 330
To the Brethren - - - - - - 331
Just so much Religion - - - - 331
Delusion - - - - - - - - - 332
Autobiography of Eld. Jacob Creath - - - 333
A Letter - - - - - - - - - 334
Lectures on the Pentateuch - - - 335
Christian College - - - - - 335
Reports from the Brethren - - - - 336
Receipts - - - - - - - - - 336
LETTERS TO C. M.

DEAR FRIEND. Should you become a Christian, you are fearful of not continuing steadfast—fearful of falling from your exalted position. That there is danger of being ensnared by the temptations of the devil must be admitted by all who credit the word of God, or the stubborn facts transpiring every day in the midst of us. The lust of the flesh, the lust of the eye, the pride of life have a tendency to lead them astray—to drive back into the world—to sear the tender sensibilities of the heart—until we become dead to the glorious regenerating influences of the gospel—until we are lost in time and doomed for eternity. These things being so what have you concluded? That it is wisest, safest, best every way, for you to remain until death out of the church?—to make no endeavor at any time, or under any circumstances, to become a better man, a happier man, in a word—a Christian? Surely it is not the part of wisdom, because there is a probability of your going astray, to continue in a condition known to be ruinous to body, soul and spirit, here and hereafter, now and forever.

It is in your power to become a Christian, to live a Christian, and be respected as one in deed and in truth, by all who take cognizance of your conduct—dying such, you are assured of unreserved authority, of being happy forever.

On the other hand, if you live as you are now living, in neglect of your known duty to God and to man, die in your present condition, with all your sins upon you—you can expect nothing but everlasting destruction.

Say my friend, is it the part of wisdom to remain in known, acknowledged danger of being lost, rather than essay to escape by the only path of safety—notwithstanding there is a probability of being decoyed from this pathway, in the brush and brambles, and briars, where Satan has you now bound hand and foot.

Read this once more, think of it and then with your hand on your heart as in the presence of God answer. The farmer is not sure of reaping when he sows his seed, yet you would not counsel him not to plow, sow, or plant. The traveler directing his steps homeward is not certain of seeing the "loved ones at home," still you would not say to him "stop"—because he might not possibly be able to reach the place of destination. The mariner turning the prow of his noble ship toward the faroff harbor, you would not dissuade from crossing the deep sea notwithstanding the many dangers ahead. No, but with God above and death beneath, you would say go forward, braving all the dangers of wind and wave, of rock and shoal and quick-sand. But in your own case how strangely different your reasoning. You conclude because you may be unfaithful—may not live as you ought and consequently perish forever—that you will never so long as you live do anything toward becoming a disciple of Christ. Poor pitiful excuse indeed. If you can offer no better excuse than this to your troubled soul, your disquieted conscience, rest assured they must remain unappeased, and if you go to the bar of God with such a tripping reason for not doing your duty, you may be certain of condemnation.

I speak to you, my friend, in great plainness because I desire you to understand me, and because I seek your good.

2. But you say "there are hypocrites in the church" well this will be admitted, and there have been hypocrites in the church from the day of its establishment until the present time, and there probably will be such until the end of time. Nay further, there may be those who enter the sacred desk and proclaim the word of life from impure motives—who would for fame, honor, power, or riches preach the gospel down to the very heart of Pandemonium. Now because these things obtain, do you think it best for yourself—the
surest road to happiness, not only to make no effort to enter the kingdom of God, but to relinquish all thoughts of ever becoming at any time a member of the body of Christ? If, my friend, I thought for one moment this was the settled conviction of your heart at present, I would drop my pen and cease to write a word. It was not your conclusion when I last saw you, may it not now be, I pray. You further declare that “you do not wish to associate with those who profess to be christians when they are not.” There being unworthy members in the church furnishes you with no reasonable excuse for not doing that which you must know to be your duty. If it be God’s will that you should do so, and so; if it be right in itself, it matters not what others do—your duty is plain—others may neglect—but it is your’s to serve God.

Ah! but you say you do not desire to “live in the church with wicked men.” Indeed, and where are you now living—with whom are you now associating? With what characters are you now allied in this world? Allow me to enumerate only a few of your companions— I say your companions because you are alike standing out of the church and all destined for the same dread home hereafter.—You can add to the list ad infinitum.

You are associated with skeptics—those who doubt that the Bible is of God, that Jesus is the Christ, that there is a better world than the present for the people of God. With infidels, those who reject God’s word as a revelation of his will to the human race, who thrust it from them and trample it in the dust, who trust to the winds and waves of chance in order to reach the land of blessedness beyond. With atheists, who openly and deliberately reject God’s word as a bundle of cunningly devised fables—as a pack of falsehoods from beginning to end, got up to deceive the unwary, who declare by word and deed that there is no God, that there is no maker and builder, no moral governor of this vast universe—that when the grave closes over the fair forms of those who walk as angels of mercy in our midst, this is the last of earth to them and the last of them forever, that all the bright and joyous hopes that swell the bosom with rapture are darkened in the ever-during night of the grave, darkened forever, that never again shall those who have loved and served God together through toils and sorrows, thro’ evil as well as through good report, meet on happy shores where death and separation are never known, to rehearse, in cloudless, ceaseless day, the glories, honors, and splendors of redemption through Jesus—Christ our blessed Savior, but that all hereafter is blackness of darkness forever. With these my friend are you now standing, these are your elected companions, such as Hume & Gibbon, Volney, Voltaire, Strauss, Newman, Parker, and others whose lives have been given to the destruction of truth and righteousness in the earth—who have all their days attempted to bespatter the word of God with their own filthy thoughts and purposes.

The sceptic, the infidel, the sinner have no consolation in life, none in death. It is said that Mirabeau a great French infidel led a miserable life and died with this exclamation, “crown me with flowers, sprinkle me with perfumes that I may thus enter upon an eternal sleep.” It is said of the eloquent though eccentric John Randolph, that when dying, he was heard to exclaim with awful bitterness of spirit, “Remorse, Remorse, Remorse.” He was passing beyond the vail, he was then sinking it would seem beneath the waves that had dashed long and furiously against a soul burdened with guilt. Sad end of a great man. The everlasting banishment which will overtake the impenitent, will surely overtake you, unless you turn to God. Say nothing, nothing hereafter of bad company, of hypocrisy of evil doers—of workers of iniquity—so long as you stand in your present position and choose to remain with the unrighteous in the world to come in everlasting banishment from the presence of God and the glory of his power, through the fiery realms of ruin. The Scriptures speak of hell prepared not for man, but for the devil and his angels. What it is precisely we know not.—Of one thing we are well assured, that those who enter it or suffer it, will never be delivered from its burnings. The stings of a guilty conscience may for aught we know constitute part of its terrible sufferings. The poet has portrayed this with marked power in the following lines:

“The maid that broods o’er guilty woes, Is like the scorpion girl by fire, In circle, narrowing as it glows, Till inly searched by thousand throes, And maddening in her ire, One sole and sad relief she knows, The sting she nourished for her foes,
THE TIME OF THE END.

Whose venom never proved in vain,
Gives but one pang and cures all pain,
And darts it into her desperate brain.
So do the dark in soul expire,
Or live like scorpion girl by fire.
So, writhes the soul remorse hath riven,
Unloved of earth, unblessed of heaven,
Darkness above, despair beneath.
Around it flame, within it death."

My friend, I bid you adieu. We may not meet until the closing up of the grand drama of human redemption. I have tried, sir, to do my duty toward you. In the presence of the Judge of all if called upon in the last day I can say I have bid you come, I have invited you to the kingdom of God where we can find peace which this world can neither give nor take away.

Lay your hand on your heart, look up to God and answer whether you are prepared, fully prepared to render an account of the deeds done in the body. If not I pray you make preparation and that speedily. The days of life will soon be over—the beauty and glory of earth will soon fade on your dimmed vision forever. The cold, dark, dreary grave will be your resting place until the bright morning of eternity, bright and glorious to the children of God, but a day of clouds and darkness, of tempest and whirlwind to the wicked. Come to Jesus, come to the Lamb that was slain and is alive and lives forever. Come, and prepare to enter with the great army of God, with mighty thunders of victory and triumph, through the gates, into the city, the city of the Living God, all resplendent with gold and jewels and pearls, the everlasting habitation of the people of God.—Once more I say come. Farewell,

W. C. ROGERS.

THE TIME OF THE END.

DEAR BRO. WRIGHT. I wrote you a letter in 1868, asking questions on the subject of time. I had become deeply impressed with the idea that the time of Christ's second advent, or the end of the world, would be known previous to his (Christ's) appearing. My letter was published on the 125th page of Vol. vi. of the Pioneer. [It should read 42 months, instead of 42 weeks, Tribulations commenced with Justinian's decree, instead of tribulations with Justinian's decree and the 2300 days of Dan. viii. 14, instead of vii. 4.] In your reply you astonish me very much, you say, "I (you) would not discourage any from the study of the prophecies, * * * we may learn from them the probable time." Now in all candor brother is there any probabilities taught in the scriptures of truth. Again you say, "With pain I read the expression 'I can easily believe He did not know it at the time the question was propounded.' I (you) can believe no such thing?" You mark this last with an interjection. I have read and re-read, and Christ's language as recorded by Matth. xxiv. 36, "But of that day and hour knoweth no man, no, not the angels of heaven but my Father only." Mark records our Savior's language thus, "But of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Luke in the Acts i. 7, 8, "And he said unto them it is not for you to know the times or the seasons, which the Father has put in his own power. But ye shall receive power, etc." Here we have three faithful witnesses testifying that our blessed Lord did not know the time. He (Christ) said "But the Father only," knoweth it.

Now I do not ask you (as you supposed) what you do with the "passage, Neither the Son," But I do ask you if Jesus Christ is the Father? I have always believed from the reading of the word, and from the teaching of the brotherhood, that Jesus Christ was the Son of God. With this understanding I said that 'I can believe He did not know it (The time of the end) at the time the question was propounded."
If I "dishonor" our Lord in believing these plain declarations of His, please show me wherein my sin lieth. If you reconcile these passages, "But my Father only." "Neither the Son, but the Father," and— Which the Father has put in his own power." And make them read as the Methodist Discipline does, that "Jesus Christ is the Father &c," I will change my belief. In your reply—"I have not perhaps given the subject that close thought and attention I should." It has been over a year since. I think you have been studying the subject, and I will venture a question once more.

Is it an utter impossibility for the wise to know any thing about the time of Christ second appearing previous to his coming? I know it is said, "the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." So it is said of the aasediavians; "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." At the time of the flood they knew not the time of their visitation; neither will they know now. They who? Of course they are the world.

The men of God knew when the flood was coming. Will the men of God know when Christ is coming? Let the word answer. "But as the days of Noah were so shall also the coming of the Son of man be." If I am wrong in these things, please show me where, give me the word in its true meaning, I would be pleased to hear from brother Creath and other writing brethren on this subject. It is an interesting subject to me. Your brother—desirous the time.

W. F. GIRDNER.

The head of a family should see that every member of his charge respects the worship of God, even to the use of parental authority. Abraham commanded his servants, and his household touching this whole matter; and God honored him for it. Gen. xviii. 19. If, through parental weakness, we connive at the wickedness, and profligacy of our children, we will fail to train them for the church. David would not allow the wicked to interfere with his authority, nor allow them to dwell in his sight. He would early destroy, or drive them from him. "He that worketh deceit shall not dwell within my house." And those who allow the wicked to meddle with, or rule in their families, or to associate with them, must expect them to be corrupted. One sinner, says the wise man, destroyeth much good. But some one may object to such discipline; and say that children thus trained, are as bad as others who have no such training. We may not be able always to see the good done in early life, but the example of piety set; the impressions made will not be lost; and like bread cast upon the water, will be gathered up after many days. The fact that one who has always observed family worship, has bad children, militates not against it. Perhaps they might have been worse without it. The probability is that there is inconsistency between the profession and practice of the parents; which is readily perceived by children. It is often said, that ministers have worse children than others. This may be true in some instances. It may be, however, that more is expected of min-
HOW THE CHURCH MAY TRIUMPH.

There seems to be a general awakening among the brethren, upon the subject of a grand move towards a concentrated and energetic effort in spreading the gospel of our glorious Lord. It augurs well. The cause will be onward.

Good under the circumstances will result whether done wholly by a scriptural effort or not. I am in favor of a scriptural effort however. If we are told in that Book of books how to perform we should obey. It is God's way and must be right. Paul rejoiced that Christ was preached whether to add affliction to his bonds or not, but he certainly did not wish to encourage wicked men to preach the gospel. Neither do we wish to encourage unscriptural plans or modes of spreading the gospel or of doing good. Certainly we have the sentiment of the whole brotherhood here. What then is God's plan? How are we to get concentration of effort among the entire brotherhood? Shall we attempt a scriptural answer? The church of the living God says Paul is the pillar and support of the truth. If then the church is the pillar and support of the truth, there cannot be any other pillar, and other support of the truth.

What a grand structure then is the church of the living God, bearing upon its broad bosom the whole truth in which is deposited the gospel, the power of God to the salvation every one that believeth. And there is no other power that can save men but this. It is God's power and we need no other.

In looking at these grand truths I have often asked myself can it be possible that Satan will let God's arrangement alone? Will he not manufacturer some other pillar and support of the truth, not costing the church a cent or a thought and bring it and stand it down by the side of the church or perchance in the church and very respectfully ask if it may not stand there since it can do no harm and is not intended to displace God's pillar at all nor to mollify it in the least. He is wise enough not to do this in his own proper person if he could, for it would arouse suspicion but in the person of some good man in whom the church may have confidence. If he finds his first pillar permitted to stand will he not add another and yet another and so repeating until he has more pillars standing under the truth than you can count, with his agents walking about among these pillars each praising...
a particular pillar and glorifying all others save the pillar that God put under the truth. Some of them are affirming that one single pillar cannot support the truth—the broad truth of the gospel, that the church of the living God can do very little by itself, towards the conversion of the world, &c., &c.

Is it not certain that he will use his best efforts to destroy the influence of the church of the living God and that in the most ingenious and adroit manner. In like manner may we not conclude that he will proceed against the Power of God—the gospel—and while he will not deny in so many words that the gospel is the power of God for salvation to the believer, he will nevertheless insist that some other power is necessary to be added in order to conversion and salvation, all of which a blind man can see his satanic majesty has already done.

With learned lore and classic pen
He has made his agents men.

They are in church and out of church. Their name is legion. And for the defence of Satan's pillars and Satan's powers for the conversion of the world, they occupy every high hill and every vantange ground but one, only one; and that one is occupied by the church of the living God. The name of that mount is simple but sublime and awful. It is truth, God's truth. To drive us from this is his only aim. Not that he wishes to occupy it for its sake but only that he may the more readily pervert it to its own destruction or annihilation. What soldier of the cross will sleep on his post in such a grand conflict, or loose his courage because our enemies number thousands to our one. They sway the world before them almost like the winds the waving fields whilst our breath is scarcely felt at all. Take courage, brother, our captain has said. Fear not little flock for it is your Father's good pleasure to give to you the kingdom, and Against my church the gates of hell shall not prevail. Kind reader and dear Bro. ponder well our lofty position and the grand and glorious aim of the living God.

NEWTON.

STATE MEETINGS.

This language as applied to such a meeting as we and others favor, is objectional, as it implies the meeting of all the brethren in the State when in fact not one in twenty will or can attend, neither is one in fifty of them willing to be represented there by proxy, for such a meeting has no authority to transact business that would require a representation. Then the word State connected with it is a misnomer, and not only that, but it excites undue prejudice against the meeting. To be a state meeting properly, all the brethren or churches of the State should have a voice and decision in its getting up, the time and place of its sessions, &c. This has not been done, neither under existing circumstances can it be done.—Therefore, it should not be called a state meeting.

It is the privilege of each church to have special meetings and the privilege of all to attend if they can and will.—Such meetings will enable brethren to make and renew each others acquaintance, and will greatly encourage and embolden each other in their labors.—We need such meetings, many of them, meetings of holy friendship and love, where heart can answer to heart as face to face. We love such meetings, and wish that we could meet the brethren in them often. Many of us have had trials sore and heavy.—What a relief to meet with kindred spirits, and join our hearts and voices
in praise and honor of him who has redeemed us and kept us. Such a meeting is emphatically a social meeting, and not greatly dissimilar to, only on a larger scale than, that at a private house in Jerusalem where Peter entered after his release from prison. What joy there was at that meeting, and what joy we might have at meetings, if we can only lay aside organizing, districting, planning, debating, &c., &c. Laying these encumbrances aside what happy seasons we may have. The brethren at Jerusalem after Pentecost protracted their meeting till many thousands were converted. They all loved the meeting and why should not we? We will love it if we meet for the meeting’s sake and nothing else. Shall we not do it? The church in Chillicothe wants such a meeting this fall, and, brethren, we want all of you that can to come. Come, and let us rejoice together.

D. T. W.

THE TEXTUARIES.

The scrap doctors or text expositors have not only very generally observed the words they proposed to illustrate, but they have made their office accessible to every novice, and introduced a band of “public preachers” that are a disgrace to the age in which we live. Any body with, or without common sense, can become a scrap doctor. A man that can neither read nor spell can “preach a sermon on a text, or preach from a text.” I am authorized to state as a well attested fact, that, not long since, in the District of Columbia, hard by the capital of the United States, where all the heads of department live, and all foreigners resort, a certain textuary did take for his text the words of a wicked man, found in Matthew 25: the false accusation of the wicked servant who told his lord—“You are an auster man.” This was the text. The preacher could not spell well, and he made it, “You are an oyster man.” But the misfortune was, “he raised his whole doctrine” on the word oyster. In his exordium, for he too was an orator, he told his audience that his object was to show how fortunately the Saviour was compared to an oyster-man, or oyster-caatcher. According his method was—1st. To show the coincidence or resemblance between the Saviour and an oyster-man. 2d. To point out how suitably oysters represented sinners. 3d. To demonstrate how beautifully the tongs which the oyster-man uses to take up oysters, represented “ministers of the gospel.” 4th. To prove that the oyster boat was a fit emblem of the gospel and of a “gospel church,” into which the oysters or sinners are put when caught or converted. His fifth head I have forgotten; but perhaps it was to show how the cooking and eating of oysters represented the management and discipline of those sinners caught by those ministers of the gospel. He concluded with a few practical hints according to custom.

What a happy mistake was this and how fortunate for the audience! And yet he was called and sent by God to preach his gospel!!!!

I once heard, with my own ears, a pious textuary deliver an introductory sermon to an assembly of divines from the words of the devil, or from what what was equivalent—the words of a damsels speaking from the impulse of a spirit of divination. The soothsayer said of the apostles—“These are the servants of the most high God which shows us the way of salvation.” He did not “stick so well to his text” as the aforesaid textuary; for while
the divining damsel applied her words to the apostles, the preacher appropriated them to himself and such folks as the oyster expeditor. 

A pious divine, who may, for aught I know, be yet dubbed D. D. whose spirit within him was vehemently moved at the knots of ribbon on the ladies' bonnets, ransacked from Genesis to Jude for a text to afford a pretext for giving scope to the fervor of his soul against those obnoxious knots, found the following words—"Let him that is on the house top not come down." Not being a perfect speller, though a good preacher; and wishing to have a text just to the point, he selected the four words—"Top not come down." pro causa euphonic he prefixed a k to the negative particle and converted it into a new theological. His method was natural and easy—1st. He proposed, to explain the top knots. 2d To give a divine command for their demolition. 3d. To expatiated on the reasonableness of the injunction come down. 4th. To denounce the eternal perdition of the disobedient. 

He, too, was a preacher who appropriated the words of Isaiah: "How beautiful are the feet of them that publish the gospel of peace, that bring glad tidings of good things." He was sent by God—if we could believe him. 

Now courteous reader, will you allow me to say what I am sure is a fact; that I have heard hundreds of sermons and read volumes of them, on texts, and from the learned too, which, though not so evidently ridiculous to every body, were really as absurd as the above. —C. B.

To fill out the space in this column, we will say that on account of slight indisposition and lack of time, we have made no response to Bro. Girdan in this number on the "Time of the End." Possibly we may say something in our next, and may be not. Bro. G. wishes to hear from bro. Creath. Will he respond in accordance to the request? 

D. T. W. 

THE BATTLE BETWEEN METHODISM AND BAPTISM.

Or, some Scriptures on the Judaism, the Circumcision, the Traditions and Infant Rantism of Timothy C. Freezer, of the Louisville Conference, Hartford, Ky., 1854. By Eld. J. Creath, of Palmyra, Mo. 1867.

"Sir, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix, 25.)

[Continued from page 333.]

At the period of the Reformation the aspect of the English Hierarchy was in some respects, bright with promise. Her creed was, in the main orthodox. Her early teachers were men of great scriptural knowledge, of fervent piety, and unblemished lives. A large portion of her members were actuated by a growing love for a pure Gospel; but while she abjured the supremacy of Rome abolished the mass, and purged out the grosser abominations of Popery, but she adhering to infant baptism with its natural concomitants, Episcopacy, and a State Establishment, she retained a principle which was calculated to undo all her work, and receive within her own communion the most essential characteristics of the "Man of Sin." The sphere in which this insidious leaven was left to operate, was particularly fitted to develop its influence. The land around which the martyr fires of smithfield, wore eternal hatred to Popery is now full of Popish dignitaries, Popish priests, and Popish prostyletes. The Hierarchy for which reformers toiled, and confessers bled is all Popish except in name. Shocked by the introduction of dogmas and rites, wearing the livery of Antichrist, abhorred Gospel Truth, and vital Faith, and scriptural piety, are forsaking her alters, crying out let us depart; this is not our rest; it is polluted. It is time that she now manifests much alarm and exasperation.
at the bold encroachments of the Pa-
psc. and is arousing herself to resist
its endeavors to get possession of her
Island throne, like Sampson did to break
the withs which with Delilah bound him
or like a drunkard striving to recover
himself from his stupor, she wakes up,
occasionally rubs her eyes, tries to open
them, and then falls to sleep again.
The Anaconda has her spell bound
and will ultimately crush her to death.
There is no opposition to the principle
of Romanism involved in the struggle.
It is simply a contest between two kind-
dred Hierarchies, the one seeking to de-
throne and absorb the other, a fight be-
tween the Pope of England and Rome.
It is the Mother striving to upset her
oldest and most beautiful daughter. The
sole question at issue is, whether Pius the
Ninth, or Victoria the I. shall be Pope of
England. The old hoary sinner of the
seven hilled city longs to wrest the cro-
sier from the hand of the Pontiff of
Buckingham Palace; and the latter like
a true woman, has no intention of re-
signing her power. The bishops and
dergy of the English Hierarchy, while
they are straining every nerve to pre-
serve her from the clutches of Rome,
have no wish to preserve her from the
loss of Rome. They are willing
enough to trade in popish wares, only
they prefer to do it on their own account.
Infant baptism is breaking down the
ance between her and the world, and
letting in the world upon her with all
the sins of the flesh and the world up-
on her. Such an Hierarchy may con-
tinue to be Protestant in name; but in
essence, it is completely Romanized. All
I design is a hint at this subject, to call
attention to it, and to show that infant
baptism is a dead fly in her ointment,
which has caused it to send forth a
spreading smell. I have given two ex-
amples of the ruinous effects of Infant
baptism, one on the ancient churches and
one on the English Hierarchy. Infant
baptism came from Africa and Egypt.
Dark crimes of the earth originated
with African lawyers such as Turtol-
lian, by pious Origen and Austin with
the latter of whom originated calvinism
or sectarianism. The third example of
the poisonous influence of infant bap-
tism which I shall adduce, is Germany
or the Lutheran Reformation of the
sixteenth century. Luther rolled off
from the great truths of the Gospel a
mass of perversions with which ages of
Papal darkness had overlaid it, but it is
a question not yet decided, whether he
did more good by what he decided,
took away, or more evil by what he al-
lowed to remain. In his church system
he left infant baptism, and infant mem-
bership: thus opening the floodgates
of the world upon the church, and thus a
connecting link between the church
and State. He either did not perceive
their unscriptural character or else
deserted them comparatively harmless.
He devoted his whole strength to clean-
ing away rubbish from great principles,
he judged it of little importance to re-
move the corruptions of an outward
rite. In this cause his wisdom resem-
bled that of an architect, who should
lay a broad and deep foundation, and
ereat upon it a massive and lofty sup-
structure, while at the same time, he
leaves unnoticed a small stream flowing
silently beneath it, which must inevi-
tably sap the very foundation and ground
on which it is built. The little rill of
infant baptism, welling out from its Pa-
pal fountain, has slowly undermined
the mighty fabric which he reared,
and has or will virtually overturn it;
as it will all the houses on which infant
baptism is built. This may be the reg-
why all paidobaptists extol Calvin, Luther and Wesley above Waldo, Simon, Menno, Peter de Bruys, Wickliffe, Huss, Jerome of Prauge, Tyndale, the author of the common version of the Bible, John Milton, John Gill, and last, though not least, Alexander Campbell, whose learning, genius, talents, eloquence was equal if not superior to any man's since Paul, and leaving out the inspiration of Paul, his popular lectures are equal if not superior to Paul's celebrated address before the Areopagus or Athenian Senate in Acts 17 chap. and before King Aggrippa in Acts the 26 chap. these being equal to the orations of the justly celebrated Demosthenes and Cicero. Posterity will rank A. Campbell with the most renowned characters in church history, for piety, for labors, for every human virtue and excellence. What influence has Luther's creed of faith alone over the German mind at this day? What a wonderful change has come over the German mind since Luther's day! The Lutheran sect is thoroughly secularized since his time. The world revels and riots in her bosom. The great majority of her members are enervated: Her pastors and theological professors are unacquainted with the power of the gospel in most instances. They regard nothing as proved. By their daring criticism they strive to rend and dislocate the Bible; to show that a large portion of it is a forgery; that the idea of its divine inspiration is an enthusiastic dream; and that the four gospels are pious myths. And this state of things has continued until the Lutheran church, the oldest daughter of the Reformation, has to a great extent become a church of Baptized infidels, named, in all her departments, with men who while partaking of her ordinances, and filling her offices, laugh her doctrines to scorn, and assail the very scriptures from which they preach. All these results have been accomplished by hoisting the floodgates of infant baptism and letting the world pour in upon the church, with the exception of a few godly persons who like solitary travelers, working amidst catecombs of the dead, or in graveyards the great body of Germanic Protestants, may be distributed into two grand classes, formalists and rationalists. The formalists profess a profound veneration for Lutherism, as the religion of their fathers and of their fatherland. They cling with superstitious tenacity, to its symbols and formularies, and a display bigoted attachment to its ritual observers. This with an occasional attendance on public worship, and a participation of the Lord's supper once or twice in their lives comprises the whole of their Christianity. The rationalists though still retaining their connection with the church do not eve pretend to a speculative belief in the truth of the Gospel. They are infidels of every type and color from the neologist who denies the divine authority of Revelation, to the Pantheist who by defying nature, would annihilate God. This is now unhappily, the popular class in Germany. These infidel preachers and their writings, and influence, and the German Turners, and population now bid fair to deluge this country and overthrow our once glorious and boasted institutions. From these causes the most disastrous results have followed. Real piety is well nigh extinct. Worldly mindedness, scepticism, and a contempt for all sacred things predominates everywhere. The Germans in this country and in their own country, flock like doves or pigeons to demoralizing and infidel lectures, beer saloons, theaters, brothels, while the temples of
God are deserted and the Lord's day is turned into a carnival, a day of drinking, gambling, rioting, and other abominations. The Lutheran church once so living and vigorous in the days of Luther and Melanchthon is now a dead and pestiferous carcass, sending out poisonous exhalations over her own and our country. Her own writers admit these charges. Tholuck, who, though eminently a spiritual man, is a strong advocate for the ecclesiastical system of which he is so distinguished and ornament, and who therefore, cannot be suspected of painting it in too dark a hue, has given us the following graphic description of its present state and character: A huge corpse, stiff, cold and livid. What in many of its parts appears like life, is but the life of the corruption of itself, by which these parts are dissolving. Only here and there among its dying members, is there a living one, that with difficulty arrests death from itself, or seeks to infuse fresh life into the dead portions around it. Tholuck Predigten, Bond 1, S. 25. Hamburg 1843. And what, let me ask, has brought Germany Christianity into this deplorable condition? Infant sprinkling says, history, while the churches of Jesus Christ preserve the divine model ordained by him, human depravity remains outside of the church and not inside as in the case of infant baptism. However high the tide of wickedness may rise all is safe while the church of Jesus Christ keeps her gates shut against it. Planted on the Rock, Jesus Christ, against, which the gates of hell shall not prevail, it presents an embankment against the waves, which breaks their force and rolls them back harmless, like the rocky shores drive back the dashing waves of the sea. In a pure church there dwells a regenerative power, which can renovate the degenerate lands. Living and spiritual in the world yet distinct from the world, it acts as a correcting and restoring agent, reproving iniquity, confounding unbelief, holding forth the word of life, to a reckless and profligate generation. The church is the candlestick which holds the Bible, the light of the world at which all other lights are lighted. It is the pillar and support of the Truth. But if the church become darkness, how great is that darkness! When the church itself engenders the disease, when its own bosom is the fountain which sends out the contagion then the last hope disappears. Such a church cannot be Reformed. It must be taken down and give place to one built upon a scriptural foundation, or the land which in presence blights, must sink, beyond recovery, into the gulf of corruption.

AUTOBIOGRAPHY OF ELD. JACOB CREATH OF PALMYRA, MISSOURI. NO. XXXI.

(A. D. 1858-59.)

(Continued from page 384)

The year 1858 with some of its events. This year I made three tours in Kentucky and Tennessee, in the counties of Trigg, Christian, to Russellville, Bowling, to Nashville, Maury, and Jefferson, in Arkansas, New Madrid, Mississippi, and in the southwest counties of Mo. and into Ark. to Fayetteville, Bentonville, and on White river and returned in October. The Revision of the Bible is the greatest enterprise of the nineteenth century. God the author of the Bible is misrepresented in the common version. The common version is false in many places. January and February 1858, I spent in traveling and lecturing in Mo. in the counties of Ralls, Marion, Pike, Lincoln, Montgomery and Macon. I spent March, April and May in Tennessee, Arkansas, and La. On my return home in May, I met brother A. Campbell and sister Campbell and brother Pendleton in Memphis, Tenn., at the Gervay Hotel. I first met brother Pendleton on the street and he told me brother and sister Campbell were at the Hotel and he wished me to call and see them. I requested him not to tell brother Campbell who I was and see if he would know me, when we entered the room bro. Pendleton said to him look up and see if you know this man. He raised his expressive blue eyes and looked at me and said that is "My old fellow-servant brother Creath." We preached that day in Memphis and the Episcopal Bishop Gray was present and gave us a very pleasing invit-
tion to dine with him, but we had a previous invitation and did not go with him. At the Gray Hotel, Memphs, May 4th, 1869, I obtained from Prof. O. S. Fowler, of the city of New York the following Chronological Chart.

Moral and Intellectual science, subject of the Revision is the key to self-government. Moral and Intellectual science, subject of the Revision ••...

I have been hasted and pursued like a fox in the mountains, pressed them freely, no more than that which is the right of every citizen. As proof of what I alleged, during that summer of 1860, I omitted one thing, which I have been placed. I have desired, prayed for the Bible Union in New York and the Revision Association in Louisville, Ky. The principle of Revision is a living and imperishable principle and will never die.

In the fall of 1860, I omitted one thing which I will here insert, I was urged by the brethren to preach for them instead of lecturing as they said they understood the subject better, and were more equipped for it, by which I did from Acts, Paul's conversion and call to the Apostleship together with the ninth and twenty-first chapters.

I have been hasted and pursued like a fox in the mountains, pressed them freely, no more than that which is the right of every citizen. As proof of what I alleged, during that summer of 1860, I omitted one thing, which I have been placed. I have desired, prayed for the Bible Union in New York and the Revision Association in Louisville, Ky. The principle of Revision is a living and imperishable principle and will never die.
doubt, to be mainly attributed the success of the meeting. Bro. H. is emphatically a live man. May the Lord increase his usefulness more and more.

While I am writing, I want to say a word or two for the brethren and sisters at Warrensburg, not to flatter them, but because they deserve it, and will not be flattered by an honest statement of the truth. They are a working church. They are living together in peace. They owe no man—not even the preacher—anything but love. They are beginning to be felt as a power in that community. I know no congregation with fairer prospects of usefulness. May they continue faithful, and abound in the good work more and more, and may the Lord stand by them, and bless them richly with all needed good, is my sincere prayer.

Your bro. in Christ.

GEO. W. LONGAN.

MONTGOMERY, Ala. June 4th 1867.

DEAR BRO. WRIGHT. Your two letters containing checks, one for $14.60 and one for $10.00 were received today, having been at the office several days, before I got them. Also a check for $25.00 from G. W. Waters of New London Falls county Mo., a part of a contribution of $30.05 contributed by the Baptist church at Salem (Bro. W. retained $5, to buy corn sacks). Also, bill of lading for 14 sacks of corn from D. R. McAnally of St. Louis, possibly sent through the agency of bro. Waters. The money shall be laid out this day in the purchase of provisions to be distributed to the most needy in my neighborhood (and their name is legion) and the corn when received distributed likewise. The Lord reward you and all the generous donors, and grant that he may put it into the hearts of his people to assist each other in time of need.

Your bro. in Christ, C. S. REEVES.


—

PALMYRA, Mo., June 10, 1867.

DEAR BRO. WRIGHT. I see Bro. Frame has issued his proclamation for the brethren to assemble, and has also designated, and settled upon the most suitable time and place, when, and where, he prefers to have our deliberations made known. Well, brethren, the time is short, but the world still exists, and eternity will soon be on hand. May the best blessings of heaven attend my brethren until we meet on the other side of the grave.

In hope at ever, farewell.

W. D. JOURDAN.
STATEMENT.

The condition of the Pioneer may be seen from the following statement. We put the price of materials at what we paid some few weeks ago. Recently we have been using cheaper materials, which, of course, has cost us less than those upon which this statement is founded; and then there is at present a slight decline in the price of all printing materials, which operates in our favor. But we make this statement upon what we formerly paid for good materials:

Book paper per week, $16.15
Cover paper per week, 6.25
Wrapping paper per week, 50
Book Ink, per week, 1.00
Type setting and Press work, 25.00
Rents, fuels, and lights, per week, 8.00
Folding, stitching and covering, 6.50
Mailing per week, 4.00
Revising, manuscripts, proof reading, correspondence, purchases, together with the general oversight of the office, $10.00

Total expenses, per week, $77.40
Average amount, per week, on subscription, $56.00

Average loss, per week, $21.40

This estimate is rather against myself than otherwise. I have made it as favorable as I could. I communicated my embarrassed condition to several brethren, hence the efforts and plans to aid me, and from which I have received about $190.00. I receive something on advertising, but on the largest calculation possible, it will be seen that the sacrifices I am making are great and heavy. The result of it is, we are continually in a melancholy and desponding condition of mind, which disqualifies us no little for the duties of our position. Does the reader ask how we can bear up under such a loss per week? We answer that we do much of this labor within our own family, and our living is astonishingly simple and plain! And then we receive something from the church here for which we preach regularly, but the amount is like the preaching, very poor indeed, about $500 will nearly cover everything we have received from that source for upwards of three years, and better than $200 of that was applied to the liquidation of some debts hanging over us which we had created before the war, and which, on account of the losses we sustained by the troubles of the country, we were unable to pay, so that upon the whole we have realized immediately but little from the church, but possibly as much as we merited, as we have preached only, not having the time for any pastoral work, and it was probably as much our duty to do this, when there was no one else to do it, as it was ours and their duty to attend church.

As we have said, paper is declining in price and the cost of living is also declining, hence in view of this consideration, together with the confident belief that the brethren of the State especially, will not abate their zeal and interest to sustain us, we shall still labor on in hope as heretofore till we can hope no longer. Reader, we have now unbossomed ourselves to you freely, we have kept nothing back except it be that our sacrifices are greater than here stated. If our candor and freedom meet with a corresponding response, we shall be thankful. We felt it was due both you and ourselves to make this statement, lest it might be thought, from the continued donations we are in receipt of, that we were growing rich, whereas the reverse of this is true. We ought to have three thousand subscribers at least to sustain us, and these, it looks to us, we might have. If each of those we have at present, will determine to send us another, I have no doubt that it can be done, we shall have the three thousand in a short time. Who will respond first to this suggestion?

D. T. W.

SOUTHERN RELIEF.

Liberty township, Grundy Co. Mo. June 10th

Bro. D. T. Wright,—Dear Sir, Please find inclosed fifty dollars for the relief of the destitute in the South, which you will forward as soon as possible to such points as you may think best and acknowledge through the Pioneer to the credit of the following persons. To wit, Elder W. M. Downing $2.50, Sarah J. Moberly $3.00, Rachel Haily $5.00, Silas T. Haily $37.50. Total amount $46.00.

To all who think it a light matter to see and hear of widows and orphans suffering with hunger, and actually starving to death, while the means of relief are abundant if the sufferers could only get it, I would, refer them to the Rich man and Lazarus, and would warn them to beware, lest the rich man’s doom be theirs.

SILAS HAILEY.

We forwarded the above on the same day we received it, June 11, 1867, to Metcalf & Bros. with instruction to apply to the relief.
of the destitute and suffering saints in Loundes, Wilcox, Butler and Montgomery counties, Ala. Will also publish acknowledgement as soon as received.

D. T. W.

NASHVILLE, Tenn., June 10, 1867.
Bros. D. T. Wright, Yours of the 5th, rec’d, containing seventy seven dollars sixty cents as a contribution from Log Church Clinton county Mo. Please accept my thanks for same in behalf of our destitute brethren. It shall be applied as directed.

Your bro. in Christ,
V. M. METCALFE.

NEWBERRY, N. C. June 7, 1867.
Dld. D. T. Wright.—Dear Bro. I gratefully acknowledge the receipt of five dollars, sent by sister N. J. Hopkins, Gentry Co. Mo. through you. The Lord bless her and reward her richly. Your sister in Christ,
E. J. WALSH.

"Which is the True Church?" This tract published by bro. Carson of St. Louis has been well received by the brethren. Bro. McGarvey, in the Review, speaks very highly, of it. The first edition, we learn, is nearly exhausted. The brethren, therefore should not lose the opportunity of securing some of them.

The Tract has now been stereotyped by bro. Thos. Holman corner of White & Centre streets, New York. He has published many tracts and offers them to the public at the small sum of $1.12 for 1000 pages, assorted or not.

The price of the Tract published by bro. Carson is 5cts. besides the postage. Brethren send one for a number of them, and scatter the seed abroad.

D. T. W.

NOW IS THE TIME.

We are greatly in need of funds to conduct the publication of the Pioneer. Will our friends everywhere try to send us each another subscriber? Some can send us many.—Will they not do it. At every meeting when brethren come together will they remember the Pioneer? Now is the time to obtain large lists of subscribers, while the weather is pleasant, and large and interesting meetings are being held over the country. Will not our kind preaching brethren all help us to extend our circulation. No class in the land can do as much in this respect as they can. Will they not do it? We greatly appreciate the donations sent us by kind brethren and sisters, but for them, we do not know how we could have held up till now. To all we tender our sincere thanks. May the Lord bless each one who has tried to help us. By the continuance of such friends and their liberality, we shall, we trust, be able to continue the Pioneer. But we have serious fears that we shall have to fall back to the monthly. But we shall continue the weekly just as long as we possibly can. We have used an inferior quality of paper for the last few weeks because we had not the means to buy a better quality. We regretted this very much, as we wish to make the Pioneer acceptable both in its mechanical execution and its matter. But neither can be done in the absence of the proper support. The lack of that un-fits us for labor in both these respects. Give us a bare support only, and we will give a new tone and appearance to the paper. Our present condition tends to melancholy, Shall it not be superseded by that of the sunshine of a liberal support. May God grant it.

D. T. W.

THE SCRIPTURES UNVEILED. By J. J. Lowell
New York: Thomas Holman, Printer and Publisher, cor Centre and White streets. 1867.

This is a good tract of 48 pages printed on good paper, trimmed and covered. The following are the contents of it:


These subjects are all ably discussed, and we take pleasure in commending the tract,—Price 15 cts. single copy, $1.10 for ten copies.

Address, THOS. HOLMAN,
Cor. Centre & White streets, New York.
D. T. W.

An Address on Sanctification, By E. P. Beale
Carrollton, Illinois, Printed at the Gospel Echo office.

This address was delivered by bro Beale in Abingdon, Ill., in March last, and taken down in Phonographic hand by Prof. B. J. Thompson, Phonographic Teacher in Abing-
DONATIONS TO THE PIONEER.

DUBLIN, Ala, May 25th, 1867.

DEAR BROTHER WRIGHT—I received the five dollar check on New York, dated the 2nd of May. A short time before this I received five dollars from my dear brother Creath, for which they receive our thanks and well wishes. If I am never able to compensate my dear brothers, I hope my Lord and Master will own and bless them in a coming day. I have written both their names down in my mind, and I will remember them both as long as I live in the world.

I have received several numbers of the Christian Pioneer, which is gratefully received. Dear brother if you should see brothers Jacob Creath and Hopkins tell them that we kindly thank them.

Very respectfully your brother in faith,

ANDREW J. TIDWELL.

BIBLICAL MONTHLY, VOL. XI.

The Lord willing, we expect to continue our Monthly, beginning Vol. XI. in July. The brethren and sisters are aware of our pecuniary condition, and we trust all who are willing to aid us, and to put it in our power to render them some compensation for their kindness, will subscribe or make donations for the Monthly; and we will, by the help of the Lord, give them a periodical worthy of their support. It will be devoted to original Christianity in faith and practice, and to the examination of the prophesies, and to reviews of prophetic theories.

Terms, $2 per annum, or $1 for six months.

Address

J. T. Walsh,
Newberne, N. C.

DONATIONS TO THE PIONEER.

A. Lightburn, Liberty, Mo. | $1 00
Eld. J. Creath, Palmyra, Mo., | 1 00
Church at St. Joseph, Mo., | 12 85
Lewis D. Reavis, Pisgah, Mo., | 5 00
Nancy J. Hopkins, Albany, Mo., | 50
John W. Brown, Bethany, Mo. | 5 00
J. Thom's. Nelson, New Hope, Mo. | 10 00

Contents for No. 22.

Page

Letters to C. M | 337
The Time of the End | 339
Prayer, No. 5 | 340
How the Church may Triumph | 341
State Meeting | 342
The Textuaries | 343
Battle between Methodism & Baptistism | 344
Autobiography of Eld. Jacob Creath | 347
Reports from the Brethren | 349
Bro. Jourdan's response to the Meeting | 350
Statement.—Southern Relief | 350
Received.—Now is the time—News | 351
Biblical Monthly.—Donations | 352
NOTES ON BRO. LONG’S REVIEW OF MY DEFENCE.

(Note. Almost constant absence from home, in the Lord's field, since bro. Long's review came to hand, has rendered it impossible for me to reply at an earlier date. I hope however that nothing is lost to the truth by this unavoidable delay.)

Bro. J. M. Long has given the readers of the Pioneer nearly ten solid columns of muddy metaphysics in the shape of a reply to my defence against the strictures of Bro. Lard. According to his own showing, it would be hard to justify this great labor. The issue, he says, is purely of a speculative and not a practical nature, and must be barren of beneficial results. His “principal motive might have been,” but was not, “the hope of convincing me of my error.” Upon mature consideration, he thinks that would be rather a hopeless attempt. He feels himself called upon, however, to defend the reputation of bro. Campbell and the fathers of the reformation. The “singular” and “startling” claim puts forth that “they believed and contended for the view” advocated in “my defence,” must not be permitted to go out among the readers of the Pioneer “without a challenge of its truth.” And therefore, bro. Long writes us this long article. Some, perchance, may think had this been his only motive, he might have accomplished his object quite as successfully in much narrower limits. Conscious of his ability to handle somewhat skilfully the controversial lance, he was not unwilling, perhaps, to show the readers of the Pioneer a specimen of his prowess. Not a great while from the walls of his “alma mater,” and having his mind, no doubt, richly stored with the occult speculations of modern transcendentalism, if he did cherish an ambition of the sort suggested, I am not disposed to regard the feeling as a wholly unpardonable one. What’s the use of a man’s knowing, if he is never to tell what he knows? Be this as it may, however, I acknowledge myself his debtor, and shall try, without further delay, to discharge the obligation.

I can not think it necessary to write an elaborate reply to this review. The ground has been gone over quite carefully already, and it does not appear that much is to be gained by further discussion. Still, I hope the interests of truth may be subserved by a few notes, and shall accordingly give them. I hope to make them pointed and clear. I shall give short extracts presenting the points to which I desire to call attention.

1. “Our uniform position has ever been from the beginning till now, that in conversion and sanctification there are two agents; the Holy Spirit as the efficient agent and the word of God as the instrumental agent, and that these two agents are never separated.”

I object decidedly to my reviewer’s terminology. It is the language of Ashdod. The ring is unmistakable. “The Holy Spirit as the efficient agent and the word of God as the instrumental agent,” is not the style of “the father’s
of the reformation," neither does it harmonize with the genius of the gospel of Christ. If such is the current style in Kentucky University, then shall I begin to distrust seriously the policy of endowing biblical professorships in our colleges. In conversion and sanctification, the Spirit of God is the agent; the word of God, the instrument, the means. Such is the style in which those of our brethren who have been familiar with this controversy "from the beginning till now," are accustomed to speak and write. Common as it is in other quarters, unless my memory is greatly at fault, I have not seen an instance in which any well instructed scribe in our ranks, has heretofore expressed himself in language like that of my brother. To my ears, I confess that such phraseology sounds rather startling. I take it, indeed, as a very certain indication, that bro. L's vigorous intellect has been somewhat muddled by the sectarian theology on this subject. This, I think, will become quite apparent in the course of these 'notes,' and I therefore pass the matter now without further remark.

2. "This changes the entire issue from one of agency to one of mode, and instead of the clearly defined issue between us and the sects, we have nothing but a barren and unprofitable speculation about the nature of the commerce between the Spirit of God and the spirit of man."

I confess myself somewhat surprised at the objections urged in this paragraph, but do not feel at all discomfited. Between the Disciples of Christ and the Denominations, there is certainly an issue of some sort on the subject of spiritual influence. At least, it is not the leading men on both sides, who have been so many years engaged in debating, disputing, and sometimes calling each other hard names, when there was not even the shadow of a cause for it, must be regarded as little better than a set of simpletons. There may, indeed, be some difficulty in stating this issue so as to present the precise point in controversy and nothing else. Each independent thinker, looking at the subject from his own individual stand-point, forms a conception of the matter, perhaps, somewhat peculiar to himself. On this account, scarcely any two persons, either on our side or among our opponents, would be likely to state the difference in precisely the same way. I am fully satisfied with my first statement, and do not see how it can be improved.—Still I am willing to make another effort; and if the best thinkers among us shall recognize my statement as correct, I shall be entirely satisfied. 1. The question is not one of fact. Conversion and sanctification are gospel facts about which there is no dispute.—We may not attach precisely the same ideas to these terms, but we agree as to the facts, and in a general sense, at least, understand even the terms in the same way. 2. That in conversion and sanctification the Spirit of God operates, is also a gospel fact. Nobody denies this. Nobody calls it in question.—There is therefore no issue here. In the debate between Campbell and Rice bro. Campbell affirmed as follows: "In conversion and sanctification the Spirit of God operates on persons only through the word." Hence he said, as quoted by bro. Long, "The question is not upon operation, but upon instrumentality." That the Spirit operates, is common grounds. 3. Mr. Rice, speaking for the Presbyterians, says: 'we believe and teach that the word is ordinarily employed in conversion and sanctification.' Mr. Jeter also affirms it as his conviction that the converting influence.
"is exerted ordinarily through the truth." Do these statements express clearly the difference? Does the entire issue lie between 'always' and 'ordinarily'? If so, then I undertake to say that there was never before so much controversy over so small a matter.—But everybody knows that the difference is much greater. We use the same formula, but with widely different ideas. When our brethren say that the Spirit of God operates through the word, they mean that the power put forth is the power resident in the truth as from the Spirit. When our opponents use the same phraseology, they mean that there is a power distinct from the truth, accompanying the truth, and giving it efficiency. We use the expression, 'through the truth,' to exclude the idea of a distinct, independent, accompanying influence, while the sects, using the same formula, always include it. This influence outside of the truth, distinct from the truth, is the difference. If such is not the case, then there is no difference worth debating a single hour.

If a sectarian says that all the power which reaches the heart goes through the truth as the vehicle; that such power is felt in the heart only as the truth is understood and believed, then he places himself on our ground. If any one among us, adopts the idea of a power distinct from that of the truth, a power outside of the truth, and accompanying the truth to give it efficiency, then he is on sectarian ground. This outside influence is the difference, or there is no important difference at all. I hardly suppose that Br. Long intended to place himself alongside of the sects as to this influence distinct from the truth, but then I am compelled to say that his language sounds suspicious. The 'two agents,' one 'efficient' and the other 'instrumental,' harmonizes most beautifully with the sectarian theory, and I may be pardoned for saying, with nothing else. If we are right on this question, then in strict propriety of speech, there is simply one agent, the Holy Spirit, and one instrument, the word of God. I venture to say that no man who understands this issue clearly can express himself in any other way.

With a sectarian, that which is properly the converting influence is always an influence outside of the truth.—Whether he speaks of the regeneration of an infant without means, of 'other elect persons incapable of being outwardly called by the ministry of the word,' or of those who, according to his own theory, are subjects of gospel address, his idea of the influence that saves, is always essentially and fundamentally the same. His notion is always that of an accompanying influence,' an influence outside of the word of God, and that goes to the heart otherwise than through the gospel believed.

The difference between our people and the sects is now I think clearly and truthfully stated. How now shall we characterize this difference? Brother Long says that according to my conception of the matter, the issue is one of 'mode.' I do not object to this way of stating it. The question is not one of fact, for we agree that the Spirit operates. The point of difference relates to the 'how.' Of course I start no question as to the mode of abstract spiritual operations, since it is fully understood among sensible men that all matters of that sort are too deep for our pen.—Still I admit, that in a certain point of view, the question is one of mode.—How can it be anything else? We agree that the spirit operates; the
question is, 'how?' Through the word, and by the power of the truth believed? or by an outside, independent influence? If this is not a plain, exact and truthful statement of the issue, then there is no issue, and we have been warring over words and sounds, when our ideas were fundamentally the same. 3.

Hence, when we, in our discussions with the sects, use the terms direct and indirect, mediate and immediate, impact, abstract, and others of like import, they have a clearly defined meaning. But with our bro. Longan these terms have assumed entirely a new and different meaning. "When they (the sects) use these terms they mean an influence separate from and independent of the truth, whereas when we use the antithetical ones, we mean through means, with an instrument".

How lucid the latter part of this statement! "When we use the antithetical ones, that is when we say 'through means, we mean through means,' 'when we say with an instrument, we mean 'with an instrument.' A man with bro. L's intellectual perspicacity and fine attainments never could pen such a sentence, if his brain had not been muddled upon this question.

But brother Long says that I use these terms direct and indirect, mediate and immediate, and similar ones, in a sense entirely new. We have now reached the proper point to see whether this is so. Will the reader pardon me for introducing, just here, a rather long extract from the Campbell and Rice debate. I quote from page 786. Mr. Campbell introduces Dr. Lyman Beecher, speaking in his own defence, when on trial for heresy in the judicatories of the Presbyterian Church.

Dr. Beecher. "I hold that God operates upon matter by his direct omnipotence; and that he operates on mind by the gospel and by the whole amount of moral means which he applies to it, called in scripture, the word, the truth, &c."

I never said that it was impossible for him to do what he would, by direct agency. But I did say, that if he does it directly, then he does not do it meditatively. If he does it by naked omnipotence, then he does not do it by the word as an instrument; for the two things are inconsistent.

I advance no theory about it. I stand upon the language of the confession. If that is not with me then I must fall. All that I say is that direct action without an instrument, and action by the truth are not the same thing, and cannot co-exist. If a man bends a tree by pushing it down with his naked hand, then he does not level the tree by chopping it down with an axe."

Upon this extract from which I have quoted only so much as is necessary to develop the point before us, Mr. Campbell comments as follows:

"I affirm, if I know the meaning of words, that the doctrine and interpretations of Dr. Beecher, as set forth in this extract, backed by Matthew Henry, is precisely what I have been endeavoring to set forth for the last three days. Have I not said the question is whether with or without the truth; whether meditatively or immediately; whether directly or through an instrument, the spirit operates upon the sinner in conversion, and the saint in sanctification? I say it is either the one or the other; so says Dr. Beecher. I say it is either meditatively or immediately; so says the doctor. I say it is meditatively, or through an instrument or through the word; so says the doctor. We are perfectly agreed in all these points."

Now in almost these identical terms. I stated the issue between our brethren and the sects in "my Defence." But bro. Long says that I use these words in an entirely new meaning. We shall see. And first, let us see the sense in which Mr Campbell uses them. He is careful to explain what he means by with and without an instrument when he has up the illustration of a man chopping down a tree with an axe, to which bro. Long alludes in his review. He
NOTES ON BRO. LONG'S "REVIEW OF 'MY DEFENCE.'"

is careful to say in reply to Mr. Roe, who had attempted to prevent the comparison to his own use, that he employed it simply to illustrate the point of instrumentality. "Figures," said Mr. C. "are not to be used for any other purpose than they are proposed. I do not make this one represent the word of God in any other particular than its mere instrumentality!" Mr. C. intended to show that where power is exerted mediatelv it all passes through the instrument or means employed. There is no outside power. It cannot in the language of Dr. Beecher be both mediate and immediate. at the same time. Now the power put forth by the Holy Spirit through the truth believed, ls power exerted mediatelv; thus outside, accompanying, independent power, of the sect is power exerted, if it be exerted at all, immediately. So evidently Mr. Campbell used these terms, and so I have used them. The word mediatelv is defined by Webster as follows: "Mediatelv: By means, or by a secondary cause acting between the first cause and the effect." This is the thing precisely. We have the word of God, the gospel as a secondary cause, the Spirit, the first cause, or personal agent, and the effect which takes place in the heart. The sectarian notion has no means in this sense. It has no secondary cause acting between the Spirit and the heart where the effect is produced. The sectarians think they have the idea of means, but so far as they contend for a power distinct from the truth, they are simply mistaken. Their conception of divine influence is properly expressed by the antithetical term "immediate." They contend for an influence that goes into the heart otherwise than through the truth. They believe in a power that accompanies the gospel, but is distinct from it, and therefore outside of it. They believe in an influence that is exerted by "impact," that it is by "touch," or without any secondary cause between the agent and the effects. They believe the naked Spirit of God operates upon the naked spirit of man. The sectarian cannot, if his salvation depended upon it, get his "accompanying power," his "influence distinct from the truth," into to the heart in any other way. Now it is precisely this immediate influence, thus explained, that our brethren universally deny, so far as relates to the sinner. The controversy then has reference not to the fact of Spiritual influence but to the nature of the influence itself. It is a question, if you please, not of fact but of mode, using the word, not in any technical or metaphysical sense, but in its simple, well understood, common sense import. I hope then I may be pardoned for mentioning once more, that the real point of difference among our brethren on this subject, is simply whether this sectarian notion of an immediate influence, shall be admitted as regards the Christian while we deny it as regards the sinner? The controversy hath, practically, this extent and no more.

I hope it is now apparent that I have not, as bro. Long charges, use terms in a new and unheard of acception, but that I have employed them with logical and philosophical precision, in their well understood and common meaning. I may be pardoned for saying further, that that whoever uses these terms in a discussion like the present, in any other sense than that which I have here given them, uses them so vaguely as to destroy their whole value. My reviewer says, when our brethren assert that the spirit operates "mediately," or "by means" or "through the gospel" it is
not intended "to exclude his real and personal presence from the mind." And again; "Because the spirit operates "through means," logical propriety will not allow us hence to infer that he is not really and personally present in the mind." I can only say, that such a use of terms is not only new to me, but wholly unauthorised by the usage of thinking men, and subversive of all sound reasoning upon such subjects as the one now before us.

Enough, however, for the present. I hope to finish what I have to say in one more number.

G. W. L.

THE BATTLE BETWEEN METHODISM AND BAPTISMISM.

Or, some Strictures on the Judaism, the Circumcision, the Traditions and Infant Rantism of TIMOTHY C. FROGGS, of the Louisville Conference, Hartford, Ky., 1854. By Eld. J. CREATH, of Palmyra, Mo. 1867.

"Sirs, you know by this craft we have our wealth." (Demetrius, a silversmith. Acts xix. 25.)

[Continued from page 333.]

It may perhaps be affirmed, that the moral leprosy with which Lutheranism is infected, has arisen, not from infant sprinkling, but certain doctrinal errors in her creed. To this Presbyterianism gives the answer, by showing that even the most rigid orthodoxy cannot long remain pure in connection with a practice which amalgamates the church and the world. Calvin the founder of the Presbyterian Hierarchy, still more than Luther founders his system deeply and broadly in the eternal decrees and predestination of all things from eternity. But, like Luther he left the door of his sect open wide enough for all the world to come in, and thus mingled together the heterogeneous materials of regenerate and unregenerate. Regenerated twice, once when sprinkled, and once by the Holy Spirit, if one of the eternally elect. By this single oversight of shutting the door of his sect, the city of Geneva, where he established his Presbyterian Inquisition, and which he illu-
ed with traditions and sprinkled with a little Christianity. Those who desire to see the perplexity into which these half way infants threw the Puritans, and the decision of the Magistrates of Connecticut, met in Boston June 4, 1667, two hundred years ago, let them read Cotton Mather's Magnolia Book 5 page 63, and Wimer's history of the old South Church. The progress of degeneracy is generally downwards and rapid, the longer it continues. It is like letting out imprisoned waters which rush along with a force and volume constantly increasing. Accordingly the same writer thus graphically records the consequences to which this half way business of children always leads its votaries. And now another and still more fatal step was taken in this downward road, why should such a difference be made between infant sprinkling and the Lord's supper, which reason infers from the nature of the case, and the scriptures clearly determine, require precisely the same qualifications. If persons are qualified to come to baptism, the same qualifications which fit them for sprinkling, fit them for the Lord's Supper. If infants are admitted to sprinkling why should they be excluded from the Supper? we ought to press this argument on all sprinklers.

If infants are admitted to baptism without faith, repentance, reason, scripture or any moral qualification whatever, let them be admitted in same way to the supper. When men once discard positive truth, the next step is to embrace positive error. About the middle of the last century sentiments were adopted in Massachusetts denying the divinity of Christ, the corruption of our nature, the death of Christ for our sins, and the regenerating efficacy of the Holy Spirit, and were extensively propagated, and after the season of incubation had expired, this monstrous egg broke at last and the great Unitarian and Universalism, Apostacy stood revealed in all their hideousness. If time and space permitted, it were easy to show that this most disastrous consummation was the direst result of infant sprinkling. Infant sprinkling is the original and real parent of New England, Unitarianism as it was at Geneva where Calvin had his Presbyterian Inquisition and decapitated Castaño, Balsuh Genilis and burnt Michael Servetus, a Christian as learned as himself and a much better man than he ever was. A paid Baptist historian candidly informs us that at the beginning of the present century all the Congregational sects in Boston, with a single exception, had renounced the faith of the Puritans. More's Boston Revivals page 28. The great facts which have been briefly hinted at and reviewed are full of instruction. They teach us with the truth and certainty of history, that infant sprinkling whenever operating without restraint, will inevitably corrupt the communities upholding it. Either by introducing the dogma of baptismal regeneration, (which our enemies are so anxious to fasten upon us,) attributing saving virtue to outward forms it will develop itself into pure Romanism, or by admitting the regenerate into the church, and joining together in unholy wedlock, what God has put asunder, it will prepare the way for a dead and soulless faith soon to be quickened into a living infidelity.

Whichever direction it takes, and in whatever shape its influence is displayed, it is evil, only evil, and that continually we regard it as the worst heresy which has ever sullied the primitive simplicity of the Gospel. We are constrained to believe, that either directly or indirectly, that it has done more than all other corruptions combined, to pollute Christianity, to enfeeble her power, and to keep back her final triumph. It is in fact the origin of most other corruptions, the source from which they sprung, and the spring by which they are fed. In a word we look upon it as the most dangerous element which now exists in Christendom. And it is all the more dangerous from the slow and dangerous manner in which it accomplishes its results. Were it to stand out in open day with its real nature and tendencies fully revealed, the people of God would rise up and have it banished from the earth. But it acts silently and covertly, reaches its ends by steps so circuitous, and by a progress so imperceptible that the consequences are not perceived, till the ca-
a catastrophe comes; and even then they are not referred to the primal cause, but to some one of the intermediate agencies which it has set in motion. It makes its appeal to that undying instinct which mothers have to save their infants from hell. It washes away original sin and regenerates them and makes them members of the kingdom of heaven and while women are thus superstitious infant sprinkling will remain and priests of all order will use them as their pliant tools. Whoever denies that infants by Christian baptism are delivered from Perdition, and brought to eternal salvation, let him be accursed. Council of Carthage, Wall's History of Baptism part I page 247. If any one shall say that baptism is not necessary to salvation let him be accursed. Council of Trident session 7. Can 5. In baptism we are regenerated, justified and sanctified while yet infants. Faith of Church of England, New York Evangelist Sept. 8, 1838. In baptism, we, who are by nature the children of wrath, are made the children of God. John Wesley's works, Vol. 6, page 16.

The first Christian congregation ever organized on earth was in the city of Jerusalem in the year 34 of the Christian era. Acts 2 chapter. The twelve apostles were members of it. There were no infants in that congregation, nor in any church organized by the apostles in the book of Acts during the first century of the Christian era. The Protestants date the rise of the Romish Hierarchy or the Man of sin, Babylon the great in the year 606. Revelation 17 chapter. Protestantism dates from April 29, 1529. Most of the protestant sects now called churches arose in the sixteenth century, since the Lutheran Reformation which dates from 1517 to 20. The Lutherans date from that period. The Episcopalians arose in 1521, when Pope Leo 10 declared Henry 8 of England, Defender of the Faith. Luther was born Nov. 10, 1483; John Calvin was born July 10, A. D. 1509. They were born and educated Roman Catholics. Presbyterianism was established by law in Scotland A. D. 1560. Congregationalists began about 1560. They came to America in 1620. The Methodists originated in England in 1737 and come to America A. D. 1766. The ancient Christians and Martyr or witnesses were not Catholics nor any of the above named sects, they are all too young, by five hundred years to be ancient martyrs, and the protestant sects are too young by 1500 years. There were no Baptists before the 17th century. The Baptists claiming to be called by all the names that suffered persecution from papists down to the Lutheran Reformation, when the name baptist does not appear on church history before the 17th century, is like my claiming to be Napoleon Bonaparte I, only I ain called Jacob Creath. The Baptists say the Waldenses were Baptists but were not called Baptists for fear that these strictures may not fall into hands of those who may read my Review of Mr. Pendleton's Bowringreen Ky. The Encyclopedia of Religious Knowledge in the Edition of 1836, in giving the history of the Baptists says on page 188. It has been asserted that the Baptists originated in Germany about the year 1529 at the beginning of the Reformation. It is true that no denomination of Protestants can trace the origin of its present name, farther back than about the time of the Reformation; and most of them have originated since that period. And it appears to be true that the name Baptist, by which this people have since been known, was then first assumed probably in opposition to that of Anabaptists, with which their enemies were constantly reproaching them, as they are constantly reproaching us as Campbellites. In this their practice they imitate their predecessors the Papists. I shall close these strictures, which have been extended much farther than I anticipated when I began them. They are intended to excite investigation. I commit them to the care of Him whose cause they are intended to plead and promote. JACOB CREATH.

THE EUNUCH'S BAPTISM.

Dr. A. Clarke, in his commentary on Acts viii 39, says: "They alighted from the chariot into the water. While
Philip was instructing him, and he confessed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews in their baptisms; but the person who received his confession of faith, was he to whom the baptism was attributed, as it was administered by his authority?  

Now if it is probable that the Eunuch was thus baptized by plunging himself under the water, in accordance with what appears to have generally been the plan of the Jews in their baptisms, is it not equally probable that the three thousand on pentecost plunged each one himself under the water, and thus, at the command of Peter or some other one of the apostles, the whole number could have been baptized within a few minutes. The difficulty with some, as to how the three thousand could have been immersed in one day, is by Dr. Clarke, here easily solved. Many times that number could have been baptized, or plunged—or immersed; if you please, in this way, within much less time than a day. Such as may hereafter be troubled about how this great number could have been immersed, we would refer to Dr. Clarke.  

But if the Eunuch plunged himself, then Philip did not do it, so more than Elisha dipped Naaman, when he told him to go to the Jordan and wash himself seven times. Naaman went, and the historian says that he dipped himself, and not that Elisha dipped him, but that he dipped himself; or in the Greek, he baptized himself seven times. And if the Eunuch was baptized by plunging himself, evidently he baptized himself. But the historian says in his case, they came to the water, and they went down, both Philip and the Eunuch, into the water, and he baptized him, and not that he baptized himself. A slight discrepancy this, between Drs. Clark and Luke, but great men differ sometimes!  

D. T. W.  

THE CHRISTIAN'S HOME.  

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.—John, xiv. 1—3.  

Where is the father's house? Is not the universe his building? Has he not made it? and is it not a habitation? Reasoning from the known to the unknown, is it not? Then, where are the mansions in this house? are they not the innumerable planets throughout the boundless space similar to this earth, our present home? But where is the one the Lord has gone to prepare as the future and eternal home of his disciples? for that is the all-absorbing one in interest with us. It is the place where we shall rest when freed from the toils and cares of earth and the confines of sin. The Lord has gone before to prepare that place, and he bids us to believe in him as we believe in God, and let not our hearts be troubled neither afraid. When he has prepared that mansion he will come to earth again and take his disciples away with him to inhabit it forever. That mansion must be the palace royal of the universe, where the throne of God itself is situated, for Christ is to take his seat upon the throne with his Father, and all his disciples are to be seated with him on the same throne. This throne must be in that place the Lord has now gone to prepare. When completed it will excel in grandeur, and splendor, and glory, and honor all other mansions, God and his people alone will dwell there.
THE DAY OF CHRIST.

Christ and those that he has redeemed will inhabit it. Angels and all other intelligences will behold and wonder. It is emphatically the family of God. All outside are servants, ministering angels. To none of these is it ever said thou art my son, no angel is ever called a son, the redeemed of man alone is given that honor, they alone with Christ possess it. Man only of all the created intelligences, was made to have dominion, the only intelligence made in the likeness of God; all others are destined to be his inferiors, though new his superiors; they will ultimately wonder and behold with amazement when his honors shall be consummated and he in the full enjoyment of them in his new home. The highest angel that now vies around the throne of God have not such honors in expectation as have the humble disciples of our Lord. We sometimes sing, "I wish I was an Angel" Never have such a wish; higher honors than angels can ever attain, await the redeemed of the Lord; honors far surpassing all their glory are now preparing for them. Reader, if you are a disciples of Jesus, be faithful, and wish for nothing more. Yours is the highest honor, none to excel it. All are yours, things present and things to come, all are yours you are Christ’s, and Christ is God’s. Can you realize this glorious truth? the mouth of the Lord has spoken it. If you believe in God, believe also in Christ when he tells you of this place, and that he will come again and take you to himself, let not your heart be troubled, neither let it be afraid. We know not now, we cannot fully comprehend, what we shall be, but we know that when Christ shall appear we shall be like him: for we shall see him as he is and shall go home with him, and dwell with him forever! O Lord help the feeblest of all thy creatures, even thy servant who pens these lines, to appreciate the riches and honors awaiting the redeemed. Blessed be thy name, O Lord, forever and forever; thou art worthy to receive glory, and honor and power, for thou hast created all things, and by thy will they exist and were created. Thou hast prepared glorious things for thy people, whom thou hast redeemed by thine own blood out of every kindred and tribe, and tongue, and nation; worthy art thou to receive power and riches, and wisdom, and strength, and honor, and blessing forever and forever. O, my soul, cleave thou unto the Lord for he is thy strength and exceeding great reward.

D. T. W.

From the Gospel Advocate.

THE DAY OF CHRIST.

The period indicated by the above language, is yet in the future. The day of Christ is that period or time when He will reign over and judge the nations of the earth, and is to be distinguished from that age or period which commences with the delivery of the “Kingdom up to the Father, and God be all in all.”

"For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so also shall the Son of Man be in His Day." Luke xvii: 24. The advent of Christ, when his day dawns upon the world, will be as conspicuously manifest as the lightning that illuminates the heavens.

Paul testifies: "Being confident of this very thing, that he who has begun a good work in you, will perform it until the day of Jesus Christ." Phil. 1:6.
That day is also spoken of as the day of redemption: “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”—Eph. iv: 30.

The following passage fixes the coming of Christ and the day of Christ synchronously: “So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” 1 Cor. 1: 7, 8.

Again: “Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” Phil. ii: 16.

Once more: “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” 1 Cor. v: 5.—“As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.” 2 Cor. 1: 14.

This day of Christ is spoken of in many other places as a day of judgment, and a day of rewards for the righteous. Brethren, this day of the Lord hastens greatly. Let us prepare for its glories and splendors, and its awful realities. Let us trim our lamps and keep them brightly burning, for the Bridegroom is coming. May he find each one of us ready to receive him with joy and not with grief.

J. T. W.

REPLY TO BROTHER J. T. W., ON THE DAY OF CHRIST.

Our brother, J. T. W., and others who are writing upon “The Day of Christ,” the prophecies and second advent of the Savior, are, in our candid judgment, mistaken in their conclusions, and grossly pervert the scriptures to sustain a phantom. If the gospel dispensation is not the last day of God Almighty, with the nations of the earth, and the day of the Lord Jesus—the day in which he is judging the kingdom now under Satan’s grasp, there is certainly no truth in heaven above or on the earth beneath. The seventh chapter of Luke, quoted by bro. W., to prove there is still a future era in which the Savior is to accomplish his great work for our poor, unfortunate race, he singularly and fatally misapplies. From the 20th to the 37th verse, our Lord was predicting the overthrow of the Jews as a nation, and the full establishment of his kingdom on the earth.—Nothing beyond can be found in the passage. The whole tendency of the speculation on this subject is to destroy faith in the church of God and its appointments for the salvation of the world. Whoever believes doctor John Thomas’ vagaries on the subject, Baldwin’s theory of the world’s redemption by American democracy, or Baxter’s dream of our Lord’s personal descent to Mount Olivet to divide the lands of Palestine amongst the Jews that rejected the religion for which the Savior, the apostles, and early martyrs died to establish and maintain, can have but little regard for the church of Christ. We pen these things not as arguments, but merely to beg our friends to examine well these conclusions.

T. F.
own authoritative command. Christ relinquished all and gave his life freely for us, and demands from us in return our supreme love, talents, money, strength, and life itself. Shall we not be admonished of our duty by one who was permitted to gaze through types and dim shadows, to the glory which we are permitted to behold? “Trust” ye in the Lord forever; for in the Lord, Jehovah, is everlasting strength. Isaiah 26, 4. David wrote in Psalms 137, “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.” What a burning zeal is manifest in these words for the glory of God.

Let me ask my dear brethren and sisters are we doing what we can to spread Christ’s righteousness over this sinful earth? Do we realize the obligation resting upon us, to consecrate all to his service? Is there a man among us who is willing to give every dollar if Christ demands it? Who is willing to lay down his life, if Christ calls for it? We should study diligently our hearts in the light of Christ’s revealed will.

Are we doing all that we can for our masters’ Kingdom? Surely we can not say we are? How shall we go to work? Do you ask what “plan” I have to suggest? I answer, gather each one all he possesses, of love, of talents, of gold, of time, of influence, and bring them all to the feet of Jesus, and ask of Him, saying, Lord help while I work in thy vineyard. This, surely, is the Lord’s plan, and my brethren, it will succeed, as sure as Christ has said his disciples must love him better than life, it will succeed. Have we not discussed plans long enough? Shall we not go immedi-

ately to the Master’s work? The Lord grant that we may be wise in our generation, and work while it is day, and Heaven with all its glories, God will graciously bestow on us.

T. W. McARThUR.

JUST ONE WORD.

On entering home from the prayer meeting one evening, in company with a little daughter of six summers, the artless child, looking into my face, inquired “Papa, what makes ministers tell naughty stories?” “What do you mean?” I inquired with astonishment. “Why papa,” she promptly replied “the minister said he wasn’t going to say but one word more, and then said lots of words,” “And,” she continued “Mr. S. said when he got up to speak, that he was going to say only two or three words, and then talked a long, long time, until I was so tired. Wasn’t that telling a lie, papa?”

I had often heard such remarks made by ministers and private christians, and had always cherished, and sometimes expressed a strong dislike to them, but I never before had such a view of their positive sinfulness. I tried to explain the matter but could not satisfy the child; she could not see how the saying of one thing and the doing the opposite could be right, or anything less than a falsehood. Children do not understand the figure of speech, or those customs that make law, one minute with them does not mean five or ten minutes.—They understand their elders and teachers to mean just what the language they use implies. This is truth; all else with them is falsehood. How careful and positive then we should be in all we say in the presence of children.

—Era.

TEXTS AND TEXTUARY DIVINES.

I do not know whether we ought to agree with those lexicographers who make the Roman textus a term equivalent to the Grecian πλοῦς, a weaving. Some may justify this etymological interpretation, because, they may suppose, that there is an analogy between
the making of a web from thread, and the weaving of a sermon from a few detached words, called a text. I would rather derive the term text directly from the Greek verb 
tixó, to beget or bring forth, from which texéo or textus might be ingeniously formed, and this might be translated an egg, or something pregnant with life, which by the laws of nature might become a living animal, as a text by the laws of sermonizing easily becomes a full grown sermon. But waiving this as a question for the literati, we shall proceed to our subject.

An ingenious or an enthusiastic preacher may bring forth or create any dogma or doctrine he pleases from a text or sentence, detached from the scope or design of the writer; even from the same text sermons may be woven of the most discordant texture, as all the pulpits in the land attest. A whole system of theology has been deduced from one text, and a score of sermons have been woven from one thread. Particular election, particular redemption, effectual calling, progressive sanctification, and final perseverance, have all been deduced from, and proven by Isaiah lxii.

12. “And they shall call them the holy people, the redeemed of the Lord; and you shall be called, sought out, a city not forsaken.”

I find amongst my father’s old manuscripts of twenty years’ standing, the outlines of twelve or thirteen sermons upon these words, “Bind up the testimony, and seal the law amongst my disciples.” On these words was raised a doctrine so comprehensive, as to include almost the whole New Testament, and it appears from the manuscript as though this text had furnished matter for a quarter of a year’s discussion. Such was the good old way of our worthy ancestors. He was, half a century ago, the greatest divine, who could bring the most doctrine, and pronounce the most sermons from a clause of a verse.

A fine orator in Belfast, a few years since, astonished a brilliant audience, with an enchanting discourse upon these words—Rev. xii. “And there appeared a great wonder in heaven, a woman.” He omitted the description, and raised his doctrine on those isolated words. He amused his hearers with a rare exhibition of pulpit eloquence; though some of the ladies were not so well pleased with “the doctrinal part.”

I remember to have read, when about fourteen years old, a sermon delivered by a Scotch divine to a congregation of beer drinkers, from the word Malt. In the dignified pulpit style, after a pertinent exordium, he stated his method to be the following, as well as my recollection serves, (for I have not seen it since.)

1. In the first place, my beloved auditors, I will explain the different figures of speech in my text.

2. In the second place I shall attempt to exhibit the fourfold effects of malt in this life.

3. In the next place I will detail its fourfold effects in the world to come.

4. And in the last place, my dear hearers, I will deduce a few practical instructions and exhortations for your benefit.

In discussing the first head his topics were also four, corresponding with the four letters of his text—M, A, L, T. He very elegantly demonstrated; 1st, that M was metaphorical; 2d, that A was allegorical; 3d, that L was literal; and 4th, that T was theological.

The particulars under head second were also four, corresponding with the same four letters. Its effects in this life were, 1st, M, murder; 2d, A, adultery; 3d, L, lasciviousness; and 4th, T, treaSing. On these he expatiated at great length.

Under head third the items were also four. The effects of an undue attachment to Malt in the next world, were, 1st, M, misery; 2d, A, anguish; 3d, L, lamentation; and 4th, T, torment.

His fourth head was as methodical in its distribution as any of the others, and closed with four exhortations on the same four letters, 1st, M, my dear hearers; 2d, A, all of you; 3d, L, look diligently; 4th, T, both to my text, and to yourselves, and above all to abstain from a free use of M-a-l liquor.

We were told it had the happy effect of reclaiming and converting all his congregation from their intemperate habits.

Whatever may have been the intention of the publisher of this sermon, it was no doubt not only orthodox, but strictly methodical, and a just satire upon the textuaries. And I doubt not that it was a better sermon, and more edifying, than nine out of every ten of the fashionable harangues. I am very certain, also, that it had as much authority from the Bible as any of them. Nothing but the grossest ignorance, the native offspring of the dark ages, could have originated this text or
ANGEL OR ANGELS.

scrap preaching; and nothing but the indescribable influence of custom could have reconciled a thinking and rational being to its continuance amongst us.

But it is not only in the public assembly that the textuaries pervert the record of heaven, and impose upon the revelation of God as many meanings as there are letters in their text; but all their creeds and treatises on theological subjects are formed on the same principles. Now we are always prepared to show that to cite a sentence from the body of a discourse, to extract a sentiment from the scope of a speaker or writer, to confirm a position which he had not before in mind when those words were pronounced or written, is always hazarding an error, mostly wresting the author, and frequently just the same as interpolating or forging a revelation, and imposing it upon the credulous and unwary.—C.B.

For the Pioneer.

ANGEL OR ANGELS.

Bro. Wright: My mind has been led to some reflections on this subject upon hearing from the pulpit, by one of our prominent brethren, this remark: "I don't want to be a angel." This expression seemed to astonish some and awakened an inquiry in others. In some of our song books the words occur:

"I want to be an Angel,
And with the Angels stand."

Many of our brethren have been in the habit of singing these lines, especially at the Sunday Schools. Now if Christians are to occupy a higher position in Heaven than Angels, then our song books should be changed.

The word Angel certainly signifies messenger. That seems to be its original and primary meaning. As to whether it is spirit, substance or a high order of intelligence, or something else there may be a difference of opinion. Speaking of the Angels of Heaven it is said in the first chapter, 14th verse of Hebrews, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of Salvation?"

Here they are all spoken of as ministering spirits. Luke, in the 15th chapter 7th says: "Joy shall be in Heaven over one sinner that repenteth, and in the 10th verse it is said: "Likewise I say unto you, there is joy in the presence of angels of God over one sinner that repenteth. Here is language denoting expression of joy not by the angels, but in their presence, perhaps by those who occupy the relation of heirs and joint heirs with Jesus Christ. In the first chapter of Hebrews 5th verse, it is said, "For unto which of the angels said he at any time thou art my son, this day have I begotten thee."

The idea I wish to convey is that the angels, are not the happified spirits of the Saints. When or how angels were created, I do not propose to discuss. I have thrown out these few hasty reflections with the view of eliciting something from our brethren, and perhaps writing something more hereafter on the subject.

L. J. E.

For the Pioneer.

LEXINGTON, Mo., June 16, 1867.

Bro. Wright: Under all the circumstances, I presume that any attempt to have a general convention of the Churches in Missouri as soon as proposed, had better be postponed till autumn, or till we become more united on the expediency and wisdom of a united effort to send the primitive gospel to the destitute in our State. Is not our plea—"Union is strength; disunion, weakness?"—A single congregation in a locality is but a union of hearts and hands; but it is only a part of the Kingdom of Christ. We, being many, are one body in Christ. "Is it not lawful for the whole body to co-operate for the general interest of the whole? We, as a people, in Missouri, and some other States, are losing much by our isolated action. Ap-
prehensions of evil only arise with the timid; abuses are no relevant objections to good things. If we wait for a "thus saith the Lord," for everything which pertains to the interests of prosperity and furtherance of the Kingdom of Christ we will wait in inactivity and sloth, till Sectarianism and Devilism take the land.

As to the laws and ordinance of the church, this is the ruling and guiding principle; but plans of co-operation, the erection of meeting-houses, Sunday-schools, etc., are comprehended under such general principles as these, -Whatever things are true, honorable, just, pure, lovely of good report &c., Phil. iv: 8,9, - passive. Any one who cannot see authority for consultation committees, missionary and other associations, in these general purposes to the injury of a well-supported ministry, his opposition to these good works. How passive. Anyone who cannot see any thing worthy of regard, J. R. Frame.

There are some things which Bro. Campbell wrote about the salaries of members, &c., which suited selfish people and they have been eagerly seized and that to foster covetousness and niggardliness in the support of Evangelists and Pastors. Bro. Campbell, however, always believed and taught that the laborer is worthy of his hire - wages - salarv. I heard him lament that he had written a little too much on that topic, because it had been used to the injury of a well-supported ministry, which he regarded as essential to the success of the cause of Christ.

Yours truly,

J. R. FRAME.

P. S. I admit that some are honest in their opposition to missionary societies, but I am compelled to doubt the honesty of others. I still insist that selfishness and covetousness are the great obstacles to all benevolence and beneficence. As to Bro. Campbell's being on both sides of the missionary question, it may be so. I agree with you that he was only a man; but among men his opinion is worthy of regard.

Let this discussion go on till light is elicited. Truth never suffers from candid investigation.

J R F

"THE TIME OF THE END"—RESPONSE.

We had not the opportunity, as explained, to reply to Bro. Girdner's inquiry as to "The Time of the End" in our last. And we shall make but few remarks here at this time. To the question, about the Son's being the Father or not, we have only to reject it, as unprofitable. All that which is revealed belongs to us and our children, and that which is not revealed we have no right to pry into. I believe everything the book says, outside of that I believe nothing on this subject, I may have an opinion, but not a belief.

Dr. Clarke says of the passage, "Neither the Son. This clause is not found in either Mathew or Luke, and Ambrose says it was wanting in some Greek copies in his time.—To me it is utterly unaccountable, how Jesus, who knew so correctly all the particulars which he here lays down, and which were to a jot and tittle verified by the event—how he who knew that not one stone should be left on another, should be ignorant of the day and hour when this should be done, though Daniel, chap. ix. 24, &c., could fix the very year, not less than five hundred years before it happened—how he in whom the fulness of the Godhead dwell bodily, and all the treasures of wisdom and knowledge, should not know this small matter, I cannot comprehend, but on this ground, that the Deity which dwelt in the man, Christ Jesus, might, at one time, communicate less of the knowledge of the futurity to him than at another. However, I strongly suspect that the clause was not original in this gospel. Its not being found in the parallel places in the other evangelists, is, in my opinion, a strong presumptive evidence against it. But Dr. McKnight and others, solve this difficulty in the following manner. They suppose the verb oiden to have the force of the Hebrew conjugation hipheth, in which verbs are taken in the accusative, declarative, or permissive sense; and that it means here make known, or promulgate, as it is to be understood in 1 Cor. ii. 2. This intimates that this secret was not to be made known, either by men or angels, no, not even by the son of man himself, but it should be made known by the Father only, in the execution of the purposes of his justice. I am afraid this only cuts the knot, but does not untie it.—Clarke's Commentary to loco.
As to the time of the end, that is the end of this world, of which, and about which, our young Bro. Dr. Girder is desirous to be informed; we learn nothing definitely from the scripture as to the precise day when that will be. There is a great deal of speculation, unprofitable speculation, on this subject. We are everywhere in the book admonished to be ready, not because we know the day, but because we know not the day. The very fact that we know not the day is the argument the Lord and the Apostles use to stimulate us to constant watchfulness. If any of our writers know more on this matter than we do, they may give the desired information to our beloved brother. But let such be careful to speak as the oracles of God speak.

D. T. W.

CHILLICOTHE SEMINARY.

The examination or closing exercises of the first session of this excellent school under the control of Prof. H. Ellis and his excellent lady Mrs. M. J. Ellis, will commence in the Baptist Church in this city, on Tuesday, July 2nd, at 7 o'clock P. M. and continue throughout the week. All our citizens having children to educate ought to attend. It is a matter of much importance to get children at the proper school, if we wish them to learn. We regard Mr. and Mrs. Ellis as among the best educators we have ever seen. We believe they will advance their pupils from two to three times as fast as is usually done in good schools. They have labored under considerable embarrassments during the session now closing. The scholars have entered irregular, and then the rooms have been almost anything else than convenient. Think of over one hundred students crowded into two illly constructed upper rooms over business rooms below on the main street in our city, and crowded closer than the people are at church. Such has been the embarrassment under which both teachers and pupils have labored during the closing session; and yet we predict that not a school ever taught, heretofore in the city, acquitted itself with the credit this school will. Come out and judge for yourselves. Remember the time, and place. Baptist church 7 o'clock P. M. Tuesday July 2, 1867, and through the week.

D. T. W.

CONSULTATION MEETING AT CHILlicothe, MISSOURI, COMMENCING THURSDAY, OCT. 3, 1867.

The undersigned elders of the Christian Church, at Chillicothe, in behalf of the brethren, give notice that a consultation or protracted meeting will be held at this place, commencing Sept. 7th, 1867, and continue for at least over two Lord's days, and longer if necessary. Preachers and elders are especially invited, and it is hoped as many of the brethren, as can make it convenient will attend. It is desirable to have a good protracted meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master's cause.

By order of the Church, at Chillicothe, Mo.,—4th Lord's day in June, 1867.

T. W. McARTHUR.

JAMES HUTCHINSON.

PLATTSBURG, Mo. June 17, 1867.

Bro. Wright: Enclosed please find check on St. Louis for $13 75, a contribution from the Christian Church at Plattsburg, Mo., on yesterday, for the benefit of the destitute in the South. Please forward to Metcalf & Bros.

Your brother in the Lord,

GEORGE MOORE.

The above was received on the 18th and forwarded the same day as directed above.

BOTTSTVILLE, Mo., June 16, 1867.

Dear Bro. Wright: Send the Pioneer to Bro. C. P. Hollis, Laclede, Mo. Bro. Hollis has been preaching for us at Bethel. We were much encouraged by his valuable labors. He is as good a reasoner as I ever listened to. I wish we had many more such defenders of the truth in our State than we have. They would certainly dispel the mists of sectarianism very much from the minds of the people, and do much good for the Lord. There were six additions while he was with us, 3 by confession and baptism, and three by letters or commendations.

Yours in the one hope.

C. K. WARREN.

GREENVILLE, Ala., June 10, 1867.

Dear Bro. Wright: I am just from Bro. Garrett's neighborhood, where we had ten added to the church. At Fair Prospect we had recently twenty. The cause is flourishing in this section where preachers do their duty, that is all that is needed. I endorse Bro. J. M. Garrett. He will tell you how matters stand.

Yours in hope.

JUSTUS M. BARNES.
NOTES ON BRO. LONG'S REVIEW OF MY DEFENCE—NO. 2.

"So we say that the word of God is the sword of the spirit which he wields in the work of human salvation, yet this by no means excludes the real and personal presence of the Spirit in the mind."

"As when we are told in Genesis that the Spirit of God moved on the face of the deep, we know that this divine agent was really and personally present in the primeval chaos, reducing to order and impregnating with life the formless mass, so when God tells us that his Spirit operates on the mind in conversion and sanctification, we know that his spirit is really and personally present."

These extracts seem to reveal quite clearly a rather unaccountable confusion in our brother's mind in regard to this whole subject. He talks about the Spirit's wielding the word as a man wields a sword; and seems to conceive of the Spirit of God as operating in conversion and sanctification precisely as in the material creation. There can be no greater mistake than this. In creation, there was clearly no instrumentality at all. God wrought, as Dr. Beecher forcibly expresses it, by his 'naked omnipotence.' The idea of such an analogy as the language of this extract seems to convey, is essentially sectarian. But perhaps I misunderstood him; perhaps he did not intend to convey the idea that his language most naturally suggests.

In regard to the Spirit's wielding the word, however, I must be permitted to speak plainly. Here there can be no misunderstanding. When the word of God is called the 'Sword of the Spirit,' the object of the figure is to represent first, the idea of simple instrumentality, and secondly, to suggest a further analogy in the effects produced. Hence, the word is said to be 'sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow.' With these two points the analogy ceases. Between material and moral instrumentalities, there is such a difference in their very nature, as utterly to forbid the idea of my reviewer. A material instrument, as an axe, or a sword, is wholly without power of any kind. But the word of God is, itself, the converting and sanctifying power of the Holy Spirit. This power is in its ideas. The woodman chopping, or the soldier wielding his sword on the battle-field, must continually exert himself at each successive stroke to accomplish his object. Between the word of God as a means, and such purely material instruments, there is, in this point, no resemblance whatever. The converting and sanctifying power is first in the Holy Spirit as a personal agent; it is then embodied in words. The written or spoken word is only valuable as the vehicle of thought. The power is in ideas. The mere word is only a symbol, a casquet, a shrine. A word, in itself, is utterly powerless. To the man that knows no Greek, the words of a Greek are unmeaning jargon, and he that speaks them a barbarian. But thought is spiritual power. Words are valuable in conversion and sanctification only as they convey thought from the Spirit of God to the spirit or heart of man. In this sense, and in this alone, God's word is the instrument or means by which the Holy Spirit operates in saving men. The motive power of mind is in ideas. Words are only necessary as the vehicle by which ideas are conveyed to the mind. Hence, to reason as my reviewer does, from the law governing material instrumentalities to the relation between the Spirit and word in the work of human salvation, is not only illogical and unphilosophical, but utterly preposterous. Surely my thoughtful and well-informed brother ought to be able to see this at a glance. The Lord's word 'goeth forth as a sharp, two-edged sword from his mouth.' The only wielding of this sword is the act of 'sending' it forth. It is not necessary that the Holy Spirit should constantly exert some new force in order to make it effectual. I can not re-
frain from saying that such notions seem to me to be 'crude' and 'materialistic' in the extreme. But on this point, I will say no more.

4. But where is the error in which our brother has involved himself here? It consists in a material conception of the Spirit, and in assuming that he sustains the same relation to space that body or matter does. We know that matter having extension must exist in space; and hence we know that a quart of liquid cannot be put into a pint measure, and can therefore in the realm of matter speak of impossibilities.

"If he had rubbed up a little in his metaphysics, he would have known that we have no means of knowing anything of the relation which spirit, either human or divine sustains to space; he would have learned that we do not even know whether or not spirit exists in space or out of space."

This is said in reply to my argument against a literal indwelling based upon the omnipresence of God's Spirit. I do not profess to know much about the relation that mind or Spirit sustains to space. I venture to say, this, however, that whatever be the nature of spirit, as regards substance or essence, we cannot conceive of it as existing at all, otherwise than in space. As to whether spirit possesses the quality of impenetrability, and occupies space so that it cannot at the same time be occupied by anything else, I have nothing to say. My argument involves nothing of the sort. God's Spirit is infinite; he is present everywhere—that is, he fills all space. Some theologians and metaphysicians say by an infinite extension of his essence, while others doubt or deny. On this point, I say, simply nothing at all. All that I say is that it utterly surpasses my powers even to conceive of the finite as comprehending or including the infinite. We are compelled to conceive of the human spirit as limited in space, while God's Spirit is represented in his word as filling all space. Now how, the less can include the greater, or how the finite can contain the Infinite, I confess, I do not see. It may be that my conceptions are gross and sensuous—Perhaps they are. To me it seems clear, however, that the very distinction between God's spirit as omnipresent, as infinite in space, and man's spirit as finite, as limited in space, involves without doubt, the impossibility which I have argued.

But Bro. Long says: 'we do not even know whether spirit exists in space or out of space.' His own authority, as quoted almost in the next breath, is against him. 'I am inclined to think,' says McCash, 'that our intuition declares of spirit that it must be in space. It is clear too that so far as mind acts on body, it must act on body, as in space, say in making that body move in space.' "But beyond this," that is, "as to whether spirit does or does not occupy space, or possess the property of impenetrability, he is persuaded we know nothing. In this view of the matter, though my judgment is of little value, I may express the opinion, that the great metaphysician is clearly right. But as regards the present argument, the question is not one of metaphysics, not an issue as to what the intentions of the mind declare in regard to the relation of mind and space, or anything akin to it. The word of God means the Holy Spirit as infinite in space, and man's spirit as limited, as finite. The spirit of a man according to the Bible dwells in him, that is in his body. The Spirit of God, according to the same authority, fills the universe. There is more of mathematics than metaphysics in the issue presented. I only say that according to the revealed distinction between God's spirit and man's spirit, it is simply impossible that the former can be contained in the latter. The finite cannot include the Infinite. That is all.

5. "But in the next place, let us test the soundness of our brother's principal argument. This argument briefly stated, stands thus: God and Christ are both said to dwell in Christians; this cannot be a literal indwelling, but must be figurative; therefore when the Spirit is said to dwell in Christians, this must also be figurative. There is here no logical connection between the premises and the conclusion. The sophistry consists in assuming that God and Christ sustain the same relation to the church, and the individual Christian that the Holy Spirit does, which assumption is false. The people of the United States do not assemble personally in Washington city, but through their representatives. But would not that be a strange freak of logic which should attempt to prove that because the people do not assemble literally, and personally in the capital, therefore there is no literal and personal presence of any one there?"

My reviewer makes a great mistake when he characterizes this as my principal argument. Indeed, as he states it, it is not my argument at all. I use the scriptural fact, that God and Christ are said to dwell in us, simply as a counter-argument, and not as a proof of my own position. I use it to refute the
reasoning of my opponent, while he represents me as using it to establish my own affirmative. The advocates of a literal indwelling cry out, "The Bible says so." The Bible declares that the Spirit 'dwells in' christians. This, they say, is literal beyond question. "There is no room for any doubt in regard to it." If you deny, you deny and repudiate the word of God. The catholic does not quote more confidently or less pertinently, "This is my body; this is my blood," to prove the Romish dogma of transubstantiation; than do these literalists among us quote "The Spirit of God dwells in you," to prove a tenet not a whit less, certainly, untrue.

Now I use the reasoning so strangely misconceived by my brother, simply to nail to the counter as spurious, this false logic of his colleagues in this discussion. This much, it effectually does. More than this, I do not claim for it. While on this subject, I remark that the idea, that God and Christ dwell in the christian 'representatively,' is a misconception of the whole matter. God dwells in us, in the resemblance we bear to him. "God is love, and whose dwelleth in love, dwelleth in God." Christ is 'formed' in us. There is a Christ-likeness in the soul of a true christian. Whoever loses sight of this, loses sight of the fundamental thought intended to be conveyed by the words under consideration.

God is said to dwell in us by his spirit, not as a proxy, not as a representative; but as the intermediate agent by whom this divine image is begotten in the inner man. But my reviewer seems to think that God and Christ dwell in christians, very much as the people of the United States may be said to assemble in the national capitol; that is, through their representatives. I have not so learned the word of God. Besides, this idea that the people assemble in Washington city, has no foundation either in fact or figure. In a government that is practically, as well as theoretically, republican, the people may be said to govern themselves, to make their own laws, &c., because a man is as much entitled to credit, or as justly subject to censure, for an act done with his sanction, by his duly accredited agent, as though he had done it in person. The people choose their own agents, make or unmake them at will, and may therefore be said to do whatever these agents do in the shape of governmental enactments.

To this extent, such language as that employed by my reviewer, in his illustration, is certainly admissible, and in good taste, but clearly no further. He were a crazy rhetorician, who should gravely write, "On the I st Monday in December, annually, the people of the United States assemble in Washington city to make laws for the nation." I doubt if my reviewer is not entitled to some credit for originality of conception in this matter. This notion that the people convene, strikes me as decidedly novel, and thus far unpatented.

Honor to whom honor is due, is both a sound and just rule.

6. "This error (the error of the sects) consists, as we have seen, in assuming that if the Spirit operates through the truth as the means of his influence, and not directly or abstractly then there is no real and personal presence of this divine agent in the mind, but a mere moral suasion, as they are pleased to term it."

Do I understand my reviewer here? Does he mean that this notion of a presence of the Spirit in the mind, though it be contended that he does not operate directly and abstractly, meets the 'moral suasion' objection of sectarians? If this be his meaning, then I confess I cannot see how, unless he intends to admit, that there is an influence employed 'distinct from and above the truth.' If this is what he means by a 'real and personal presence of this divine agent in the mind,' then I can see the force of his reasoning truly, but can see also that in order to meet the sectarian objection, he plants himself squarely upon the sectarian platform. All talk about 'the presence of the Spirit in the mind' is unmeaning, unless you take ground in favor of an 'influence distinct from the truth.' But this, everybody knows, is sectarian. If my reviewer does not believe in this notion of our old enemies, that there is an influence of the Spirit in conversion and sanctification distinct from, and above the truth, then I am wholly at a loss to see what he gains in the controversy, by all this talk about 'the real presence of the Spirit in the mind.' If he believes this, then between him and the sects, it is high time an armistice were agreed upon, as preparatory to a permanent and lasting peace. There is no longer any cause of strife. If I thought it worth while, I could easily show the distinction between the view I have advocated, and 'mere moral suasion' properly so called. I do not think it worth the trouble, and therefore shall not now attempt it.
ever I should meet a sectarian on this question, I may feel called upon to undertake the task, till then, I shall let it pass.

In regard to the teaching of bro. Campbell, I shall say nothing more. To this course two reasons impel me. 1st. This question is to be decided by scripture and argument, and not by uninspired authority. 2nd. To gather up all that bro. C. has said, that might be supposed to bear upon the subject, and to give to each passage that might be quoted such an examination as would develop its real import in the controversy, would require a volume. I am satisfied as to his position.—And if bro. Wright will be so kind as to copy into the Pioneer the entire article from which I make my first quotation, (The Gift of the Holy Spirit—No. 5. Har. Vol. 5, page 365,) I shall be perfectly willing to let the matter rest. If any one after a careful reading of that essay, thinks my reviewer sustains himself in that part of his article which relates to bro. C.'s position, I shall certainly make no effort to change his views. I must be allowed however, to express my surprise, that any one of bro. L.'s perspicacity and apparent candor, should have undertaken to show, that I had not represented bro. C.'s position, as developed in said article, correctly. But let the entire essay be republished so that the readers of the Pioneer can judge for themselves—I ask no more.*

8. Bro. L. speaks of my strongest argument. The truth is, the argument which I really regard as my strongest, and as the best adapted to the popular mind, is one that none of my reviewers have yet deigned to notice. It is this. The uniform tenor of New Testament style is against the literal indwelling theory. This position, I have sustained by showing that the Holy Spirit, as enjoyed by Christians, is said to be 'poured out,' to be 'shed forth;' the Disciples on Pentecost are said to have been 'immersed' in it; the more zealous and spiritually-minded are said to have been 'full' of it; the Thessalonians were exhorted not to 'quench' it, &c., &c.—Now that all these expressions are figurative, it seems to me—to borrow the language of my very sensible and discriminating brother, Dr. Christopher,—'a child ought to know.' The advocates of a literal indwelling talk about 'rationalism' and 'repudiating the word of God.' They ought to be ashamed of themselves. The entire tenor of the New Testament is against them.

I have no wish to continue this controversy, but shall try to be ready for any emergency.

GEO. W. LONGAN.

THE ANGELS IN REV. II AND III.

These angels have been the subject of much thought and investigation, as to who they were. Among most religious denominations, we believe, they are understood to be the Ministers or Chief Bishops of these seven churches, and as the address is to each in the singular number, the conclusion has been, that the angel of each church, as there addressed, was the Bishop or Minister of that church. This however is contrary to the established and recognized usage of the apostolic teaching everywhere else. In no other instance, in all their teachings epistolary and otherwise, have they intimated such a thing as a single elder or bishop in a church, but always speak of these in the plural: "ordained elders in every church," "ordained elders in every city." "To the church at Phillipi with her bishops and deacons," is the current style of the New Testament. Then who are the angels of these seven churches of Asia? The term angel means messenger, and as John was banished for his religion to the Isle of Patmos, what is more natural to suppose than that these churches, knowing of his exile, should administer to his temporal wants and necessities? It was the custom of all the churches then to do so. Paul and his companions in travel and labor, were sought out and administered to by churches at a distance from where he was preaching. He tells us that time and again, he was thus administered to; and can we sup-

*I have not the Harbinger containing this article, and cannot say whether I could publish it in full or not, till I could see its length.

D. T. W.
For the Pioneer.

THE WORD—THE WORD OF THE LORD.

The importance of this subject cannot be over estimated. It embraces that which concerns man's eternal salvation,—his interests in time and eternity. How important then, we give proper attention to the Word of the Lord. When God speaks, let all men hear and obey. In the Old Testament Scriptures, Jesus is referred to as the Word, the coming Savior. And in many other passages the word of the Lord is spoken of as of the highest importance.

Unfortunately too many persons in Christianity look for something else besides the word—the revealed word of the Lord. God has made a revelation unto man, and in it He has proclaimed a plan of salvation, He has given us the Gospel of the Son of God, by which if we believe and obey it, we may be saved. He has no where promised to give us another revelation. All that we know of God and his plan of salvation is revealed unto us. If any one else knows any more he must have had a special revelation, and how can he convince anyone of it? He never can, for the day of miracles has ceased, and with it all revelation from God. Let men bear this in mind, and go to God's word, and learn his will concerning them, take God at his word, believe, repent, confess, and be baptized, and we have a positive declaration in Holy Writ, that you shall be saved. Does any man ask for more than this? Does he want any more? If so he will want and ask in vain.

Jesus said to those Jews who believed on him, "if ye continue in my word then are ye my Disciples, and ye shall know the truth and the truth shall make you free."

D. T. W.
They are his disciples if they continue in his word and shall be made free from the dominion of sin. In Peter it is said: "seeing you have purified your souls in obeying the truth," And again it is said, they are born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever. Again in Peter it is said: "But the word of the Lord endureth forever." And this is the word which by the gospel is preached unto you.

While all man's wisdom in the end perisheth, the word of the Lord endureth forever. How much better then to rely solely upon God's word and in the conversion of the world to Christ, to work for nothing else.

We are born by the word of God and are his Disciples if we continue in his word, and are purified in obeying the truth—the word—and sanctified through the truth. The word, the gospel is preached unto us. The gospel is the appointed means of saving the soul. And it is said the gospel is the power of God unto salvation, and the gospel is declared to be the death, burial and resurrection of the Savior of the world.

All that we know, believe or can do comes by and through the word of God. Faith comes by hearing the word of God. We must first hear, then believe, and do all that God has commanded, and that is all any can do. And as we have God's word, (which endureth and abideth forever,) that he will save from all past sins, he that believes, repents, confesses and is immersed, let all take him at his word, let none wait for some miraculous influence of the Spirit to bring him to God.

L. J. E.
mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."—Jam. 4. 7—10. This is a short quotation from the Word of God, but oh! how appropriate. Shall we not obey the voice of God in these words of his Apostle? Nothing can be done until we do. We must get our hearts right. This is the starting point. Help us, Lord Jesus, to be sensible of this. There is no true obedience unless it comes from the heart. How in thunder tones does this sound: "Thy heart is not right in the sight of God." Be afflicted and mourn, dear brethren, for we have been great delinquents and perhaps great transgressors too. We must repent of this, repent now. All our duties are for to-day.—Brother, how can we be saved without thorough repentance for past dereliction of duty? It will bring us into the love of God, where we can place a proper estimate upon the world. Not till then will we be prepared to do our duty, our whole duty, and it will be done with joy and with zeal. What an awful thought, that one who has tasted of the good word of God and the powers of the world to come, should finally sink down to hell! It is absolutely unavoidable, unless we awake from our slumbers and draw nigh to God in deep heartfelt sorrow for the past. Let the tears flow, and the heart bleed as we look back upon our do-nothing and sinful lives, that we may be filled with the spirit of God and realize that this world is not our home.

NEWTON.

From the Gospel Advocate.

LETTER FROM BRO. BARNES.

BRAGG'S STORE, ALA., May 9, 1867.

BROTHER LIPSCOMB:—I am now at the house of our hospitable brother, Dr. W. E. Peak. I found brother and sister P., much distressed on account of the loss of their dear little Anna Ewing, an amiable girl, not quite eleven years old. The church here has just suffered a great loss in the death of Sister Eliza Watson, wife of Bro. Wm. Watson, (an excellent man and deacon of the church,) and the daughter of Aunt Pricy Woodruff, as we all love to call her.

I have stopped here to recruit a little, am quite unwell; caused by too great labor, I suppose. I had a good meeting at Fair Prospect. Six added to the church. No one to help. Who is going to come down and help me gather in the fruits you spoke of some time ago? There is certainly a great work to do in this country. I am doing all I can, but being quite feeble, cannot work as I would. Brother Turner is at work. Our people are certainly in a condition to hear, for it seems that all hope of earthly glory and gain is now cut off from them. You requested me to keep you informed about the real necessities of the brethren. I have written you nothing in some time, for the simple reason that an agent had gone from this section, and I have been anxiously looking for supplies for the brethren. A great quantity of provisions have come on, but for the Cross Roads Church only, and the brethren elsewhere are getting in a deplorable condition. I am looking for provision to be sent to Bro. Sem. Payne, at Greenville, for the brethren elsewhere. If none comes by the time I arrive at G. I will dispatch you. Help them if you can, for I know some sisters who will suffer if not assisted.

As you opened the way in your letter for any suggestions, touching the utility of our excellent paper, I can
do nothing better than to tell you what others say of it. I asked a brother who takes it, what he thought of it. He said much of the matter in it was too deep for him, and he heartily agrees with the suggestion of some brother, "That all writers quit using, unnecessarily, Latin and other phrases hard to be understood." The thought struck me that there was an error committed by most preachers and writers; they forgot that three-fourths of their hearers and readers are unlearned and all prefer something plain, tangible, and practicable. When we go to feed the sheep, we must not be forgetful of the lambs, whilst the old sheep can eat the corn, the lambs must have milk. There are a great many things in our papers too hard for the lambs to crack. Bro. Franklin formerly had in his paper what he termed, "Child's Department," but I noticed that children and old people too, when they received the paper first turned to this place. Why so? Because they found something they could crack. I do not mean that dog story. I read these once, but all those beautiful lessons of practical Christianity—figures portraying Christian virtues and acts of moral heroism. When I commenced preaching I was entirely too smart. If I did not tell something no one else present had ever heard, or give a learned disquisition on some knotty passage, or tell what some D. D. or other great man, not found in the Bible, had said, I concluded 'twas a poor comment upon my greatness as well as poor preach. Whilst I was doing all this the old sheep looked wise, pensive, and went to sleep, the lambs were grazing around for something to sate their appetites. Some found this in contemplating the wondrous and impious displays of fashions, others whistling on the benches or gazzing through the windows into empty space, and still others spent their time in twisting this way and that way on their impatiant seats (these may be called anxious seats, for they are anxious to get off them). After spending much of my time in such fruitless displays of rhetorical learning, guess my surprise when I began to question the brethren to whom I preach, (I should say teach, we have no business preaching to brethren. Have we Bro. L?) I say, guess my surprise to find members of the church, of old standing, who could not tell who the mother of Jesus was, and many of all denominations who could not tell the man who betrayed him. (I will give you an instance. Two sisters, not infants by twenty years, heard me make this remark, when the younger asked the older in church, Who did betray him? Why, Peter said the older, somewhat vexed at the ignorance of her sister, you ought to study your Catechism.) Me thinks I can see a knowing smile playing upon the sympathetic countenances of some of our wise young preachers; (the older brethren will know better from experience, having traveled the same road,) as they rock back upon their dignity and say, "poor fellow, he lives in benighted Alabama." Well now, not so fast, just try, brethren, before you judge. Go round and have an examination, and be sure you do not stay all the time with the rich brethren, where you can get something good to eat and feather bed to lie on, but get out among your "poor kin," where they do not read the Bible for fear of being called ignorant, but read (just like the little boy chewed his tobacco. This may be too light. I do not mean it as such, but impressive) to get the good out of it. And we think you will have good reason to get humbly upon your
A FAMILIAR DIALOGUE.

knees and there ask God to forgive you the great sin of preaching sky-scraping Sabbath sermons whilst the flock is unfed, the lambs dying, the old sheep lank and lean, weather-beaten, without pasture, scattered among the mountains, every thing wintry, bleak and dreary.

Surely there are more things in the preacher's life than were ever dreamed of in my youthful calculations. More duties. Yes, more pleasures, too. When I leave a house my conduct leaves its impress upon my own feelings. If whilst there the topics of conversation have been as follows: Who is married? Who is going to get married? Who is paying attention to this and that one? What is cotton worth? What is the news general? Hard times? And these nicely spiced with filthy neighborhood gossip. so deeply will be the consciousness of neglect of duty, that it effects the whole man. But, again, when you enter a house everybody smiles. Glad to see you, been waiting for you, want you to explain something, ready to answer the questions you gave us, and here tho confounded, grateful, happy preacher takes his seat amidst the bustle of Bibles and Testaments, with leaves turned down and checkered with pencil marks, and the general array of the children, mustered out in full force, all armed with the sword of the Spirit for the occasion. (How significant of good training, whilst writing this Bro. Peak's babe, little Ollie, three years old, comes up and says, in sweet childish accents, Broder B. I know who is the mother of Zebedee's children.) That preacher has been there before; the time is spent in honest inquiry after God's will, he leaves, feeling better and the sheep have been fed and they will desire his return again. Aunt Polly, the old Baptist lady said, "Come back to see us, Bro. B., we likes to have you come, you stirs our recollections up." Brethren whilst we feed the sheep let us not forget the dear little lambs, they will be sheep after a while if properly nurtured."

A FAMILIAR DIALOGUE BETWEEN A DISCIPLE AND A CLERGYMAN.

Clergyman. Why do you preach, seeing you decry all preaching?

Disciple. I do not decry all preaching.

Clergyman. But how can they preach except they be sent?

Disciple. I presume there are no preachers upon earth who are sent in the sense of those words quoted from the apostle.

Clergyman. Yes; I believe I am as much sent as any preacher ever was; and if I did not believe that I was sent, I would not preach a word.

Disciple. Well, sir, I find myself happy in meeting with a preacher sent from God. I will sit down at your feet and believe every thing you say, only remove some few doubts I have respecting your mission.

Clergyman. You do not then believe you are sent by God; for, assuredly, if you were sent by God, I should be a great sinner not to believe every word you say. For God would not send you to declare falsehoods, nor to deceive mankind. If you will then prove that you are sent, I will believe what you say. Who ever was sent by God with a message to men that it was not lawful and necessary implicitly to receive upon his word? or, in other words, was it not highly criminal in every instance, and at the peril of the
A FAMILIAR DIALOGUE.

I refuse implicit faith in the word of every heavenly messenger?

C. I do not pretend to plenary inspiration; but I contend that I am sent, or called by God, to preach.

D. To preach what?

C. The gospel.

D. What do you mean by preaching the gospel?

C. I mean to make it known.

D. You are not, then, sent to us in this region, for the gospel has been made known to us already by such preachers as leave us without excuse; whom, if we believe not, we would not be persuaded though one rose from the dead. I mean Matthew, Mark, Luke, John, and Paul and Peter, if you please.

Have you any thing new to add?

C. I do not mean to make it known as if it had never been read or heard before; but to make known what we have said about it.

D. You mean to explain it, I suppose.

C. Yes, and to enforce it upon the attention of mankind.

D. To make a fact known is to preach, and to explain the meaning of that fact is to teach. But on your own views I would humbly ask, did ever the Father of our spirits send one class of preachers to make known his will, and afterwards send another class to explain their message and to enforce it?

C. Yes, he sent the apostles to explain the prophets.

D. And he sent you to explain the apostles: and, by and by, he will send other preachers to explain you; and so explanations will never cease, and new missions will succeed each other till time be no more. Your saying that he sent the apostles to explain the prophets, is not more ingenious than Tobiah's saying, "He sends the event to explain the accomplishment of prophecy."

C. And are there not many things in Paul's writings "hard to be understood, which the unlearned and ignorant wrest to their destruction?"

D. I hope you do not suppose the explanation of these things is preaching. But as you and many of your brethren often cite these words, will you hear a remark or two upon them. It is not the epistle that is the antecedent to 'hois,' but "the things" mentioned by Peter. I need not tell you that epistolais is feminine and hois neuter; consequently, it is not the language or style of Paul that is referred to in this passage, but the things themselves of which he spoke. However, I lay no stress on this distinction, as we admit the scriptuses are often 'wrested—but by whom? Peter says the unteachable, (amatheisis,) not the unlearned, but, as Macknight says, "the unteachable" and the double-minded; and these are always the learned or those who think themselves wise. You know that the Romanists infer from these words the necessity of an infallible interpreter. Their words are, "The scriptures are not sufficient for deciding controversies concerning the articles of faith; and the decision of these matters is to be sought from the Catholic church." But the misfortune is, that the Catholics do not tell us "whether is the Pope alone, or the Pope in conjunction with his own clergy, or a general council, or any particular council of his bishops, or any other body of men in their church distinguished by a particular denomination." This is good policy; for all those to whom they have attributed infallibility have erred, as they are constrained to admit. And I think you will admit that none now differ more
about the meaning of scripture than the learned.

To be continued.

HOW THE CHURCH MAY TRIUMPH, NO. 3.

If the Church of the living God discharge her whole duty as indicated by her being the "pillar and support of the truth," we will certainly have the concentration of her whole Moral and Missionary power. But if she do not discharge her whole duty, how then? can we concentrate her power in any other way? I answer, in no other way. In vain may fallen man devise ways and means for the concentration of the powers and energies of the church, if God's plan fail. In these fast days the word of God has got to be an old fogey book and those who humbly try to follow it are termed "old fogies." We raise money for the suffering South now much more readily, and in much larger sums by fairs at which we sell lottery tickets and raffle and such like gambling operations. Against which several States have passed stringent laws because of its immoral and demoralizing tendency, wicked men in the main-composing the Legislatures, and yet we the Church can engage in it with impunity. We may do evil that good may come, and his damnation is not just who says we may.

"So let the wide world wag as it will" And the old fogey bible lay silent and still.

But what is God's plan for concentrating the power of the church? I answer by organizing and officering the Church.

What is the plan of the great captain general of a mighty army when he wishes to concentrate its entire influence or power upon his foe? It is that every soldier and every officer discharge his whole duty promptly and energetically. But if the soldiers scatter about and the officers pay no attention to them and discharge not their own duty as officers, failure will inevitably follow. So it will be with the church of the living God, if the members and officers scatter about and neither do their duty. They must do their duty.

If an army fails for the want of efficient and competent officers, what course does the commanding general pursue? Will he not put in the place of these incompetent and inefficient men those who are both competent and efficient by whom a rigid discipline is enforced. This will bring concentration of the whole power of the grand army. But if competent and energetic men—men faithful to a jot cannot be had, then concentration can't be had, and a miserable failure will be the result. It is so with the church of Christ. And here is where the trouble lies with the church of the living God. Just here. Nowhere else. Incompetent and inefficient officers and unfaithful will ruin any cause, even the cause of the Lord Jesus Christ. I will not move one step nor an inch from this position. I am standing right where the trouble is. It is nowhere else. If brethren want to rectify the matter we must begin here. Call your councils, conventions, State Meetings, or what else you please, it is all froth, gust, wind, they will end where they started, in evil. They have served only to hide the church of the living God from the world, the very thing the devil desires to have done.

Why should we expect the advocates of these councils, conventions, State Meetings when opposed, to do much else but froth and foam at the mouth. I propose to give the next one who does
so, a clean kerchief to wipe his mouth with, for certainly J. R. F. in your issue of the 13th inst. does not present us a very enticing mouth to kiss. Try God's plan brethren, let the officers come up to their duty their whole duty with promptness and energy. "Then shall you know of the doctrine, whether it be of God or whether I speak of myself.”

NEWTON.

P. S. I will suspend for the present any further investigation of the subject, hoping that the essays of our worthy scribe on “Deomology” will supply the place, I have read to his No. 4 inclusive with profit. I would say to our Bro. come right up to the point, we want plain talk and close talk.

N.

MEETINGS.

The kind of meetings needed now, are those of a purely social character as distinguished from society and co-operation meetings. We want, using common names, big meetings, where numbers of brethren from different churches can meet, make and renew acquaintance, and all worship together as one church, without any measures whatever to excite sectional jealousies. Any attempt to form societies or co-operation districts will defeat the good of these meetings. The object should be to unite us, both preachers and members, more closely and devotedly together in the work of the gospel. There is, it is to be feared, too much alienation of feeling, instead of that love for one another that should characterize us. If we hold protracted meetings simply to do good both to ourselves and others, in turning the people who attend to the Lord, and in getting ourselves more interested in the work, we will give a new impetus to the cause in Missouri. We shall forget the by-gones, and know nothing but to love each other with pure hearts fervently, and Christ supremely. We will grow in religious knowledge and zeal a hundred fold. This is the only kind of meetings we need now, aside from the regular Lord's day meetings of each church. It is the only kind of meetings that will warm up our hearts made cold by the troubles through which we have passed. Our last number contained a call from the church in Chillicothe for a meeting of this kind, a consultation or protracted meeting, a meeting of the brethren generally, where we can freely consult and talk together without any of the appliances and fixtures peculiar to conventions. We want to convert all the people we can to the Lord, yea, it is desirable that we convert one another more to the work Will our preaching brethren, all who can, come to this meeting, and help us to make it a success in doing good both to ourselves and others. The character of the meeting is indicated in this article. There need be no staying away through fears of doing harm. Come, and let us see each other's faces, and hear each other's voices, and each try how much he can contribute to the happiness and success of the meeting.

D. T. W.

PROPOSED REPORTS.


Bro. Wright. Though I am a young brother, and have just commenced laboring in the ministry, I purpose making a preaching tour through northern Missouri, of one or two months, and by Autumn, should I get prepared, enter one of our Biblical Schools. In my travels, I shall, if agreeable to you, send you a short article for the Pioneer, in the form of a report, of the standing and condition of the churches which I may visit, and thereby afford some interest for the cause, in the way of general news of the churches.

CHURCH AT COLUMBUS.—I met with the church here on Saturday evening before the 4th Lord's day in last month, and spoke to quite a small audience, though, said to be an average one. Columbus is in Johnson county, and the church, formerly under the labors of brethren Earl and Hancock, enjoyed a good degree of prosperity; but for some time back have been rather desponding. But bro. Wm. McHatton having now made arrangements to preach for them is encouraging them much. There were four added at his meeting with them on last Lord's day, three by letters and commendation, and one by confession. Myers and Cheatham are the elders, and under the oversight and instruction of two such good men, and the ministerial labors of bro. McHatton, they are bound to prosper. Bro's. Frakes and Greenwell are
Master, be subject to His will, and at last in His upper and better kingdom be crowned.

Your young brother in Christ,

B. F. WINFREY.

BRO. WRIGHT: Filling up my notes of travel to this place, I will mention that I met with the brethren at Liberty, and had the pleasure of preaching to them. They are doing well under the ministerial labors of elder F. Palmer. I also met with the church at Hickory Grove, near Platte City, and enjoyed the pleasure of hearing bro. B. G. Waller preach, who preaches for the church regularly. His postoffice, if I remember rightly, is Smithville, Clay county, Mo. I next met with the church at Plattsburg, at their regular meeting, and their pastor, elder J. J. Wyatt, not being present, I spoke on the occasion. I also met with the brethren in their prayer-meeting at Kingston. Bro. J. T. Rice lives here and preaches for the church, but being absent I failed to make his acquaintance.

On my way I made the acquaintance of the following preaching brethren: Josiah Walker, Postoffice, Weston; Eld. Callerman, Barry, Clay county; Samuel McCormack, Parkville; Eld. S. S. Trice, Plattsburg, and Eld. Dodge, Kingston, Mo.

Chillicothe, Mo., June 23, 1867.

We gave Bro. Winfrey written authority to solicit and receive subscriptions for the Pioneer. We wish that every reader would be an agent and especially every preaching brother. It is not necessary to have in every case written authority as I have given bro. Winfrey. Will the brethren try to get us more subscribers.

STATISTICS.

We would like to know the postoffice address of each congregation in the State, and also the number of members, the names of their elders and deacons, the preachers, and such other information as would tend to the general good. We would like to know especially who are acceptable preachers in the churches of Christ in Missouri; and we will here make a special request to be furnished with this information. Will Bros. Longan, Wyatt, Jourcan, Jackson, Hand, Rogers, Proctor, Cazath, Allen, Lockheart, Grandfield and others help us to get this statistical information.
ACKNOWLEDGEMENT OF PROVISIONS

TUSCALOOSA, ALA., June 4, 1867.

Brother Lipscomb:—In the solicitation of donations for the destitute brethren of North Alabama, we propose to acknowledge the receipt of the same. The following is the list of donations received by us up to date:

50 Sacks Corn from Kentucky Missionary Society. 1 Tiere Bacon from Kentucky Missionary Society. 50 Sacks corn from Nashville; forwarded by Metcalfe: $5 from a sister in Fosterville, Tenn. $5 from a brother in Tennessee (address lost). $1 from a brother in Wisconsin. 500 lbs. Bacon from church at Lexington, Mo., by J. B. Frame. $40 from church at Mount Gilead, Clay county, Mo., by Eld. D. T. Wright. 12 Sacks Corn from Lexington, Mo., by J. R. Frame. 150 Sacks Corn from Nashville, by Bro. Metcalfe. 65 Sacks Corn from the church at Louisiana, Mo.

The above supplies have been, and are being as judiciously distributed as we are able to do.

Freely,

J. M. PICKENS,
L. C. CHISHOLM & BRO.

NASHVILLE, TEN. June 18 1867.

Bro. WRIGHT: Yours of the 14th, containing check for fifty dollars ($50.00) is received. Please accept thanks.

Your bro. in Christ,
V. M. METCALF.

NASHVILLE, TEN. June 16 1867.

Dear Bro. Wright: Please acknowledge the receipt of $42 and 62 sacks of corn from the church of Christ at Fayetteville Mo. The above was received some time since, but I neglected to notice it in the Pioneer or Review. When it is desired that acknowledgments should be made public, the donors should so state as I seldom make mention of them except by request. Your bro. in Christ,

V. M. METCALF.

SANDY RUNGE, June 15, 1867.

Bro. Wright: You will no doubt be surprised at receiving a letter from one who personally a stranger to you. But the object of my writing is to inform you that I am a Christian Evangelist constantly engaged in proclaiming the gospel to the world, and am dependent upon my brethren for a support, and that a few days ago I received from bro. J. M. Boren a check on New York, for six dollars, which he said he had received from you to be given to the poor saints in Butler county but there being no poor saints in Butler but such as he could better provide for by giving them corn and bacon, he assumed the responsibility of giving it to me, and requested me to inform you of the fact, give my thanks to the doners and say to them, the Lord willing I shall use their token of love, in proclaiming the love God to my fellow man. Yours in hope of better.

R. W. TURNER.
CONSULTATION MEETING AT CHILlicoTHE, MISSOURI, COMMENCING
THURSDAY, OCT. 3, 1867.

The undersigned elders of the Christian Church, at Chillicothe, in behalf of the brethren, give notice that a consultation or protracted meeting will be held at this place, commencing Oct. 3d, 1867, and continue for at least over two Lord's days, and longer if necessary. Preachers and elders are especially invited, and it is hoped as many of the brethren as can make it convenient, will attend. It is desirable to have a good protracted meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master's cause.

By order of the Church, at Chillicothe, Mo.,—4th Lord's day in June, 1867.

T. W. McARTHUR.
JAMES HUTCHINSON,
Elders.

MILLER's LANDING, MO. June 26th, 1866.

DEAR BROTHER WRIGHT: Since writing to you last I have been attending my regular appointments in the humble discharge of Christian duty.

Forty-eight have been persuaded to come to the Savior, and many others meditating a reform of life, as the grand starting point at which they will confess the Lamb of God, and take his yoke to bear meekly down to the verge of mortality.

Recently, I spent a week in the city of Fulton, Callaway county. I found the church there in a waning condition. They have no one to gladden their hearts with the message of life and salvation; hence the sad condition of the church. The brethren and sisters are more than willing to sustain a preacher among them provided his history is not stained with human-gore, and he has first the piety, and the ability to illustrate and defend the Redeemer's cause.

This being one of Missions—literary centers, a good and efficient preacher would accomplish a noble work here. Fraternally,

D. M. GRANDFIELD.

OMAHA, Neb., June, 1867.

The few Disciples of Christ in this place, are now trying to purchase grounds, and erect a building in which they may worship the God of truth, according to the truth of God. Most of them are poor, very poor, in this world's goods; lots, building material and labor, being at exorbitant prices; in short without aid from abroad we will have to abandon our high hopes of seeing the cause of Christ prosper here very soon. We greatly need your assistance. We do not ask to be able to make a display of taste in ornamenting a building, nor a decorated pulpit, nor even seats that might suggest the easiest posture of body, but a building that will protect us from the weather, in which the Disciples may meet and keep the ordinances of the Lord's house as they were delivered.

Do not regard this as a mere newspaper advertisement: it is not. We are only communicating our wants to a few, and to those in whom we repose the utmost confidence. I would gladly visit you in person and present to you, the need of building up the cause in this Chicago of the west, and that a failure now, may be a failure for many years to come, but I have neither the time nor the means to do so. We come to you therefore, in this way, from necessity, imploring help, asking you to take cognizance of our wants, and send us relief in proportion to your ability. Will you do this?

All moneys for the above named purpose, may be sent to ex-Gov. Saunders, Please respond whether you donate or not, that we may know what to depend upon.

Address: Gov. A. Saunders, Omaha, Nebraska.

Yours in Christ,
D. R. DUNCAN.

Carthage, Illinois, June 24, 1867.

DEAR BRO. WRIGHT,—As all lovers of the truth feel an interest in its conflicts and triumphs, I would state to the readers of the Pioneer that bro. J. C. Reynolds, of Macomb, Ill., will hold a debate of several days with Mr. Francis, a Methodist preacher, commencing on the 16th of July, in the town of Browning, Fulton county, Ill. Said debate will involve most of the points of difference between us and the Methodists. Bro. R. is a strong man and we anticipate much good to be the result. We expect to be in attendance and will give you the conclusion of the matter.

Hence all who want to know how the debate terminates had better subscribe for the Pioneer immediately. Since I last wrote you, I have had some six additions to the congregation for which I am laboring.

No more but remain your brother in Christ.

E. J. LAMPTON.

Richmond, Ray County, June 26, 1867.

Bro. Wright,—On the 3rd Lord's day in this month, at the Bird School-House, near Ridgley, Platte county, Mo., I preached to a crowded and very attentive audience and organized a church of 30 members, whose determination is to continue steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer. On the 4th Lord's day I preached at Camden, Ray county, and organized a church of 30 members, to which one more was added at night. About half of these were immersed at the meeting held there some two months ago.

Yours fraternally,
G. R. HAND.
London, Nebraska, June 27, 1867.

DEAR BRO. WRIGHT: I have just closed a meeting of five days at this place. Nine persons confessed Christ and were buried in the likeness of his death. Your bro. in Christ.

R. C. BARROW.

P. S.—I still hope to meet with the brethren at Chillicothe on the 1st Lord's day in July. Expect to arrive on Saturday by cars from St. Joseph.

R. C. B.

C. College, Columbia, Mo., June 24, 1867.

Bro. Wright: Enclosed is a check for $25 intended for the support of the Pioneer. I reserve the right simply to order five copies of the Pioneer if I shall find parties to whom I feel like sending it at my own cost; the balance is donated unconditionally to the Pioneer.

I send you one dozen Catalogues. I will send you an advertisement soon. Hope to see you face to face before the summer is over.

With kindest regards and well wishes, I am Your brother,

J. K. ROGERS.

Will bro. Rogers accept our sincere thanks for the above. We feel most devoutly thankful to our Heavenly Father for disposing the hearts of the brethren to share with us the sacrifices we are honestly making for the advancement of the gospel.

Friends of female education wishing information respecting the Christian Female College, Columbia, Mo. will do well to call at our office and get a Catalogue.

D. T. W.

DEAR BRO. WRIGHT: Enclosed you will find a contribution of $18 made on last Lord's day by the congregation of disciples of Christ meeting for worship at Long Branch in Linn county, for the sufferings of the poor in the South, which you will please send to that place. Let us here from these kind donors, as co-laborers in the good cause.

Yours in Christian affection.

JOHN B. JONES.

Linn county, Mo., June 25, 1867.

ELDER D. T. WRIGHT—Enclosed you will find a contribution of $18 made on last Lord's day by the congregation of disciples of Christ meeting for worship at Long Branch in Linn county, for the sufferings of the poor in the South, which you will please send to that point which in your judgment and information it is most needed, and report accordingly.

Yours in Christian affection.

JOHN B. JONES.

JOHN M. NEAL.

The above amount was received at this office on the 28th, and forwarded to V. M. Metcalf, Nashville, Tenn., on the same day, by check on New York.

D. T. W.

CATALOGUES. Call at the Christian Pioneer office and get a Catalogue of Christian Female College, at Columbia, Mo. The Institution is in a prosperous condition, and well deserves a liberal patronage. Call at the Pioneer office and get a catalogue.

D. T. W.

THE MEETING AT CHILLICOTHE. A mistake occurred in the notice of this meeting in our last, two dates for the time were given. We publish the notice this week corrected. It will begin on Thursday, Oct. 2, at 8 o'clock, a.m., and continue at least over two Lord's days. It is desirable that the attendance be as large as possible. Will the preaching brethren who can be present intimate before hand, through the Pioneer, that they will try to be at the meeting; this will tend to increase the attendance, and give encouragement and interest to the meeting. Let us here from you early. We look forward to the meeting with much anxiety and pleasant anticipations.

D. T. W.

DONATIONS TO THE PIONEER.

W. R. Magee, Bethany, Mo. $2.00
W. E. Warden, Glasgow, Mo. 50
L. F. Hume. 50
C. F. Short, Hannibal, 500
G. H. Laughlin, New London, 50
Obed Shipp, Bedford, Mo. 300
Pres't J. K. Rogers, Columbia, Mo. (one half conditionally.) 2500

Bros. Hume and Warden sent me each $1,50, in whole $25. Please credit this to me on monthly rates, the other $1500, credited against the other portion of the donation.

D. T. W.

Contents for No. 24.

Notes on Bro. Long's review of my defence 369
The angel in Rev. 2 & 3 372
The word—The word of the Lord 373
How the Church may Triumph No. 2 374
Letter from Bro. Barnes 375
A familiar Dialogue 377
How the Church may Triumph No. 3 379
Meetings 380
Proposed Reports 384
Statistics 381
Acknowledgments of provisions 392
Receipts 382
Consultation Meeting 383
Reports from the brethren 383
Christian College 384
Donations—Married 334

TIIME OUT.—The time of many of our subscribers is expiring, will they not renew without an agent. Reader, do you know when your time is up? Remember our rule is to discontinue at the expiration of the time. Renew early.

D. T. W.
ECCE HOMO.

That this book has created a sensation cannot be disputed. That it has, and will have, a widespread influence is apparent, from the efforts that are being made to kill it. Ecce Deus was written to counteract the general influence of Ecce Homo. Denominational editors are laboring to counteract the special influence it is likely to have in their respective parties. These are bitter in their denunciations of the book, pronouncing it, in round terms, an infidel work.

I regret to see some of our editors so heartily engaged in the crusade against Ecce Homo. The learned Quarterly regards it as a thing totally depraved. The A.C. Review pronounces upon it, with a zeal worthy of a better cause, and this too, when the editor has read only fifty pages of the book! The Pioneer, determined to outstrip all the reviewers of Ecce Homo, without seeing it at all! Hurls its anathemas against it. Of the three editors alluded to, only one read the book at all, and I am not certain that even that one read it critically before he condemned it. The other two were certainly unqualified to express an opinion. We have complained, and justly too, of our religious neighbors misrepresenting us, by garbled extracts from our papers and speeches. Still, our editors can unashamedly do the same thing with Ecce Homo! Several extracts are quoted in the Pioneer, these were taken from other papers, and by them the whole thing is condemned. To show how unfair editors of religious papers can be, I will reproduce one or two quotations, and then place by their side the same quotations with the context. In justice to bro. Wright, I state again, that these are not his quotations, he only copied them.

PIONEER—The work of Christ is a speculation, and daring imagination, which several philosophers had attempted."

ECCE HOMO—"In closing the subject for the present, let us reflect a moment upon the magnitude of the work which Christ accomplished, and the nature of that which we have been investigating. We may consider it in two very different aspects. It was, in the first place, a work of speculation, which we may compare with the endeavors of several ancient philosophers to picture to themselves a commonwealth founded on juster and clearer principles than the States they saw around them. Plato made such an attempt, and a later philosopher was on the point of realizing his conception in an actual, palpable, Platonicopolis. The Kingdom of God, the New Jerusalem, which Christ founded, was similar to this speculative state. He seized upon the substantial principles which lie at the foundation of every civil society, and without waiting for favorable circumstances or for permission of Kings, and not only dispensing
with but utterly repudiating a local habitation, he conceived a commonwealth developed, as it were, from within. It was one of those daring imaginations, in which, as a general rule, we allow philosophers to indulge in their studies, not because we imagine for a moment that they can ever be realized, but because they are useful, educational exercises for youth, and because in filling up the paper design, suggestions may be thrown out which a practical man may be able gradually to work into the constitution of some existing state."

This is enough to show the unfair libel that are taken with Ecce Homo. Will not every fair-minded man see that he (the writer of Ecce Homo) considers the work of Christ in two aspects? In this extract he is looking at Christ as a philosopher, and comparing his work with that of other philosophers. We shall now hear him as he considers the work of Christ in the other aspect.

Ecce Homo—"But the achievement of Christ, in founding by his single will and power a structure so durable and so universal, is like no other achievement which history records. The masterpieces of the men of action are coarse and common in comparison with it, and the masterpieces of speculation flimsy and unsubstantial. When we speak of it the common places of admiration fail us altogether. Shall we speak of the originality of the design, of the skill displayed in the execution? All such terms are inadequate. Originality and contriving skill operated indeed, but, as it were implicitly. The creative effort which produced that against which, it is said, the gates of hell shall not prevail, cannot be analyzed. No architects' designs were furnished for the New Jerusalem, no committee drew up rules for the Universal Commonwealth. If in the works of Nature we can trace the indications of calculation, of a struggle with difficulties, of precaution, of ingenuity, then in Christ's work it may be that the same indications occur. But these inferior and secondary powers were not consciously exercised; they were implicitly present in the manifold yet single creative act. The inconceivable work was done in calmness; before the eyes of men it was noiselessly accomplished, attracting little attention. Who can describe that which unites men? Who has entered into the formation of speech which is the symbol of their union? Who can describe exhaustively the origin of civil society? He who can do these things can explain the origin of the Christian Church. For others it must be enough to say, 'the Holy Ghost fell on those that believed.' No man saw the building of the New Jerusalem, the workmen crowded together, the unfinished walls and unpaved streets; no man heard the click of trowel and pickaxe, it descended out of heaven from God."

Here we have the other side, and surely it ought to be sufficiently orthodox for even the erudite Review.

I would let Ecce Homo explain other extracts, but it would make this paper too long. I selected the most striking and impious one out of the many which are before us, but when the author is allowed to tell his own story in his own way, there is nothing in it to which any sensible and fair-minded man can object.

Finally, I regard Ecce Homo favorably. It is a good book, and even those who condemn it might, if they would, learn lessons of humanity in it, to which I fear many professing Christians are strangers. I well know that in saying this I subject myself to the suspicions of the strictest of the Pharisees, but I never fear to tell what I think. I believe I understand Ecce Homo. It is what it purports to be, 'A Fragment,' and it contemplates Jesus as a man; but it does not say that he was nothing more than a more man.—Surely there can be nothing wrong in
calling him a man who himself delighted to use the phrase, ‘Son of Man.’ If the editorial corps will not become indignant, I will close this paper with a word of advice to the most potent, grave and reverend seigniors.

Read very carefully before you commend or condemn a book, and do not condemn it just because it does not reflect your own opinions.

R. PATTERSON.

REMARKS.—We have neither the time nor the space, at present, to say as much as we would like to, and shall, therefore, submit a few remarks only. Our estimable brother Patterson characterizes our opposition as ‘bitter denunciations,’ and ‘regrets to see some of our editors so heartily engaged in the crusade against Ecce Homo.’ He views ‘the Pioneer as determined to outstrip all reviewers of Ecce Homo, without seeing it at all.’ He ‘hurls its anathemas against it,’ and that too, from ‘garbled extracts,’ and then brother P. undertakes ‘to show how unfair religious editors can be.’

Now we protest, in all kindness, against this as a fair representation of our opposition to Ecce Homo. ‘Bitter denunciations,’ and ‘hurling anathemas,’ is not compatible with that spirit in which we aimed to write, neither do we think what we said will warrant the conclusion our brother comes to. That we should oppose the work heartily, is but our duty, and it is not absolutely necessary that we should see all that an author has said before giving an opinion. It is not the case in one instance in a thousand. Few of the people have seen all the authors have said, of whom they often speak. Brother P. himself, I have no doubt, refers to authors occasionally whose original works he has never read, possibly never seen them. By the rule he would bind upon us, he should never speak of what any author has said, till he has seen and read all the work. He never again should intimate any tenet held or taught by ancient philosophers, till he has seen and read all the authors have said. He should never make quotations from them, nor from Voltaire, Paine, Hume, nor any other author, sacred or profane, for the reader or hearer, according to his own rule, should bear all these authors have said, from whom he quotes, before crediting any quotation he may make. This rule would have prevented Paul and all others from quoting to their hearers. If the hearers may, in any instance, credit a quotation and form an opinion of the author from it, without seeing his work, then surely I can do so.

The charge that these extracts are garbled, and unfair, I may not possibly be able to refute, but let brother P. or anyone else furnish me a copy of Ecce Homo, and I will look into the matter. But for the life of me, I cannot see that the quotations we gave were either garbled or unfair. Let us look at them again:

“We cease to speak of a Christian law, as every Christian is a law unto himself.”

“We are advanced eighteen hundred years beyond the apostolic generation: our minds are set free, and we have no divinely or supernaturally ordained constitutions which it would be impious to change.”

“The New Testament is not the Christian law. The percepts of apostles, the special commands of Christ are not the Christian law.”

“Christianity is an enthusiasm, or it is nothing.”

“The enthusiasm of humanity is everything; the absence of it the absence of everything.”

“The work of Christ is a speculation and daring imagination, which several philosophers had attempted.”

“It is so well founded that even those parts are well established that deserves to die.”

“The New Jerusalem, as we witness it is no more exempt from corruption than the old, so that when compared with heathenism, it is possible to question, whether upon the whole mankind has gained by it.”

Brother P. selects the most daring and impious one, in his mind, of the foregoing quotations, and tries to show its unfairness. Will brother P. tell us what part of Christianity is it that deserves to die?—Ecce Homo says of the work of Christ, “It is so well founded that even those parts are well established that deserves to die.” I was not aware that any part of the work of Christ ‘deserves to die.’ It is more than likely, in my mind, that Ecce Homo would have the entire system of Christianity to die; and doubtless this is what he meant. He says of it, ‘when compared with heathenism, it is possible to question, whether, upon the whole, mankind has gained by it.’ Who else but an opponent of the work of Christ, could give ut-
THEOCRACY.

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean," 2 Cor. vi. 17.

The inconstancies that exist among men at the present day is surprising. Particularly is this more apparent in our religious relations than in our worldly affairs. The reason is obvious. Having a more perfect guide, if we fail to walk in the plain path illumined by the blazing light of God's revelation, our mistakes are easily detected. Therefore we should be all the more careful lest we should stumble in the way of sinners, and prevent them from undertaking the heavenly journey.

Christianity with our profession is rightly looked for by all. When there is a lack of harmony in our practice and theory, men have a right to doubt whether our sincerity is the system we adopt. The first conclusion would make us hypocrites, the latter heretics. The former would condemn us individually, the latter both ourselves and our system. Whether men judge us thus or not, depends upon our actions. A great responsibility rests upon us individually, not only in regard to our duty to ourselves, but also to our fellow man. We will not fail to be rewarded according to our works. Let us, therefore, take heed lest we fall into temptation, and bring a reproach upon the cause of Christ, and make ourselves unworthy of eternal life.

What is the position we as a people profess before the world to occupy? Is it not that the scriptures given by inspiration of God is all sufficient of itself, to guide men in the path of all truth, and lead them through this dark world to the promised realm of light? That nothing is to be added thereto or taken therefore? Do we not profess to separate ourselves from the world and everything carnal, and give ourselves wholly to the Lord; to walk in the paths which He has marked out, and invite all men to go with us? How consistent are we in our actions with this noble profession? Can those to whom we preach, turn to us and say, 'Why do you preach unity to us, while you, yourselves, are divided? Physician heal thyself.' Do we show our faith by our works? I fear we do not sufficiently; and to this cause I attribute to a great extent our lack of success.

No one, I think, who has been an attentive reader of our different periodicals, can have failed to have noticed the spirit of contention and strife manifested by many of the 'chief men among the brethren,' in opposition to each other's views, on questions that have arisen of late, and have lamented the lack of even common courtesy manifested by many of the disputants. There seems to be a lack of the vital principle of Christianity in the hearts of many of the brethren. I write not to rebuke any, but I would entreat all to be very careful how they conduct themselves. The devil seems to be trying with all his power to get in among us, and it will take great exertion on our part to keep him out. But if we will keep ourselves bound together so compactly with the band of love, that his Satanic majesty can find no place for the entering wedge, he cannot effect a division. The church will be safe, peace and unity will reign within, while he may howl without.

While our mind has been so much occupied with the law of God to the sinner, is there not danger that we have
neglected the law to the saint? So far as the law for introducing the candidate into the kingdom is concerned, we are a unit; we can all tell him what he must do. But do not, many of us, stop there. Do we not by our practice, show to the world, that we fail to comply ourselves, to the grand principles on which the Theocracy is established and maintained? It is evident that God would have all men come to a knowledge of the truth that they might be saved, and has ordained the means by which they are to obtain the remission of their sins: also that He never intended to forgive men their sins, bring them into the church, and then turn them loose to take care of themselves; to follow the vain imaginations of their own hearts, for this would be like washing the sord and then permitting her to return to the mire. God intends that His laws shall be written in the minds and hearts of his people, that they may be governed by him. If they will not be governed by him, they are unworthy to be his sons, and they will be rejected.

The laws are for the purpose of governing the subjects of the government which makes the laws. The law from the highest authority must take precedence to all others. The law of God being the highest authority in heaven or on earth, must take the precedence of all others. Therefore if God has given laws for the government of his people, we are bound by the highest obligation conceivable, to follow explicitly the divine precepts, no matter where they may lead us. No matter how many human laws we may disregard by our fidelity to God. We cannot, in the nature of things, do wrong, by following in the appointment of God; it is only when we disregard them, that we can possibly sin.

It will seem self-evident to any one on a little reflection, that the law of God is of itself all that is necessary for the proper government of the christian in every relation in which he can be placed. 1st. If there is a law at all it is for the government of the subjects of the kingdom. The law must be perfect. To doubt this is to doubt its divine origin. If it is perfect, then, we can want nothing more. Human made laws are not necessary for the government of the children of God. In fact they will not be governed by them; for the simple reason that there is no necessity. They have a more perfect code given to them from heaven. We do not refrain from stealing because it is against the laws of the country, and for fear of its prisons; but because the law of God forbids us. And so through the whole catalogue of crimes. So far as we are concerned, we would be just as good, if there was no law in existence, outside the bible. Therefore, a human system of laws are not necessary for the government of the children of God.

But farther. The perfection in the Divine law is easily seen by contrast. A man may do wrong and be innocent in the eyes of civil law; but not so with the law of God. The wisdom of God forestalled all bad actions in man. Therefore, if men will be sinners, it is just because they prefer to be such, not because God has not given them the means of being good. If a man would follow the law of God in every particular he would be perfectly free from sin, which is the highest conception of goodness we can have. The statute books of the world would cover acres. The whole system of the Theocracy can be carried in the pocket, and committed to memory by any person of ordinary intellect; and yet, as the heavens are
higher than the earth, it transcends all
the human made systems.

We lack that reverence for the word
of God that it demands, because we do
not understand it. We do not under-
stand it because we are not govern-
ed by it. We are not governed by it
because we do not see the necessity.—
Nevertheless, if we are ignorant of
God’s law, when He has so graciously
placed the means within our reach of
acquiring the knowledge; and through
ignorance transgress, we are none the
less sinners. Therefore we see the ne-
cessity of properly understanding the
Divine government, that we may, at all
times, be ready, as good citizens, to dis-
charge every obligation.

TULLIUS.

For the Pioneer.

CHRISTIAN UNION.

Mr. Editor: As you and your peo-
ple reject all human creeds and take the
bible for your only rule of faith and
practice, would you be willing to form a
union with us, or any other religious
people, on the following basis:
1st. The scriptures, our only writ-
ten creed.

2d. The right of private judgment in
all matters of faith.

3d. The name Christian, our only
cognomen.

4th. Receive into Christian and
church fellowship all who love our Lord
Jesus Christ, in sincerity.

5th. Immerse all believers as soon as
they have faith in the ordinance, so
that to them, it will be the ‘answer of
a good conscience.’

6th. Congregational form of church
government.

7th. “Break bread,” as often as the
church, (congregation) may under stand,

If you, or any of your numerous rea-
ders, see any valid objection to the
above plan, please point it out, and
’show a more excellent way.’

Your brother in Christ,
J. ELLIS
Winterset, Mad. Co., Iowa, June 15,
1867.

REPLY. Bro. Ellis knows our
creed, the Bible. He understands that
we “reject all human creeds and take the
Bible for our only rule of faith and
practice,” why, then, if he wishes a un-
ion with us, does he not accept of it up-
on our creed? (we say our creed, be-
cause the Lord has given it to us for our
government and guide, and we there-
fore call it ours; still, in another sense,
it is the Lord’s, as he has made it, and
both we and it belong to him.) Or does
he object to it? If he does not
object to it, why propose something else
as a basis of union? Why ignore that
upon which we now stand, and ask us
to step off on to another one of human
device containing seven articles, and
that merely to accommodate him and oth-
ers, in giving them the privilege to unite
with us. Why should we do all this?
Why should we reject the Lord and his
terms of union, for the sake of bro.
Ellis and these others and their terms of
union? What can we gain by this
change? Would it not be better infi-
nitely, for bro. Ellis and all these oth-
ers ’to accept of the Lord’s terms of
union as he has arranged them, if they
wish to become one people with us. We
have accepted of these, and bro. Ellis
admits it, the covenant is made, the con-
tract sealed, and it would be high treason
in us now, to ‘secede for the sake of him
or any one else, no matter whom. We
should be glad to have bro. Ellis and
other religious people, all to unite with
us, or us with them, no matter which,
provided it be upon the basis the Lord has arranged, but not otherwise. This offer of bro. Ellis in behalf of himself "and other religious people," is not, we imagine, much dissimilar, to overtures made to Solomon, and the Jews in general, when they departed from the worship of the true God, for the sake of a union with their religious neighbors. Their history is full of instruction and warning to us, we dare not follow their example!

That these seven articles are not identical with our's is evident from the fact that they are offered us in lieu of ours, and we are virtually asked to abandon ours and accept them that bro. Ellis and other religious people may unite with us. This is the best of evidence that with him and these other religious people, our creed, "the Bible for our only rule of faith and practice, is not identical with these seven articles. They understand a difference between the two, else they would not make the offer for an exchange. Let us notice briefly each of these articles.

1. "The scriptures our only written creed." This implies, gives the right of as many other creeds as we may choose, provided only they be not written. This, bro. E. understands our creed, the "Bible," to prohibit; hence his first article.

2. "The right of private judgment in all matters of faith."

This is a most daring and astounding proposition! The right of private judgment in all matters of faith! Judgment as here used is synonymous with decision and determination. This article gives the right of deciding and determining in reference to all matters of faith. To whom does it give this right? to the world? to men of the world, as distinguished from the church? by no means, else why say private. The gospel is not preached to men privately, or for their private judgment, decision or determination, but publicly, and this article relates to the members of the body built upon the basis of which it forms a part, and gives to each member the right to decide and determine within himself in reference to "all matters of faith." For instance that Jesus of Nazareth, is the Christ, the son of God, is a matter of faith, and he alone who believes this has the faith. But the man whose private judgment, or decision is, that he is not the Christ, has not the faith. That Jesus Christ arose from the dead, is a matter of faith, and he whose private judgment is, that he did not rise, has not the faith; but is, beyond all question, an infidel. Bro. E. understands the Bible, our only creed, to prohibit a union with infidels, hence in this union would we might instance many other items of faith, all of which could be set aside under this article. He that believeth and is baptized shall be saved, is a matter of faith, but this article allows a man, by the right of "private judgment," to reject baptism, hence in this union would be baptized persons and unbaptized person, all who determine that baptism is not necessary are allowed, by this article the privilege to reject it. Hence in this union some would be baptized, some would not. All this bro. E. understands the "Bible," which we have received in preference to "to all human creeds," to forbid, hence the necessity of this second article.

3. "The name Christian our only cognomen.

This would exclude the name saint, believer, disciple, and other appellations recognized and applied to the members
FEMALE DRESS.

BY ALLEN WRIGHT.

Texts, 1st Pet. 3:1, 10. 1st Tim. 2:9, 10.
1st. Female influence—instance Eve, Delilah.—Solomon’s wives.

2d. The effects of devotion to dress, and fashion.
1st. It engrosses the attention, the heart, the affections.
2d. It taxes the purse.
3d. It begots, and fosters pride and vanity.
4th. It creates hurtful and ruinous distinctions in society.
5th. It excites others to the same injurious practice.
6th. It is forbidden by the word of God: “Let your moderation, &c. striveth for the mystery is temperate in all things.” Ex. 32d, Isa. 3d.

Dr. Adam Clarke, in his notes on this subject, relates a circumstance as follows: The wife of Phocian, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, took occasion to call the attention of her guests to the elegance and costliness of her dress. My ornament, said the wife of Phocian, ‘is my husband, now for the twentieth year, general of the Athenians.” The Dr. then adds, “How few Christian women act this part? Women are in general at so much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is however, in every case, the argument of a shallow mind or of a vain and corrupted heart.” Ex. 32d.

FEMALE DRESS.

BY ALLEN WRIGHT.

Texts, 1st Pet. 3:1, 10. 1st Tim. 2:9, 10.

1st. Female influence—instance Eve, Delilah.—Solomon’s wives.

2d. The effects of devotion to dress, and fashion.
1st. It engrosses the attention, the heart, the affections.
2d. It taxes the purse.
3d. It begots, and fosters pride and vanity.
4th. It creates hurtful and ruinous distinctions in society.
5th. It excites others to the same injurious practice.
6th. It is forbidden by the word of God: “Let your moderation, &c. striveth for the mystery is temperate in all things.” Ex. 32d, Isa. 3d.

Dr. Adam Clarke, in his notes on this subject, relates a circumstance as follows: The wife of Phocian, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, took occasion to call the attention of her guests to the elegance and costliness of her dress. My ornament, said the wife of Phocian, ‘is my husband, now for the twentieth year, general of the Athenians.” The Dr. then adds, “How few Christian women act this part? Women are in general at so much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is however, in every case, the argument of a shallow mind or of a vain and corrupted heart.” Ex. 32d.

FEMALE DRESS.

BY ALLEN WRIGHT.

Texts, 1st Pet. 3:1, 10. 1st Tim. 2:9, 10.

1st. Female influence—instance Eve, Delilah.—Solomon’s wives.

2d. The effects of devotion to dress, and fashion.
1st. It engrosses the attention, the heart, the affections.
2d. It taxes the purse.
3d. It begots, and fosters pride and vanity.
4th. It creates hurtful and ruinous distinctions in society.
5th. It excites others to the same injurious practice.
6th. It is forbidden by the word of God: “Let your moderation, &c. striveth for the mystery is temperate in all things.” Ex. 32d, Isa. 3d.

Dr. Adam Clarke, in his notes on this subject, relates a circumstance as follows: The wife of Phocian, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, took occasion to call the attention of her guests to the elegance and costliness of her dress. My ornament, said the wife of Phocian, ‘is my husband, now for the twentieth year, general of the Athenians.” The Dr. then adds, “How few Christian women act this part? Women are in general at so much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is however, in every case, the argument of a shallow mind or of a vain and corrupted heart.” Ex. 32d.

FEMALE DRESS.

BY ALLEN WRIGHT.

Texts, 1st Pet. 3:1, 10. 1st Tim. 2:9, 10.

1st. Female influence—instance Eve, Delilah.—Solomon’s wives.

2d. The effects of devotion to dress, and fashion.
1st. It engrosses the attention, the heart, the affections.
2d. It taxes the purse.
3d. It begots, and fosters pride and vanity.
4th. It creates hurtful and ruinous distinctions in society.
5th. It excites others to the same injurious practice.
6th. It is forbidden by the word of God: “Let your moderation, &c. striveth for the mystery is temperate in all things.” Ex. 32d, Isa. 3d.

Dr. Adam Clarke, in his notes on this subject, relates a circumstance as follows: The wife of Phocian, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, took occasion to call the attention of her guests to the elegance and costliness of her dress. My ornament, said the wife of Phocian, ‘is my husband, now for the twentieth year, general of the Athenians.” The Dr. then adds, “How few Christian women act this part? Women are in general at so much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is however, in every case, the argument of a shallow mind or of a vain and corrupted heart.” Ex. 32d.

FEMALE DRESS.

BY ALLEN WRIGHT.

Texts, 1st Pet. 3:1, 10. 1st Tim. 2:9, 10.

1st. Female influence—instance Eve, Delilah.—Solomon’s wives.

2d. The effects of devotion to dress, and fashion.
1st. It engrosses the attention, the heart, the affections.
2d. It taxes the purse.
3d. It begots, and fosters pride and vanity.
4th. It creates hurtful and ruinous distinctions in society.
5th. It excites others to the same injurious practice.
6th. It is forbidden by the word of God: “Let your moderation, &c. striveth for the mystery is temperate in all things.” Ex. 32d, Isa. 3d.

Dr. Adam Clarke, in his notes on this subject, relates a circumstance as follows: The wife of Phocian, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, took occasion to call the attention of her guests to the elegance and costliness of her dress. My ornament, said the wife of Phocian, ‘is my husband, now for the twentieth year, general of the Athenians.” The Dr. then adds, “How few Christian women act this part? Women are in general at so much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is however, in every case, the argument of a shallow mind or of a vain and corrupted heart.” Ex. 32d.
their husbands but what comes from mere necessity. Indeed their dress, which they intend as an attraction to others, is a sufficient proof that they have neither love nor respect for their own husbands. Let them who are concerned refute the charge. Shaw relates a circumstance that happened with him during his travels in Africa. A female of the Bechuan tribe, offered to sell her child for glass beads saying I love my child, but I love the beads more. A conversation heard myself—Read C. B., page 400.—Judson, and the Karen Women.

Bro. Wright—I found the above in the lamented Allen Wright’s bible. It may do good to print it in the Pioneer as the testimony of a good man against the extravagance of the age. Preserve it.

J. R. F

LETTER TO L. J. E.

Bro. L. J. E. Your reflections in the Pioneer on angels I have read and noted with care. That the word angel signifies messenger will not be controverted. Still the character of the messenger is to be determined from the circumstances under which it is employed.

1 Human beings have been called angels. John the Baptist is denominated the angel or messenger of the Lord, “Behold I send my messenger before thy face, who shall prepare thy way before thee.” Matth., xi. 10.

2 There are angels, good, bad, holy and unholy. The angels of God, his messengers who wait on him—who do his will are named holy; the angels of the devil—those who do his commands are denominated as is well known the fallen angels—or spirits. At least we may say they are regarded as fallen and ruined.

3 There are angels of churches. The angels or messengers of the seven churches of Asia, addressed by John on Patmos. For example: “Unto the angel of the church of Ephesus,” Rev. ii. 1. On the word angel Bloomfield remarks. “By the agglos is meant the presiding minister of the Ephesian church, whether bishop or by whatever other name called.

4 Angels are classed with the prophets—the servants of God. In Revelation xviii. a mighty angel is represented as coming down from heaven and announcing the final overthrow of Babylon, John falls down to worship him, when the angel says, “See thou do it not. I am thy fellow-servant and of thy brethren that have the testimony of Jesus: Worship God: for the testimony of Jesus is the spirit of prophecy.” In the last chapter of Revelation, John says he fell down to worship before the feet of the angel (one of the seven angels.) “See said the angel thou do it not, for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God.” Here you will notice the angels speaking to John, say they are fellow-servant, classed themselves with his brethren who keep the testimony of Jesus—with those also who keep the sayings of the book of Revelation.

1 What proof is there in the word of God that the finally redeemed saints shall occupy a higher position in heaven than the angels.”

2 Do we have any account in the word of God, that angels existed, or if you will allow the expression, were created before man.” With much kindness I present the above for your consideration.

Yours fraternally,

W. G. ROGERS.
WILL THE LORD COME IN 1867?

Many of our Advent friends are maintaining earnestly, and we believe sincerely and conscientiously that, the Lord will certainly come this year. They believe the 1335 days or years of Daniel end this year, and that consequently Christ will come and Daniel be raised from the dead and 'stand in his lot,' as the Angel said.

The Lord, indeed, may come this year, for His coming is not far distant in the future; but the evidence of His coming in 1867, is far from being infallible, and our friends may again be disappointed; and a disappointment now, we fear, would be more fatal to the interests of pure Christianity than any previous failure. It is certainly true that Infidelity is rapidly on the increase and crime of every sort was never more prevalent. These facts are among the signs of the last days of this dispensation. But the advocates of 'definite time,' should not be dogmatic in regard to this question. It is a grand and awful theme, and should be discussed with profound humility and caution. We think there are two extremes on this subject. The middle ground is both the best and safest, in our judgment.

The discussion of this subject during the last twenty-five years, has thrown much light on the prophecies, and served to awaken a deeper interest on the subject of the Second Advent. It is a profoundly interesting theme, and no Christian can properly and safely ignore its importance.

Our beloved brother, Dr. J. T. Bar-day, of Bethany College, W. Va., is writing a series of articles on the prophecies in the Millennial Harbinger.—We have great confidence in his ability and judgment, and shall read with much interest what he has to say.

Eld. W. C. Thurman has recently published a work on Bible Chronology, in which he certainly displays considerable learning and research, and his work deserves, and no doubt will receive that consideration which it merits. And we would advise every one at all interested on the subject, to procure a copy at once. He fixes the end of Daniel's 1335 days in 1868, at which time the Lord will come, the saints be raised from the dead, the living saints translated, and caught up to meet the Lord in the air. Then follows a seven years 'time of trouble, such as there never was since there was a nation upon earth to that same time.' This, he says, ends in 1875, when the world will be 6000 years old; and then begins the Millennium or great Sabbath of rest.—The Disciples of all people on earth should investigate this great subject, and 'search the Scriptures daily to see whether these things are so.' The word of God is their rule of faith and practice, and they should be behind no people on earth in examining all that the prophets have written with reference to the awful and sublime future.

Dogmatism and fanaticism, on the one hand, are to be avoided, and a cold indifference, coupled with ridicule and a semi-infidelity, on the other hand, are unbecoming those who profess to believe in, and to tremble at, the word of God.

In a future article, if the Lord permit, we will give our views of this subject; and, in the meantime, let us exhort the brethren to 'search the Scriptures, to read and carefully examine what the prophets have written. They were designed to be understood by the Lord's people, albeit all who have written upon them were not of this class, and hence they have often 'confounded wisdom by words without knowledge.'

'The wise shall understand,' but not those who are 'wise in their own conceits.'

From the Gospel Advocate.

EXTRACT OF A LETTER.

Libertyville, St. Francis county, Mo., June 19th, 1867.

BROTHER LIPSCOMB—DEAR SIR: I am preaching the ancient, simple gospel in this place. On last Sunday I had one dozen additions after one discourse, and five yesterday after another sermon.
LETTER FROM DR. C. A. ROSE.

Montgomery, Ala., June 23d, 1867.

Dear Bro. Wright: The communication of bro. Rush in your April 4th, No. 11., is before me. He draws a true picture of our sufferings, as far as he goes. But the truth is, one thousandth part is not told. Candidly my brother, there is not, I sincerely believe, one bushel of corn to the person, in this State to-day. Were it not for the religious community in the Western and Northern States, long e're this, many would have starved. The reason is obvious. While the war was in progress, cattle, sheep, hogs, corn, wheat, and in fact everything that could be started, was drawn on to supply the army, and wives, widows and children, with the aged, decrepid, and those who were deprived of their usual help at home. This un-ceasing draw has diminished the stock-raising to a mere nominal thing. Hence these kind of provisions are very scarce. Hog-cholera continues to keep that kind of stock very limited. In addition, slaves become freedmen and freedwomen. Many of them believed and still believe that they are to have the lands of their former masters. Few of these would engage in work, but congregated in towns, and even to-day, in this place, are as three to two whites. Most of these have become consumers, who were once producers.

Last season was not a prolific one; the cotton raised, mostly went north to pay old debts and some new ones, leaving little or no money, and the south had nothing remaining to buy bread.—The country is still in an unsettled condition, hence capitalists will venture nothing. No work for the poor; but willing laborers can be had. Of this class, the aged, infirm, the women and children are very numerous, and can do but little. The scarcity of provisions induces every man who goes into a crop, to have as few as possible to feed. Thus, you see the whole country is full of consumers, and but few producers.—Our hope for the future, is indeed, gloomy. But we will hope on and trust in God, who doeth all things well. He feedeth the ravens when they cry. His ear is ever open to all who call upon Him. We hope that peace, with its balmy wings, will, this year return to cheer our hearts, that labor, and with its capital may return, and by the sweat of our own brows, we may again be permitted to eat our bread in peace.

Accept my thanks for your great kindness in sending to me your ‘Pioneer.’ I will forward you the pay soon.

I have transmitted bro. Rush’s copy to
him, and hope to see him again soon, when we will remember you.

Yours in Christ,

A. C. ROSE, M. D.

REMARKS. Some of our readers would like to know who this Leonard Rush is, whether he is a myth or real person. We presume Dr. Rose can tell us, and hope he will do it. We are of the opinion that neither now, nor at any former time, have we had a single brother or sister suffering for food—something to eat, in Montgomery or its vicinity. There is, we are informed, no Church of Disciples in Montgomery, nor in its immediate vicinity, only a few members, and they all above want. There are places where we have brethren who have actually suffered for something to eat, and it is right the liberality of our churches should be sent to them first. But, we think, at present, the great demand for relief is over. None of our brethren as far as we are advised are now in danger of starving. There may be an isolated case or so of widows, and orphans who need help, but the same is true in this country. The principle of giving should not be abused, neither by the giver or receiver.

D. T. W.

ANNOUNCEMENT OF A GREAT WORK.

R. W. Carroll & Co. Publishers, take pleasure in announcing to the members of the Christian Church, and to the public, that they have in press, and will issue early in the fall, "The Living Pulpit of the Christian Church: A Series of Discourses, Doctrinal and Practical, from Representative Men among the Disciples of Christ. With a brief biographical sketch and steel portrait of each contributor." Arranged and Edited by W. T. Moore.

Among those whose discourses have been prepared expressly for this work, we may mention Elders D. S. Burnet, Moses E. Lard, Benjamin Franklin, James Challen, J. W. Mcgarvey, Dr. W. H. Hopson, O. A. Burgess R. Milligan, Isaac Errett, Thomas Munnell, L. B. Wilkes, J. S. Lamar, H. T. Anderson, J. S. Sweeney, Dr. L. L. Pinkerton, W. K. Pendleton, John Shackleford, Robert Graham, William Baxter, A. B. Benton, and S. W. Longan.

Discourses from other eminent preachers are in course of preparation, and will be ready for the press in a few days.

It is our intention to illustrate this book with full page steel portraits of the various contributors, making it a picture gallery of many of the distinguished Disciples of Christ, whose ability and zeal have made them representative men of the Church. This feature alone will make the work very valuable; but we expect to get up the book in such sumptuous style as to paper, typography, and binding, that every one who may desire a handsome memento of the distinguished contributors, will feel that we have furnished him the opportunity to procure one.

But, at last, aside from the gratification of the taste for the beautiful, we believe this work will be a lasting and most important contribution to the literature of the Christian Church, setting forth from the pens of many of the ablest men of the day her Doctrinal and Practical Teachers in a style, with force, and heretofore unequaled.

We prefer to sell this great work through the agency of the preachers of the denomination, and shall give them the preference wherever they desire agencies. Where they cannot attend to the matter, we shall be obliged if they will recommend some suitable and responsible persons to accept agencies in their congregations.

The work will be sold exclusively by subscription, and cannot be had at bookstores.
Order books will be ready in a few days, and we shall be glad to receive applications for agencies.

For particulars apply to R. W. Carroll & Co., Publishers, 117 West Fourth St., Cincinnati, Ohio.

CHRISTIAN FEMALE COLLEGE.

We take great pleasure in directing attention to the advertisement of Christian Female College, an institution of learning, celebrated for the beauty of its location, and for the consummate ability, and distinguished scholarhip of its Preceptors. We will refrain from saying any thing of its christian and energetic principal, J. K. Rogers, who is universally esteemed through the State of Missouri, for his many excellent virtues, as praise from us would be superfluous.

The Institution was chartered by the Legislature of Mo. during the session of 1850-51. All the branches from the preparatory to the highest collegiate course of studies, including the ornamental are taught here. The College edifice is large and commodious, and is located in a beautiful and magnificent grove, adjoining the town of Columbia, in Boone county, Mo. The State University is located at Columbia. The town is regarded as being a very healthy location, and its citizens as refined and moral as any community in the State. It is only ten miles from the Mo. river, and soon a railroad will be completed from the North Mo. Rail Road to the place.

Special attention is given to the culture of the moral, social, and domestic qualities of the students, almost, if not quite as important as the intellectual training. It is not a sectarian, school. The Bible is used as a text book, and its study is a prominent feature.

Latin and French, Drawing and Painting, and Music, in addition to the regular course of studies, are taught in this school. The expenses are as low as any school in the west.

The following named persons constitute the faculty of sciences:

J. K. Rogers, A. M., President, Christian Evidences, Mental and Moral Philosophy, etc.; Geo. M. Catron, Natural Sciences, and Higher Mathematics; Wm. P. Hunt, Political Economy, History, Arithmetic, etc.; Miss V. A. Neville, Constitutional Law, Rhetoric, Botany, etc.; Mrs. J. P. Stewart, Physiology; Mental Arithmetic, etc.; Miss Julia A. Jacobs, Preparatory department.

In the Faculty of Arts: John Prossinger, and Miss Celia E. May.

The Domestic Faculty: J. K. Rogers, Mrs. J. E. Rogers, R. T. Stockton, and Mrs. B. P. Stockton.

The School is in a flourishing and prosperous condition. It had last session, 120 young Ladies, besides a class of 25 small boys. It is a permanent Institution, being now 16 years since it was established. We recommend it as a first class Female College. Send for Circular, to the Principal, J. K. Rogers, Columbia, Mo.

D. T. W.

IMPOSTOR.

Marion, Iowa, June 28th, 1868.

Elder D. T. Wright—Dear Brother: The Elders of the Christian church at this place, wished me to send you the inclosed notice for publication. They do so to put the brotherhood on their guard against imposition from one who is well calculated to deceive (if it were possible) the very elect, from one who by his gross, immoral conduct, has well nigh ruined the cause of our Savior's kingdom here. Once so prosperous when he came among us. Yours in the good hope, W. L. WINTER.

Bro. D. T. Wright, Editor of the Christian Pioneer, please publish the following notice and oblige the undersigned Elders and Evangelists of the Christian Church at Marion, Iowa.
NOTICE.
The church of Christ, assembled at Marion Iowa, have once more withdrawn their fellowship from John M. Yearnshaw; and thereby expelled him from all the benefits, privileges, and immunities of the church for grossly immoral conduct. Done at Marion Iowa, this 15th day of June A. D. 1867.

N. S. MERSHON, Elder.
O. N. GRARY, Elder.
G. L. APPLEGATE, Evangelist.

P. S. We are in possession of Documentary evidence that he has been (not less than) three times excommunicated from the church for the above offence (for proof) see record of the Christian Church at Princeton Ill., Aug. 28th 1845, and record of the church of Disciples at Danbury Conn., May 1st A. D. 1856, also records of christian church at Marion Iowa Jan. 12th A. D. 1851.

G. L. W.

ELDER R. C. BARROW.

Elder R. C. Barrow, arrived at this place on Saturday morning last, and preached four discourses in the Christian church, to large and attentive audiences. He comes here well recommended as a faithful and successful Evangelist. As a proclaimer of the ancient and primitive Gospel, he bas a happy faculty of presenting its truths in a clear and forcible manner. He leaves here on a visit to his relations and friends in the east. It is expected he will return to the field of his labors in Nebraska, in four or five weeks. Our best wishes attend him, and may he have a safe and prosperous journey.

He has been laboring for the past two years in Nebraska, where his labors have been crowned with abundant success. As some evidence of what he has been doing as a Christian Missionary Evangelist, we are permitted to publish the following report of his labors.

OMAHA, June 20, 1867.

"Let this certify to all whom it may concern that our beloved brother, R. C. Barrow, is a Christian Missionary Evangelist, in the State of Nebraska, and in this capacity, has faithfully served us for the last two years. He is a fair exponent of the doctrine taught by the Disciples of Christ, and as a pio neer preacher among us, he has been untiring in his energies and very successful in his labors.

DAVID BUTLER,
Governor of Nebraska."

Brother Barrow has, during the time mentioned, been in the employ of the A. C. M. Society. He has at our request, furnished the following report of his labors.

During the two years mentioned, he preached 446 discourses, had 324 additions, and traveled 4724 miles on horseback.

On his way to this place, he preached one discourse at Hamlin's School House, in Brown county, Kansas, and had eight additions by confession and immersion. They were all the heads of families. It was the only christian discourse ever delivered in the neighborhood. Truly may it be said "the Gospel is the power of God unto salvation, &c."

It will be seen that he has performed a herculean task, had a large field to labor in, and been the means of accomplishing much good. He is yet a young man, in the vigor of life, and a large field of usefulness is open before him. May the Lord bless him in all laudable efforts to advance the Redeemer's cause.

D. T. W.

MEETING AT BUCKLIN. On Lord's day morning the 30th of last month, we learned that bro. C. P. Hollis was conducting an interesting meeting at Bucklin; and the next morning in company with bro. L. J. Eastin, we went down on the train and found him at the water baptizing those who had confessed the Savior the evening before. Some 20 persons had up to that time become obedient to the faith, nearly all of whom were baptized during the meeting. The evening after our arrival bro. Hollis preached to a densely crowded audience, and three others, one gentleman and two ladies, came forward, made the good confession and were baptized by bro. Hollis the next day, The meeting was continued, but we had to return and have not heard from it since.

We made our first personal acquaintance with bro. Hollis at this meeting, and must say that we were much pleased with him indeed. He is between forty-five and fifty years of age, if we remember rightly, and a sound and safe exponent and defender of the truth. Possesses remarkable determination and energy, and will awaken a deep interest everywhere he labors. We need many more such men, Brethren wanting a protracted meeting held will find the right man in bro. Hollis, he has for some time past been in feeble health, which, together with the expenses of his late removal to our state, has embarrassed him with
a small debt. He is now in fine health and capable of doing valiant service in the cause, and we take pleasure in commending him to the brethren, as a good workman, and worthy of a support, and also a speedy relief of this little embarrassment. His address is Laclaye Linn Co., Mo.

During our short visit we made and renewed some pleasant acquaintances. We stopped at the house of our devoted bro. E. H. Lawson, who was out on a preaching tour and we failed to renew our acquaintance with him, which we would like to have done. We were gratified to learn that he is devoting much of his time to the proclamation of the word, and doing much good where he labors. We found sister Lawson at home who received us kindly and treated us with much respect. The Lord reward her for her kindness and works of faith. We should like to speak of others, but space forbids our saying more at present.

D. T. W.

CONSULTATION MEETING AT CHILlicoTHE, MISSOURI, COMMENCING THURSDAY, OCT. 3, 1867.

The undersigned elders of the Christian Church, at Chillicothe, in behalf of the brethren, give notice that a consultation or protracted meeting will be held at this place, commencing Oct. 3rd, 1867, and continue for at least over two Lord's days, and longer if necessary. Preachers and elders are especially invited, and it is hoped as many of the brethren as can make it convenient, will attend. It is desirable to have a good protracted meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master's cause.

By order of the Church, at Chillicothe, Mo.,—4th Lord's day in June, 1867.

T. W. McARTHUR.

JAMES HUTCHINSON, Elders.

Near Montgomery Ala, June 21st, 1867.

Bro. D. T. Wright: Since writing you the day before yesterday, I have received from a brother J. H. Ellis, of Middle Grove $20 in money "for the destitute." It shall be faithfully applied. The 14 sacks of corn referred to, in my last letter (having been on the road over one month) has at last arrived at the depot. I have understood all the time that this freight was free of charge; but I have had to pay a high freight on all sent to me; on this lot of 14 sack, suppose to be about 28 bushels. I am charged over $21, and of course will have to sell about half of it to pay for the balance. It occurs to me, that if our friends in Missouri would send their freight by the way of New Orleans and Mobile, it would not cost half so much as otherwise, a part of these generous contributions should always be sent in the prepayment of freight, unless they are sent in money.

Yours in the good hope,

C. S. REEVES.

'Miller's Landing Mo. July 3, 1867:

DEAR BRO. WRIGHT. I have just closed 3 days meeting at Price's Branch Montgomery co., resulting in six additions. Sectarianism raised its hydra head and growled and snapped, but still faith of his daughter in May, at Chillicothe, he has resided at Salisbury, in Chariton county, filling two appointments monthly in Howard, Boonsborough and Pleasant Green, both of which congregations were organized, and built up under his ministrations. He identified himself with the Christian Church at an early day. Here the spot where his body now sleeps the sleep of the faith once delivered to the saints, and although his body was intered at Richland over twenty's days, and longer, he has personally known to you. After a short illness, he fell asleep in Jesus at brother Joseph Silvey's near pleasant Green, one of his regular preaching places in Howard county Mo., on the morning of the 30th of May, and his body was intered at Richland on the day following, his burial was attended by a large concourse of persons, mostly those who had known him for many years. Since about the time of the death of his daughter in May, at Chillicothe, he has resided at Salisbury, in Chariton county, filling two appointments monthly in Howard, Boonsborough and Pleasant Green, both of which congregations were organized, and built up under his ministrations. He identified himself with the Christian Church at an early day, very near the spot where his body now sleeps the sleep of death, he commenced preaching soon after, and manfully endured the contempt, and persecution then heaped upon the little band of disciples at that place, and for the last forty years he has been earnestly contending for the faith once delivered to the saints, and although a plain speaker, he has been crowned by abundant success, having no doubt immersed more than a thousand of his own spiritual children. He has left a partial record of the nuptial rites he has solemnized amounting to near three hundred, but no record of the number of persons which he immersed. He was a plain matter-of-fact preacher, emphatically discarding all human creeds, and was ever found fortified by a "thus saith the Lord." His health had been precarious since last winter, and notwithstanding his healthy appearance, he seemed to think his race was about to end, and frequently in his exhortations, he would speak of his own demise as a very probable occurrence before another meeting,
we heard him speak of the spot where he wished to be laid but a very short time since, we waited on him the week before his death, when he came to fill his appointment at Boonesborough, but was deterred by a severe attack of what we conceived to be Rheumatism of the lungs, he afterward returned to his home, but willing to make almost any sacrifice rather than disappoint his congregation, he made another effort to preach, but like a good soldier he fell at his post in the full panoply of the gospel. The companion of his bosom was not present at his death, but bro. and sister Silvey ministered to his wants, with kind hands and loving hearts, having procured medical aid from Glasgow. Bro. Burton’s age was about 63. He leaves a companion two sons and two daughters to mourn his absence, may the Lord soothe their sorrow, and heal their wounded hearts, and raise them up to fill the places left vacant in his vineyard.

Yours in Christ,

J. C. HEMERLING

June 15th 1867

On reading the foregoing, the tears stole down our cheek, for we loved bro. Burton much for his work’s sake. Faithful for many long years, and faithful till death.

"For in ardor he led in the van of the host, And he fell like a soldier—he died at his post. He wept not himself that his warfare was done, The battle was fought and the victory won; But he whispered of those whom his heart clung to most, "Tell my brethren, for me, that I died at my post,"

He asked not a stone to be sculptured with verse,
He asked not that fame should his merits rehearse;
But he asked as a boon, when he gave up the ghost, That his brethren might know that he died at his post.

Victorious his fall—for he rose as he fell,
With Jesus, his Master, in glory to dwell;
He has passed o’er the stream, and has reached the bright coast,
And can we the words, of his exit forget? Oh no! they are fresh in our memory yet; An example so brilliant shall never be lost,
We will fall in the work—we will die at our post."
MISSIONARY WORK.

There appears to me to be a very great misconception in the minds of some of our scribes touching the Church. It is divinely declared to be 'the pillar and support of the truth—the body of Christ, &c.' It may mean a particular church worshiping in a particular locality. But this is but a fragment of the body of Christ—his kingdom on earth. A particular church worshiping in a place, doubtless attends to its own discipline and internal affairs. But does she not sustain a relation to each other particular part of the great family? and are not her interests common? All that any one can desire is, that all the parts of the great body of Christ concentrate their means, their energies in one consolidated phalanx in the world's conversion. Who objects to this? No one. Then why alarm the brethren with the notion that somebody wishes to depart from the lawful and necessary cooperation for so grand, so noble, so God-like a purpose? Why class the lawful and scriptural, with the unlawful 'lotteries and gambling' operations? Is it for want of discrimination? 'Try God's plan,' says one. That is the very thing we desire. But is God's plan the working of a single church, or is it the working together of all its parts, like 'the churches of Galatia?' It is as Dr. Richardson, of Bethany College, very justly remarks in his No. 2, on 'Missionary work,' precisely to supply, to some extent, this want, that the General Missionary Society, and the State Societies are designed. They are simply instrumentalities, through which the church may act; so far as the arrangement may be made to reach in spreading the gospel either in a particular district, or in the entire continent. 'A single congregation may, indeed, do something of itself, and ought to be a light to those in its own vicinity, holding forth the word of life.' It is perfectly well known, that the great work of spreading the gospel abroad cannot be accomplished in this weak and fragmentary way. Each church is generally too much occupied in its own local affairs to pay heed to regions beyond. No one congregation is able to tend a mission abroad, and if there be no cooperation or organization through which it may perform its part, the great work of the church must go by default. It is useless, therefore, for brethren to deliver empty platitudes upon the church being a missionary society, or upon the church doing missionary work. That is not the question. The point is how it is to be done. If there are defects or abuses in our present societies they can be corrected.

How very easy it is to measure others by what we have learned ourselves.—Fogyism does not consist in standing upon the bible; but does consist in setting up our often hinted views of it as a standard for others. The Bible is a pro-
gressive book; and christians are exhorted to learn, not forget, the elementary principles, and go on to perfection. No one professes to have learned everything; as disciples we are but learners. Now, while the world is dying around us, and the benighted millions of heathen lands have never heard the story of the Cross, we are disputing how they shall hear it! Are we slow to learn? When I read the opinions of some in our periodicals, I feel sorry, and sometimes, like our Master, I am filled with a holy indignation at the blindness and weakness of men. But God alone can see the hearts of all men. It is only by their fruits that we can judge them.

J. R. FRAME.

P. S.—I do not mean to notice, formally, the beautiful and refined christian style of 'Newton.' Perhaps our remarks about 'old fogies' may have touched him. If so, I hope that they may cure him of that alarmingly prevalent disease. Whenever a controversy becomes personal, it is time to stop it. Anonymous or fictitious scribes ought not to be tolerated. A man who is ashamed to give his name, is suspicious and dangerous.

J. R. F.

FOSTER'S DEFENCE AGAINST CREATH.

Fayette County, Ky. June 3d. 1867.

Elder D. T. Wright.—My brother, ample time has been given to Jacob Creath to respond to my proposition, made some weeks since, through the Pioneer. I was then satisfied that he would never submit his slanderous allegations against me to any committee of brethren, chosen from the churches in this county, or in the surrounding counties. I am now left with a clear right to vindicate my character by other means, and being desirous to say as little a truth, and my honor will permit, I send to you for publication the letter of the church at David’s Fork in this county addressed to Jacob Creath, with my charges then made against him in 1839, and his reply humbly confessing his sins with a promise of restitution. This is not all, it will be seen that in that letter, he has so much confidence in brother and sister Foster, as to request them to take his second daughter Margaret, and raise her in the fear of God. His charges since, without any new provocation have been great. I have a clear right, as brother Wright must admit, to ask that you give to your readers the contents of those letters, and if that does not prove ample, I have now ready for publication other matter which further necessity only, shall induce me to publish. Fraternally.

H. FOSTER.

CHURCH LETTER TO J. CREATH.
Fayette County Ky. Dec. 4, 1839.

Dear Brother Creath: At the request of the Church of Christ at David’s Fork I make this communication to you. It is a task which is somewhat disagreeable to me, but the duty I owe to the church, and I owe to you as a brother in Christ, compels me not to shrink from it. I shall therefore proceed with all candor and impartiality to lay before you the relation in which you stand before the brethren, and, indeed, before the whole community at large, since you left this country. Brother Foster at the last meeting at David’s Fork laid before the brethren certain transactions, which he said had taken place between you and himself, which I shall now rehearse to you, he said: some time previous to your departure for Missouri that he told you that he was your security as Guardian for Sydney Bedford, that he had
gone your security before you had formed a character for economy amongst us, and that since you had formed such a character, and was about to move away that he wished you to release him, and that you told him that his request was reasonable and right, and that you would release him, and that you afterwards told him that you had advised with Mr. Johnston who told you that he was released and that he saw Johnston afterwards himself, who told him he had not told you so, and that he told you what Johnston had told him, and you said that you so understood him; he then told you that he would be satisfied with personal security which you promised him you would give and proposed Brother Wm. Ellis and B. A. Hicks saying at the same time that you were doubtful about brother Ellis going in and that he told you that brother Hicks would do alone and you told him to come Lexington on Monday and you would then have it fixed, and when he saw you in town that you told him bro. Ellis would go in; you went together to have a bond drawn, but when he presented it to brother Ellis, he would not sign it, and that he saw you again on the road, when your wagon and negroes started, and you then told him not to be uneasy, that on the honor of a christian, you would never leave the State until he was satisfied; you also told him to come the sale the next day, and you would arrange the matter, which he did, but you said nothing to him until late in the evening when you were coming from the sale, and that you asked him if he had named it to bro. Hicks, he told you he had not, you then told him you had, and he would not go in; you then proposed to give bro. J. Price, he told you that he would not, you then proposed to give him a

leaning on your negroes, but he told you that would not do, for the negroes were gone; you then said that you could do no more, and then parted. On the next day he started to go to the place of sale, but before he got there he heard that you was not there, and brother Hicks was there settling your business; he went on but Bro. Hicks had left before he arrived; he then went on to bro. Wm. Ellis's where he found Hicks who told him you had gone to brother Tabolt's in Bourbon, and would be at bro. Ellis's that night. He then requested bro. Ellis to let him know when you would meet him in Lexington which he promised to do, but not hearing from bro. Ellis, as was expected, and seeing Mr. Berry who informed him that he had seen a letter from you to brother Hicks, headed Lexington, and by the Bay, and left in the post office, stating that you had heard that your wife was worse on the road, and that you must go to her relief, he then went to Lexington where he saw your brother-in-law Mr. Poague, who told him that he was in company with your wife until you overtook them, that no alteration had taken place with her; he told him farther that you overtook them at Owings old stand, 4 miles below Frankfort, about sunrise, Wednesday morning, greatly to his surprise he said he had also seen the Tavern keeper who told him that your wife was feeble but heard of no difference having taken place with her on the road, he had also seen another letter to brother Hicks from you, dated M. D. Indiana, in which you say that you are in considerable dilemma whether to go by land or water, and that your wife was unwilling for you to leave her, which was a sufficient excuse for your not returning. Bro. Foster further stated that he had proceeded to attach your bonds that were in brother
Hicks' hands, stating that he would not have done it but was firmly of opinion that they would have been put out of his way before he could have laid the matter before the brethren for which the church said he was justifiable. You will at once perceive, from what I have written, the awkward predicament in which you are placed before the brethren and the community at large, but must distinctly recollect that in all this matter the church has not implicated you, but are determined to withhold their decision until they hear from you, and hope that you have it in your power so to explain this whole matter so as not only stand justified yourself but give full satisfaction to the brethren. Please to be particular in your explanation of those letters to bro. Hicks.

But brother Creath, should you on a retrospection of your course, find you deviated from the path of rectitude and uprightness, we hope you will humbly call on the Father of all our mercies, whose ears are always open to the cries of his penitent children, make restitution as far as you can. You very well known that every near and dear to you as a christian and evangelist is involved in this matter, we therefore confidently expect to hear from you shortly and may the God of all grace prepare you for his heavenly kingdom to whom be glory amen.

SAM. COLEMAN.

JACOB CREATH'S REPLY.


Bro. Coleman: When yours of the 4th inst. came to hand I was in bed very ill. I knew not that I should live two hours. I desired some friend to write back to Kentucky before your letter came, or was read to me, and to say these words:

That before you all would read that letter, my body would be in the earth, my actions would be with men, and my spirit would be in the unseen world. That I died in peace with mankind, and confidently expected to find mercy with God, and eternal life through our Lord Jesus Christ, and that my securities would be as merciful to my lingering wife and five children as the nature of the case would admit. And that as sister Foster was present at the birth of my second daughter, Margaret, and had no children, that at the death of my wife she would take Margaret and raise her in the fear of God. These were my desires at that time, and since I am able to write, I thought I would say the same things in person, so that you will see I have not forgotten you all, and that I still have confidence in your christian love and character. notwithstanding the excitement that I learn from your letter has been against me. The spirit of that letter I highly prize and sincerely thank you for, and was glad to see that you had not forgotten me with all my errors. Brethren, if any one among you is seduced from the truth, and any one turn him back, let him know that he who turns a sinner back from the error of his way will save a soul from death, and will cover or pardon a multitude of sins; you can't tell how grateful I feel to you for that letter. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful. Let the righteous smite me, it shall be a kindness, and let him reprovene, it shall be an excellen oil which shall not break my head, f yet my prayer shall also be in their calamities.

The close and purport of your letter was that I should humbly acknowledge my sins, and thereby make restitution as far as I can. This is a reasonable
FOSTERS DEFENCE AGAINST CREATH.

405.

end scriptural requisition, and shall be heartily and cheerfully done. I have felt sorrowful from the bottom of my heart. I do feel sorrowful and expect to feel distress for the evils which I have been the cause of producing to the feelings of the brethren, and to the cause of our blessed Savior. I wish it was in my power to undo all that I have so sinfully done; to restore good feeling, to release my securities, to make full and ample restitution in every particular, and I am disposed and intend to try to do all I can to accomplish these objects. I was sorry to leave as I did, but I knew not how to do any better. My removal from Kentucky was a subject of prayer; earnest and frequent prayer, reflection and consultation for years before I left. I would have moved four years ago if it had not been for the difficulties that pressed me on every side, when I thought of moving. I never saw a person who could tell me how to surmount them. I would give anything in reason if I could see a person placed exactly as I was, and get out better than I did. I was prevented from selling the land in Bourbon and purchasing a farm to live on. I could not live there surrounded with bitter enemies. I was oppressed in the rents where I lived.—If I thought of moving my securities would ask to be released, and who would take their places. My wife teased me for years to move. She was dying on my hands for two years as you all know. She prayed me to carry her to her fathers' to die—she disliked the place we lived on. I asked every friend to release my securities. No. I could not make them do it. They would be surety for me while I lived there. I made every effort that I could think of, I did not wish to leave them bound. I told them that I did not wish to leave them dissatisfied. If they had kept the negroes that would not have released them. If they had stopped me, that would not have released them. If they had imprisoned me, that would not have done it. It would not have done it to have left the ward and negroes there, and his mother and I here. It is easy to condemn but not so easy to act better. The negroes are as safe here as there. The ward's grandfather is here—he is one of the sureties in Kentucky. He feels as deep an interest in him and the negroes as any body else. His guardian here has as good securities here as there. I wish my securities were released. I desire it more than they do. I am sorry they thought it necessary to proceed as they did. I regret that my brethren sued me in my absence before unbelievers. I am sorry that I could not find a friend nor brother to stand surety for me, instead of laying his life for me as John speaks. If they had requested it, I would have given up all they stopped, before they should have sued me before unbelievers. I am more afflicted for the injuries done to our religion than for anything else. I am injured in my feelings, my reputation, my property. But this is nothing. Our Savior is wounded in the house of his friends. It was not an enemy that sued me; it was my brothers, my friends, my benefactors, in whom I trusted, with whom I took sweet counsel, of whose bread I did eat. I pray God to forgive me and them, and if I die under it, I hope to die with an humble and forgiving spirit.

My wife and brother James Price say, the day I overtook them, she had taken cold, was very poorly, she had to stop on the road and lie down to rest, and that she would never get to the river, and that they can prove it by three persons.
My wife and brother James join me in Christian love to you all.

J. CREATI. Jr.

We have examined a letter written by J. Creath to Samuel Coleman, bearing date Dec. 28th, 1837, and a copy of the same shown to us by H. Foster, and we hereby certify that it is a true copy, except in one or two instances where a word having been worn by long use so as to be intelligible, but always easy to ascertain the sense which was done.

Witness our hands June 1st, 1867.

C. J. SMITH.

DAVID NEAL.

Remarks. The foregoing has been to hand for some time, and its publication delayed under the hope it could be dispensed with. But brother Foster insists, and we did think, when we consented to publish, that we would also publish the correspondence between us relative to the matter. But that might not have added anything to present advantage, and we therefore, simply publish the foregoing at brother Foster's earnest request; and as he assures us, in the close of the foregoing letter, that nothing but a further necessity will induce him to publish more, and bro. Creath not having been permitted to say anything more to create such necessity, all will feel a relief as this is the last of it. We entertain nothing but the kindest feelings toward both of these old and venerable brethren, and trust neither of them will think hard of us for closing our pages now on this matter.

D. T. W.

THE BIBLE.

The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, preternatural, and supernatural conditions and characteristics. It records the three great religious ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish, and the Christian. Man as he was, man as he is, and man as he shall hereafter be, are its three grand themes. It reveals God, by unfolding the mysterious relations of the Father, the Son, and the Holy Spirit, in the three great works of Creation, Providence and Redemption.

The Bible is divided into two great departments, usually, but improperly, called the Old and New Testaments. The former of these contains the inspired writings of Moses, the first of his contemporaries and the greatest lawgivers, together with those of the ancient Prophets; while the latter contains those of the Apostles and Evangelists of Jesus Christ. Regarded as the Jewish and the Christian Scriptures, it comprehends sixty-six distinct and independent treatises. Thirty-nine of these constitute the Jewish, and twenty-seven the Christian records. The Christian Scriptures are the work of only eight persons, six of whom were Apostles, and two of them Evangelists of Jesus Christ and companions of the Apostles. The Jewish Scriptures were written by more than thirty persons, all of whom, save one,* were Jews. We put down the immediate authors or writers of the Bible at not less than forty, as the lowest number, though we cannot with absolute certainty name them all. From the birth of Moses till the death of John the Apostle is a period of full sixteen hundred and sixty years. These books were, therefore, in progress of completion not less than fifteen hundred years, and grasp in their historic outlines a period of forty-one centuries. A volume of such immense compass, exhibit—

* Job; it is presumed was an Idumean or Arabian sage.
iting details of persons, places and events so numerous and various, and of such transcendent interest to mankind, seems to possess claims upon the attention and consideration of every human being capable of appreciating its history, its biography, its prophecy, its doctrine, or even its general literature, above those of any other volume in the world.

The Jewish Scriptures comprehend history, law, and prophecy. The Jews were wont to distribute them into "the Law, the Prophets, and the Psalms." The Christian Scriptures pre-eminently consist of historical and epistolary compositions. Of all the Jewish writers Moses, and of all the Christian writers Paul, is the largest and most conspicuous. Both the Jewish and Christian Scriptures begin with history and end with prophecy. Facts or events, past and future, are, therefore, the main subjects on which inspired writers dwell.

The historical books of the Old Testament are, in all, seventeen. The prophetic books are also seventeen; while the properly didactic and devotional are but five. The first five books of the New Testament are also historical, the last prophetical, and the rest epistolary. These last are miscellaneous in their character, containing sometimes history, doctrine, precepts, and exhortations. The whole volume, indeed, in its spirit and tendency, is devotional. Whatever God has said in the form of declaration, precept, promise, or threatening, is designed to make the man of God pure and perfect, and thoroughly accomplished for every good word and work. — Campbell on Baptism.

God makes men happy, in proportion to their work. In the precise ratio of our progress in honorable labor will we grow in true happiness; and the converse of this proposition is equally true.

Hickory Grove, Warren Co. Mo.
July 8th 1867.

A QUESTION ASKED AND ANSWERED.

Bro. D. T. Wright: Not long since I was riding in an open two horse wagon, and two moral and decent young men were riding in the wagon before me driving the wagon, the mother of one of them was a professed christian, and said to be an advocate of christians dancing, and she sent her children to Catholic Schools—The two young gentlemen after whispering together before me for awhile, the one whose mother I have referred to, turned round in the wagon, and smilingly said to me, Mr. Creath, what harm is there in Dancing? Well, sir, said I, I will answer your question by asking you another question. Tell me what good there is in dancing, and then, I will tell you what harm there is in dancing. Said he young people derive a great deal of pleasure and delight from dancing. And I replied, so they say they do from cards, dice, checkers, horse-racing, gambling, theater-going, liquor-drinking, fornication and adultery and all the works of the flesh and the devil. As you are an advocate of christians dancing, you ought to show where our Savior, the apostles and New Testament christians danced. If you desire to see one good effect of dancing read the fourteenth chapter of Matthew and the sixth of Mark, and look at the head of the greatest prophet born of woman lying in a basin, put there by an abandoned woman, and her giddy, light-footed, and light-hearted daughter. All this horrid and frightful scene was committed with a common dancing frolick by the great people who led others to hell. Again read Job 21. 11, and you will see that the description which the
patriarch gives of the wicked is that they send forth their little ones like a flock and their children danced. It is the wicked who dance and not christians. Then said I, dancing is well enough for wicked, light-hearted, frivolous people it is all of a piece with the worst conduct, every step they take in the dance, they are that much nearer to hell. The same ancient and pious writer says—These dancers are reserved to the day of destruction, and they shall be brought forth to the day of wrath. 80 verse of 21 chap. This is paying a big price for the pleasure of dancing. The young man did not reply. Whoever sends their children to catholic schools to save a few dimes, and to have them taught to string beads like Indian squaws and to have them to read a few antiquated books thereby makes them infidels in Protestantism and in the Gospel as we teach it, pays a big price for making their children infidels in the Bible. These foxy and wily Jesuites know if they can educate protestant children, if they do not make papists of them, by being kind to them, and not teaching them religion, they hobby and harm them so effectually, that they will never travel fast in protestant sects. I would to day prefer my children dying in ignorance, to being made infidels in the Bible. If you should send young children from here to Constantinople to be educated, when they are grown, they will be Turks, and the Holy Ghost will not make them Turks either, as he is to make all the sects. It is education that makes men and woman Indians, Turks, Jews, heathens, papist and sects religiously, and not the Holy Ghost as he is libeled and said to do. Yours truly, JACOB CREATH.
the active cause of dismemberment or expulsion. The New Testament was not designed to occupy the same place in theological seminaries that the carcasses of malefactors are condemned to occupy in medical halls—first doomed to the gibbet, and then to the dissecting knife of the spiritual anatomist. Christianity consists infinitely more in good works than in sound opinions; and while it is a joyful truth that he that believes and is baptized shall be saved, it is equally true that he that says, "I know him, and keeps not his commandments, is a liar, and the truth is not in him."—C. B.

A FAMILIAR DILOGUE.

C. But do you not say it is the duty of all disciples to preach, and what are they to preach and to whom?

D. The disciples can preach only in the same way that Moses was preached, being read in the synagogues. This they may and can do, either by declaring the same things *viva voce*, or by reading the gospel and exhibiting its evidences to them who either cannot or will not read the Evangelists and Apostles.

C. But have they not heard already, and can you, on your own principles, make known to them what they have already heard?

D. They have not all heard; for there are the children born to the disciples, which it becomes their duty to disciple to Christ, and, therefore, Christian parents stand in the relation of preachers to their own children. There are also some parents that are not disciples, and consequently their children are brought up in darkness. Now, as every disciple has access to these, it becomes his duty to instil into their minds, as far as human agency can extend, the words of eternal life.

C. Yes, and miserable preachers the mass of disciples will—can't put three sentences together—not one in ten of them can explain one verse intelligibly. And you will set the women's tongues loose too, and they have always been too troublesome even when under every possible restraint; but you have removed all barriers and turned them loose upon us. Believe me, sir, your principles are of a disorganizing character.

D. And what is the incapacity of the disciples to preach and speak intelligibly owing? Doubtless to their religious education—to their teachers. Every person who has ideas upon any subject can communicate them. If his ideas are distinct, his communications will be so too; but if his perceptions are accurate and clear, his addresses will be plain and intelligible. But you who occupy the pulpit, are the very persons who are to blame for this incapacity. This useless and senseless way of talking, which you call preaching, is the very way to make the people ignorant, to confound, perplex, and stupify them. This everlasting sermonizing! what good is in it? It resembles nothing that is rational in all the compass of thought. A professor teaches arithmetic, he gets a class of forty boys from twelve to fifteen years old, we shall say. He tells them to meet once a week and he will give them a lecture or a sermon on some important point in this useful science. The first day he lectures on the cube root for an hour. They sit bookless and thoughtless, heedless, and, perhaps, often drowsy, while he harangues them. He blesses them and sends them home, to return a week hence. They
meet. His text is arithmetical progression. He preaches an hour; dismisses as usual. The third day of the meeting up comes vulgar fractions; the sixth notation; the seventh, cube root again, &c. &c. Now in this way, I hesitate not to say, he might proceed seven years and not finish one accountant. Who ever thought that a science or an art could be taught this way? And yet this is the only way, I may say, universally adopted of teaching the christian religion. And so it is that many men have sat under the sound of the gospel (as they call it) for forty years, that cannot expound one chapter in the whole New Testament. And yet these same christians would think it just to prosecute by civil law that teacher who would keep their sons four or five years at English grammar or arithmetic, and receive their money, and yet not one of their soons able to expound one rule in syntax or arithmetic. They pay the parson—they are of maturer minds than their children, and they have been longer under his tuition, and yet they will excuse both the parson and themselves for knowing just as little, if not less, of the New Testament, than their striplings know of grammar or arithmetic.

C. Then you will reduce the christian doctrine to a level with common arithmetic, and you suppose that christianity can be taught just easily as arithmetic.

D. You profess to be a calvinist, if I mistake not; and do you not suppose that a disciple is as capable of being taught christianity as arithmetic, provided he is "a subject of divine grace," and you know that otherwise he would not be a disciple on the Calvinistic hypothesis. But on either Calvinistic or Arminian hypothesis, a disciple of Christ can be taught the christian religion in a proper course of education as soon as he can be taught any human science.

C. And so you suppose there is nothing more grand, sublime, deep, or unsearchable in the christian religion, than in a human science, such as arithmetic?

D. That does not follow my assertion. There are many things incomprehensible and sublime in various sciences; but a person is said to understand and to be able to teach them, who is not able to comprehend and to explain every topic connected therewith. Many persons can teach arithmetic very well who do not understand one proposition of Euclid's ratios.

C. But it is only when the Spirit of God accompanies the preacher's words that the people learn; and that Spirit is not at the command of the preachers.

D. I know of no passage in the New or Old Testament that says the Spirit of God accompanies any of our preachers' words. Besides, the disciples are the sons of God, and have the Spirit of Christ, and are therefore every way qualified to learn, under a proper teacher, according to your own hypothesis. But, sir, they can never be taught the christian religion in the way of sermonizing. Public speeches may be very useful on many occasions; but to teach a church the doctrine of Christ, and to cause them to understand the Holy Scriptures, and to enjoy them, requires a course essentially different from either hearing sermons or learning the catechism.

C. I wished to resume sundry topics in the commencement of our interview, but will have to postpone it for the present. Adieu.
CHILLICOTHE MEETING.

DEAR BRo. WRIGHT: Allow me to say a few words in regard to the proposed October meeting in Chillicothe. I do not wish to say one word at the present time as to the propriety or impropriety of a State Missionary meeting. I am cordially in favor of the Chillicothe meeting. We must have it. Let it come off without failure. Let it be an old-fashioned, glorious meeting of the people of God. By an old-fashioned meeting I mean such as were held all over our country years ago, in days when Scott, Johnson, Creath, Church, Hayden, Morton and others, gathered together to talk of Jesus, and become strong in the Lord and in the power of his might. Brethren, let us have the meeting. At this meeting we want no constitution, resolutions, or anything squinting in that direction. Let this meeting be a grand rally of the disciples, to confer in regard to the well being of the kingdom of Jesus. Some may not be with us that met with the disciples of the State in other days. Some who then met with the brethren are far away in other States. Some have crossed the flood and joined the great assembly congregating at the feet of God.—But still let us come together. It will do us all good. Make us better and happier. Let us sing together, pray together, rejoice together. Get near the feet of Jesus that we may get nearer each other. There are many brethren I would be glad to see at that gathering, but there is one venerable brother with whom all would be especially happy to meet once more in the flesh. I refer to elder John Smith, of Kentucky. May the Lord spare him to be with us.

W. C. ROGERS.

SPRINKLING AND POURING.

Many intelligent and respectable people believe in sprinkling and pouring for baptism. They honestly believe that the action may be performed by sprinkling or pouring. Some of these, however, occasionally become dissatisfied, with their baptism, as they had called it, and come to the conclusion that they have never been baptized at all, and as such, ask to be immersed. No one that was ever immersed, as the action of his baptism, became dissatisfied afterwards. That action settled and forever quieted his conscience. It is the answer of a good conscience all through life, in sickness and in health, in life and in death, the mind is quiet and composed on that point, no misgivings or doubts as to whether he has been baptized. —When he is immersed after confessing his faith in Christ the matter is forever settled, not only with himself, but with every body else, all admit that he has been baptized. The discussion of the question may continue, but he goes on to perfection. He knows what he has done, and he can no more doubt it than he can his existence. What a feeling of safety—what a consciousness of having done his duty. Well has the apostle said, it is the answer of a good conscience toward God. But not so with those who have received sprinkling or pouring for baptism. And well may it be so, for since man was made, and since God first spoke to him till the present time, he never commanded that simple water, like men use now when they sprinkle or pour for baptism, should be sprinkled or poured on any man, woman or child for any religious purpose whatever. This is a fact. Let those who doubt it, investigate it. Let them furnish the proof, and we will publish it in the Pioneer. If then, neither God,
Jesus Christ, apostles or prophet, commanded simple water to be sprinkled or poured upon man, woman or child, for any religious use, by whose authority is it done? Echo answers, whose? Who will tell us?

LETTER FROM G. W. LONGAN.

DRESDEN, Mo., July 10, 1867.

DEAR BRO. WRIGHT: The Pioneer containing the conclusion of my notes on brother Long's review has just reached me. I see you have not the Harbinger containing the essay which I desired you to republish; and even if you had, that you are unwilling to promise till you know its length. It fills just four pages of the Harbinger; and in the type in which my notes are printed, will not fill more than three in the Pioneer. As regards the length, therefore, it is not objectionable.

It was written in the palmy days of its immortal author, and is a choice specimen of his inimitable style. My word for it, the reading will richly repay any man that loves the truth. Besides, I claim it as a matter of justice. Let us have done with extracts torn from their context and followed with partizan comments, and let brother Campbell talk to the readers of the Pioneer, in his own way. This is all I ask, and upon this I earnestly insist. If you cannot get the Harbinger that has the article, let me know, and I will copy and send it to you. Let us have it by all means. Crowd the rest of us out, and let brother Campbell in. Nine out of every ten of your intelligent readers will thank you.

Well, I hope no one is hurt over the State meeting. I wanted it because I thought it would do good. If there are any among us not yet ready to come together as brethren, he would, of course, do better to wait. As I was not suspecting any such difficulty, I was for the meeting. As for making laws and organizing societies, that was no part of my programme. I wanted, in your own phrase, a 'big meeting,' and a joyful reunion of the Lord's people. But I can wait. Next time I shall be slow to speak. Meantime, I wish to say that I do not like to see brethren flout each other, and hear them talk ugly. Brother 'J. R. F.' said some things it were better, far better, to have repressed—Oh brothers, brothers, 'dinna,' 'dinna,' talk ugly to each other. The Lord bless you both, and make you love each other as I am sure you both desire to be loved.

I enclose $5 to pay my own subscription on the current volume, and the remainder I would donate, but I want to send the Pioneer to my old friend and brother, James Atkinson, Cotton Gin, Texas. A subscriber is worth almost as much as a donation. Perhias one subscriber in the far off South may be the means of your getting many more.

Please send brother A. the back numbers.

Your brother in hope of a better life.

GEO. W. LONGAN.

REMARKS.—No blame or fault, we presume, was found in anything our beloved bro Longan said in reference to the meeting. There was, we think, some difference between the views of brother Frame and others as to the object of the meeting. This was readable from its first announcement, and whatever of opposition there may have been felt really to the meeting itself, originated in this. As for ourselves, we were in favor of the meeting, and would have gone, had it been within our power. We wrote to brothers Jackson, Proctor, Jourdan, Gaines, W. C. Rogers, and others, asking them to attend the meeting. We gave notice at the same time that we should sometime this fall, want a meeting at Chillicothe, and that we wanted all to attend. The time of our meeting has since been agreed upon, and the notice published, and we wish everybody that can to come, and let us see each other's faces and have one happy meeting together. Brother Longan must not fail to be here. We look forward to the meeting with many pleasing and joyous anticipations.

We will publish the extract from the Harbinger brother Longan alludes to, but he will have to send it to us, as we are unable to procure a copy here.

D. T. W.

HOW THE CHURCH MAY TRIUMPH. NO. 4.

If I find an argument stated in be-

---

cognize, and whose signature reveals to me the meaning of the middle initial of his name—a matter that I did not heretofore understand, and for mentioning which I hope to be pardoned—even he, courteous and amiable as he is known to be, indulges in a jest that it were better, far better, to have repressed.—Oh brothers, brothers, 'dinna,' 'dinna,' talk ugly to each other. The Lord bless you both, and make you love each other as I am sure you both desire to be loved.
ter terms and in better style than I can state it no one can object to presenting it. How the church may triumph? is certainly a question of no ordinary import. It is just what we desire to know. While councils and conventions and State meetings are being called in order to ascertain how the church may triumph and the world be converted, we may humbly suggest the plan without being in their councils. “Every eye has its particular work and its defined and specific course of usefulness for God. Paul remarks of David that he served his own generation by the will of God. This is the work or employment of every good man. The work of our own generation is eminently ours. The work of Noah, of Abraham, of David of Ezra, and of the Jewish church in their respective generations is not ours. What was in their generation—obedience and piety would if done in ours be will-worship and rebellion. It would be irreligious in our generation to build an ark or erect a tabernacle. John the Baptist, the Apostles, the Martyrs, the Reformers had a work to accomplish peculiar to their ages while the same principles of usefulness ran through all. It greatly concerns every christian to attend to the work of God in his own generation. This is why he was born in his own generation and not in another. “Who knoweth” says Mordecai to Esther “whether thou art come to the kingdom for such a time as this. As Esther was born for the work of her age so every good man is born for the work of his generation. Man is “to do good in his life.” The Scriptures do not recognize the principle that we are to do the work of future generations by bequests of property, but this should not be looked upon only as as a solemn deed or act of duty, but as a solemn deed of contribution for the sin of covetousness. Man ought to honor the Lord with his substance, and to honor him bountifully but it ought to be in his life time. day by day in his generation, according to the providential openings and facilities which he has for usefulness; for the scriptures direct and encourage us to bequeath nothing to posterity, but the example and weight of holy character. This is the work which is marked out as being most directly in subservency to the designs of God. When it was the design of God to preserve much people in Egypt Joseph worked accordingly; when it was to give them the land of Canaan, Moses and Joshua, worked accordingly; when it was to restore the captives from Babylon, Ezra and Nehemiah were at their posts. Thus when in our day to save the world we should be active in the work. God is signalily pleased with those who do the work of their day. They live as usefully as before their death. In the work of his generation none was greater than John the Baptist and in the work of his day none was greater. God always distinguishes the men who devote themselves to to the work of their age; and they who neglect this work are exposed to awful dangers and severe judgments. Meroz was cursed, because it came not to the help of the Lord in the work of its day. King Saul was abandoned, because he neglected the conquest of the Amalekites which was the work of his; but instead of doing that, he proceeded to the work of sacrificing which God had not allotted him. Even the greatest punishment which God inflicts on those who neglect or oppose this work, that he lays them aside before they die, as vessels of no service,
or instruments of no use.

To ascertain the work of your time and age, search the scriptures, and whatever that work be, have your share in the accomplishment of it, and "do it with all your might." The present is an age of benevolent activity, and the church or the christian that is not active is under deserved reproach. The whole instruction of the Scriptures are rules for doing good. For this all scriptures is profitable. The Bible is the only book that can form and produce an entire and perfect good man; other books may produce some of the virtues, but this is the only book that produces them all, and thoroughly furnishes the good man for every good work. The scriptures never teach us how to enjoy, but how to act. Many have a morbid dread of the religion of doing. There is something poetical in the religion of feeling, and something majesterial in the religion of creeds, but in the religion of doing, there is nothing, in their apprehensions, but self denial, painful struggle, strenuous effort, and untiring labor. According to their own phraseology "do do" is to them antiscriptural and legal; it is "the sound of a trumpet, and the voice of words, which voice they that hear entreat that the word should not be spoken to them any more." It is not, say they, the Gospel. Yet Jesus Christ, in his sermon, with which he introduced the gospel, asks his disciples, "What do ye more than others?" The first question in evangelical religion is, "Lord what wilt thou have me to do," or "what must I do to be saved." The spiritual brethren of our Lord are they who hear the word of God and do it. The religion which shall be owned and approved in the day of judgment, will not be the cold and lifeless orthodoxy of those who say "Lord, Lord!" but the practical usefulness of those who do the will of their Father who is in heaven. The law and the gospel say, do and act; the doctrine and the promises excite us to activity; the history and the examples of the Bible animate us to effort; the life and parables of Christ make us blush at our indolence; while the letters and the injunction of the Apostles insist that we should not sleep as do others while we have a world to save." Do, Do, Do, Work, Work, Work, now and all the time. Let every church and every member do this, and what need will we have of Conventions, Councils, State Meetings, &c.

NEWTON.

INQUIRY ABOUT MISSOURI.

L——, Indiana, July 10, 1867.

DEAR BRO. WRIGHT: As I have some thought of shortly visiting Missouri with a view of seeking a permanent home somewhere in that State, I have, therefore, concluded to address you this note. I have been preaching for some three and a half years in this city, but have never thought of making it a permanent home. But for the sad condition of affairs in Missouri, I should have concluded upon this step at an earlier date.

Would it be advisable now to make this visit? Would it be a good season for holding protracted meetings? What parts of the State would it be best to visit? Where is the best opening for doing good? For the sake of my family I should like to locate in some place where I might, by proper economy, secure a good home. This a preacher owes to his family, and in our large cities where the cause is comparatively weak, it is difficult to accomplish this.

I am under the impression that the cause is very much prostrated in Missouri. It is sad that so many of her noble preachers have left the State, perhaps to return no more. Missouri is destined to fill a most important sphere in the great valley of the Mississippi. We should therefore, not relinquish our hold upon her.

Is the political feeling in the way of the Gospel? or has it subsided?

Yours in Christ,

——

REMARKS: The foregoing is from a beloved brother who we think might do much good. He is a graduate of Bethany College, Va., and his labors as a preacher have been suc-
cessful. He is, however, like some suppose
John Mark was at Pamphylia, when he de-
parted from Paul and Barnabas, and returned
to Jerusalem, instead of going with them to
the work. He is timid, and is waiting for the
dangers to pass over before he ventures. He
wishes to be carried to heaven on flowery
beds of ease, whilst others fight to win the
prize, and sail through bloody seas. What
would have become of the cause in Missouri,
had all been as timid as he? There would
not have been a disciple in all the State; our
churches would have been vacated, and
ignorance and sectarianism would have reigned triumphant!
We have lived in Mo. upwards of twenty-one
years, during all of which time we have tried
to preach the gospel to the best of our ability
regardless of all danger, and the Lord has
protected us thus far. We have, however, at-
tended strictly to our legitimate work, preach-
ing the gospel, and not politics, knowing that
"no man can serve two masters, and whoever
undertakes it, will find himself sadly disap-
pointed. The preacher who will preach
Christ and not politics, either publicly or pri-
ately, can get a hearing anywhere in our
State, and his labors will be blessed: but if he
undertakes with his preaching to pull the po-
itical oar, either in the social circle or in the
pulpit, he will find trouble in every section of
the State he may enter. Come to Mo. my
brother, and preach the gospel of Christ alone,
you will be safe anywhere in the State.
I can add no more for want of room. The
paper's full. D. T. W.

Macon, Mo., July the 13th, 1867.
Brother D. T. Wright—Dear Sir: Un-
der the Providences of God, we were permit-
ted to commence a meeting at Bucklin, Mo.
on Saturday night before the 3d Lord's day in
June, which continued 19 days resulting in
33 additions, 23 by confession and immersion,
2 by letter and 8 from among the sects, to the
Lord be all the praise, for the power of the
Gospel. Your Brother in the one Hope.
C. P. Hollis.

Paris, Mo., July 4, 1867.
Bro. D. T. Wright: I herewith send you
by express $2.50, one year's subscription for
brother J. T. Rayland, of Monroe City, Mon-
roe county. You will please send him all the
back numbers from January, and from now
on. Please send on the numbers without de-
lay.
Yours in Christ,
B. F. Winfrey.

Palmyra, Mo., July 11, 1867.
Dear Bro. Wright: I am just from New
London, where I preached Saturday night,
and three times on Lord's day. I went to the
river and immersioned a very worthy lady, for-
merly a Presbyterian; two others took mem-
bership. In short, we had a good meeting, a
large audience, and a prospect for much good.
I wish, and expect, by the assistance of God,
and the duty of the brethren, to secure an
abiding home in that place for the Truth.
The Lord willing, I will be with you in Oc-
tober.
W. D. Jourdan.

Macon City, Mo., June 27, 1867.
Linneus Church.

Bro. Wright: I arrived at Linneus on the
day I left your town, and had the pleasure of
meeting brother H. C. Owen, with whom I
spent the morning.
I did not speak to the brethren there, main-
ly on account of their having no building of
their own now to worship in. I made the
acquaintance of several of the brethren from
whom I learned that our brotherhood there,
though not so flourishing as they have been,
number about 80 or 100 members, and have
brother James Wright of this place, to preach
for them one Lord's day in every month.—
Their elders are Myres, Swenney and Smith.
The brethren there, since the loss of their
old building, are talking of building a new
house to worship in.

Bucklin Church.
From Linneus I came to Bucklin and joined
our brother Hollis one day in his meeting,
which he had been protracted near two weeks. I
afforded him some assistance in my weak
way, but as I was hastening to complete my
tour, I took my leave on yesterday.
Brother H. is an able, good and worthy
preacher, and I pray the Lord that he may be
successfully and well rewarded. Up to my
leaving there had been only about half a doz-
en additions to the church.
The congregation there is quite small, num-
ering near a dozen members only. Brother
J. H. Watson is at present their only elder.
Brother H. C. Owen, from Linneus, is their
regular Pastor. May the Church there be
strengthened and grow in grace.

F. Winfrey.

Paris, Mo., July 4, 1867.
Bro. D. T. Wright: I wrote to you from
Macon City an abridged report of the Linneus
and Bucklin Churches. I expressed you two
subscriptions from Shelbyville for the Pioneer
expecting then to write again more fully from
Palmyra, but as my stay was quite short
there, I declined till I should reach this place.

Macon City Church.
I learned that the Church at this place con-
cluded to about 90 or 70 members. Brother
James Wright is their pastor at this time,
and he and brother Barrow are, if I mistake
not, the elders.
CHILlicoTHE MALE AND FEMALE SEMINARY.—The closing exercises of the first session of this young and flourishing Institution came off at the time previously announced, and was satisfactory in a high degree. All that we had bespoken for it was more than verified, and we feel indeed gratified to bear testimony to the real merit of worthy teachers, as Prof. H. Ellis and his accomplished Christian lady have proved themselves so satisfactory to be. It was our intention to publish in the advertising Department of this number, Prof. Ellis' Circular together with the Report of the Committee attending the examination, but have to defer it till our next number, when it shall appear in full. The next session will begin on the first Monday in September next. For terms send for a Circular, or apply to Prof. H. Ellis, Principal.

D. T. W.

INSTRUMENTAL MUSIC IN CHURCHES.

SHELBYVILLE CHURCH.

The Church at this place is in rather a weak state, in want very much of a speaker; still it numbers 30 or 40, and possibly 50 members. Brother Wm. Gooch is the present acting elder.

We have some good brethren and sisters about Shelbyville, and I pray that they may be strengthened in numbers, and grow strong in faith.

I did not get any thing like a full report of the Church at Palmyra, and hence will not give it.

I was unable to see any of our preaching brethren there, (although I believe there are four living there); but I had the pleasure of making the acquaintance of the families of some of them.

I am now on my way home, but may write to you again from Boone county. Till my next, I remain in faith.

Yours,

E. F. WINFREY.

VERMILLION, Edgar Co., Ill., July 1867.

DEAR BRO. WRIGHT: I write to you to let you know that I have not forgotten that I owe you 50 cts for the Pioneer. Enclosed you will find $1. I hope that the Pioneer will be sustained.

The cause of Christ is going forward in these parts. Brother Sweeney closed a meeting at Kansas, in this county, with 50 or 60 additions. You will no doubt learn from the brethren of Kansas the number received at that meeting.

I am requested by some of the brethren of Liberty, to say to you that our old and faithful brother Rude, of Paris, has closed a meeting at the Duck School House, with some 8 or 10 additions; 2 from the Presbyterians, 3 from the Baptists.

One man 73 years old came out and confessed the Lord and was immersed.—May the Great Shepherd of the Sheep bless and prosper them, and may they grow up into Christ Jesus, their living head, ornamenting their profession by a life of Godliness and self-denial. Your brother in Christ,

D. A. KIMBROUGH.

Dublin, Ala., June 29, 1867.

DEAR BRO. WRIGHT: On Saturday the 22d of June, I received a $5 check on New York, for which I kindly thank you and those kind brethren that have given to me and my distressed family. I have got the names of those brethren that have administered to my necessities and they will never be forgotten by us while we live.

MARGARET TIDWELL.

NASHVILLE, Tenn., July 1, 1867.

DEAR BRO. WRIGHT: Yours of the 26th containing check for $18, from Long Branch Church, received.

All donations will be strictly applied as directed. Affectionately yours in Christ.

V. M. METCALF.

THE SEWING MACHINE RESULT.

WHEELER & WILSON Carry the Day!

A dispatch received from Paris this morning (July 3d,) gives the award at the exposition for sewing machines:

Messrs. Wheeler and Wilson are awarded the first Gold medal for greatest excellence over all others exhibited. There were eighty-two competitors.

The greatest interest attended the announcement of the result.
CONVERSION.

Our baptist friends err in their teaching on the subject of conversion. Religious people never can agree, until they attach the same ideas to scriptural words which the spirit of God attaches to them, until we explain spiritual things in spiritual words. Paul says, which things we speak also, not in words which man’s wisdom teaches; but which the Holy Spirit teaches; explaining spiritual things in spiritual words, 1 Cor. ii. 13.

Dr. Webster defines conversion, in a general sense, a “turning or change from one state to another; from one side or party to another party; from one religion to another religion; from one sect to another; to convert pagans to christianity.” This is the definition given by the religious Encyclopedia, see article, conversion. We will accept the definition, a turning, a change, an alteration. A religious conversion is a turning from all wrong courses and doings to God, to his word, to his gospel, to live such a life as the gospel requires. To convert is to alter, to change, to turn about.

All the modern sects ascribe conversion to some secret operation of grace or the spirit of God upon the sinner’s heart, before faith to produce conversion. They, one and all, make the sinner passive in his conversion, he has no more to do in his conversion than he had in his creation; conversion is nevertheless like that of Paul’s, it is supernatural, marvelous, extraordinary, at least, this is the Baptist idea of conversion.

In the scriptures of the Old and New Testaments the sinner is represented to be active in his conversion, and not passive. Adam was active in turning from God to the devil, and was punished for it. He and the devil did the turning, and not God.

The Jews in the Old Testament, turned from God to idols and were charged with and punished for it in every case; no exception for 4,000 years. They were commanded by every prophet to turn themselves from all their transgressions and so sin should not be their ruin. see, Ezekiel xviii. xxx. and all the prophets.

The preachers of both Testaments make it the duty of the sinner to turn to God, it is active and voluntary on his part—sectarian preachers one and all make it the duty of God to turn the sinner. This is the principal difference between the preachers of the Bible and the kingdom of the clergy. Passivity in conversion is the great characteristic feature in sectarian baptist preaching. The activity of the sinner in his own conversion is the great scriptural feature of conversion.

The Greek verb rendered a turning or returning, is apostrepho, and occurs 39 times in the New Testament, once it is an active verb, and should always be rendered actively. The passivity of,
the sinner in conversion implies some foreign influence to be exerted upon him, something not yet done for him, without which he cannot be converted.

The Greek verb apostrepho denotes activity as may be seen from the following passages, Matthew xxiv. 18, Let him not return back to his house. Mark xiii. 16, Let him not turn back. Luke xvii. 31, If thy brother turn again to thee seven times in a day. Acts xxvii. That the Gentiles should turn to God. 1 Thess. i. 9, How you turned to God from idols.

To be converted exempts the sinner from all obligation to do any thing in his own conversion. To be converted is no matter to the sinner, if he is not turned it is no matter of his, it is the fault of the person whose duty it was to turn him. Has he not the same power to turn to God that he had to turn from him? A son or servant has the same power to return to his father that he had to turn from him, and it is his duty to return to his father, and not his father's duty to bring him back.

The Greek verb apostrepho, means returning to a path, which a person has left; to turn away from all sin, to forsake them and return to God—hópos—so that your sins may be blotted out. Blotting out means to blot out a name, to expunge it from a roll or catalogue, where debts are paid creditors blot it out, remove it—hópos—in order to, as the final cause.

Popular Baptist conversions are effected by God, without any human agency, one which God does without the help of the sinner. Adam and the Devil affected his conversion from God without God's assistance, by a well adjusted system of means, by words, motives, arguments, reasons, and not by main force as sectarian conversions are effected.

Conversions in common affairs of life are done by sinners themselves, in marriages, in traffic, in moral subjects, temperance, chastity, in honesty, from ignorance to knowledge, in law, in medicine, in art, in agriculture, in industry, in politics, in religion. In turning from Judaism to heathenism men were active and not passive, God did not turn them from himself to dumb idols. Men turn themselves from Judaism to Samaritanism and to Mahometanism, to Catholicism, to all the sects, to Mormonism. They turn themselves from the Greek church to Romanism, to Episcopalianism, and from one sect to another sect, and God has no agency in any of these "summersetts." They are done by men. They are effected by the superior truths, motives or benefits which one of these sects are supposed to possess over the one left. There are philosophic turnings from Platonism Pythagorism to Gnosticism and so through the whole list of isms, and sects, Any man who would ascribe all these twistings and turnings to God ought to have a straight jacket, and have cold water poured upon him till his reason returns to him.

In scriptural conversions there is first illumination by the gospel, then faith, repentance, conversion, immersion, forgiveness of sins, an inheritance, a translation from the Kingdom of the devil to the kingdom of God.

But I must pay my respects to Acts 3. 19, which reads in the Conversion, Repent you therefore and be converted that your sins may be blotted out. King James Revisers were all calvinists with one exception. Hence we have a calvinistic version, and this passage expresses the faith of all calvinists on the subject of conversion.

This verb apostrepho is in the active
CONVERSION.

Voice in this passage, but is rendered passively to suit the old episcopal theology at the expense of grammar and logic. They gave the active form to repent but the passive to turn. They did not say, as they ought to have said to be consistent, be repented and be converted. They omit the be before repent, but insert it before turn—Thus intimating that the people were not required to repent themselves, but to suffer themselves to be turned by God, or converted in their style. This is one of their many tricks. They were a tricky set. Both repent and return are in the same grammatical condition, and should have been translated by the same, mood, tense, and voice in English. They ought both to have been rendered actively or passively. They would then have read metanoeseate, repent, and epistrepsate return to God. If one is translated actively so should the other: if one is translated passively so should the other. Both these verbs are active, both in the second person plural and in the first aorist or imperfect tense and ought both to have been translated alike. There is not one philological reason to be given for the difference which the King's revisers have introduced into their Calvinian version. The reason for rendering this active verb passively is purely a sectarian reason. They made the work of the Holy Spirit conform and bow to the same creed like all good sectarians do.

Men have the same power to return to God, that they have to repent and obey the gospel, and the English reader should not be deprived of the full and fair import of the word of God, to favor any creed. Christ and all the apostles made it the duty of sinners to repent and turn to God, and be immersed for remission of sins. Sectarians make it the duty of God to do all for the sinner, and thus excuse the sinner if it is not done, and throw the blame on their Maker.

Scriptural conversions are active, voluntary, uniform. Baptist conversions are passive, extraordinary and various or different. Read the following passages of scripture in the prophets to see whether the prophets made it the duty of sinners to turn themselves, or whether they made it the duty of God to turn the sinner by some secret operation on the heart as all sectarians teach. Jer. 40. 3. 41. 42. 56. 44. 3. 5 16. 17. 23. Ezekiel 18. 33 chap. Joel 2. 12. Turn you to me 11 13 verses Jonah 3. 8. Turn every one from his evil way. 10 God saw that that he turned. Zeph 3. 4. Turn to me, and I will turn to you. Turn you 12 I evi did turn many from sin Malachi 2 6. Return to me and I will return to you, says the Lord. 3.7 Malachi. Let the wicked forsake his way and return to me says the Lord. Is. 55.

Preachers are said to turn sinners to God. They that turn many to righteousness shall shine as the stars forever and ever. Daniel 12. Malachi said that Elijah or John the first, best and greatest Baptist preacher that ever lived should turn and convert many of the Jews to the Lord their God. Luke, 1.17. Math 3; Jerusalem and all Judea were immersed in Jordan confessing their sins.

Suppose a Baptist preacher should now say that he had converted or turned many to God,—what would be done to him? Where is the Baptist preacher that preaches as did John the Immerser? The multitudes who flocked to him asked him, what must we do then? He answered, let him who has two coats, impart to him who has none: and let him who has victuals do the same: There
Conversion.

came also publicans to be immersed, who said, Rabbi what must we do? He answered, exact no more than what is appointed you. Soldiers likewise asked him, And what must we do? He answered injure no man, either by violence or false accusation, and be content with your allowance. And with many other exhortations published he the good tidings to the people. Luke 3 chap.

This preaching in those orthodox days would be called Armenianism. He strenuously recommended the great duties of justice, charity, moderation and contentment according as he found those who applied to him had failed in them. It was doing with him; with the modern Baptist preachers who call themselves, Baptists after him, it is all grace and operations and you can do nothing. He called for deeds works of repentance. Now it is an experience of grace on the heart.

Our savior said Luke 17 3.4. If thy brother turns or converts himself seven times in a day, we must forgive him. Where is the Baptist that believes a man can turn himself in a lifetime instead of seven times a day? The apostle James says, Brethren, if any one among you err from the truth, and any one turn or convert him : let him know that he who converts a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins, chp. 5. 19.20. Why did not those Revisers say that John the Immerser should convert many to the Lord? because they nor any calvaniEt does not believe that one person can convert a sinner.

There are several things respecting conversion which calvanistic preachers do not believe. They do not believe that a sinner can turn himself, that one person can convert another person, or that a preacher can convert a sinner, as John and Paul was sent to turn the Gentiles from Satan to God. Acts 26. They do not believe that the word or law of the Lord converts or restores the soul, although David said it a thousand years before Christ, Psalm 19. He said many times in the 119 psalm thy word has quickened me, gave him understanding.

It, the word of God, is the seed of the new birth of faith, salvation reconciliation, justification, of sanctification, and of Redemption. God has but one way to turn a sinner to himself, his plan is uniform; sectarian plans are many to corrupt men to evil.

As the 3,000 were turned to God on the day of Pentecost, so were all the conversions made by the apostle, such as Samaritians, Ethiopians, Grecians and barbarians as may be seen in the Book of apostolic conversions, the Acts of Apostles. Paul was converted just as the three thousand were converted. The light shone round about him, modern lights shine insane, if at all. If what Paul saw and heard is necessary to conversion now, there is not a convert on earth. It was the Lord Jesus that converted Paul and not the Holy spirit, as the modern say; and he appeared to him to make him a minister and a witness for him.

There are four agencies necessary to the conversion of a sinner, 1. The truths of the Bible must be presented to the mind of men. 2. The church must be the agent to present this truth to the human mind. 3. The agency of the sinner himself is required in all this matter. 4. The agency of the Holy spirit is necessary to give efficiency to the truth, and the agony of the church, and the sinner.

If we make the truth, the church, the sinner or the Holy Spirit to change places, conversion will not follow, or if
we expect either to do the work of the other, it is as certain as yesterday that conversion will not follow. Without altering the moral order of the universe, neither God nor man can convert the world, without the instrumentality of the Bible and the church. God has but one uniform plan for the conversion of sinners and that is revealed in the Acts. They heard the death and resurrection of Christ proved, they believed and were immersed and were converted. Acts 8.

The churches are in great necessity of aid. Some of them are alive to their duties and responsibilities. But alas! How many of them are in a cold and almost lifeless state! Some of them have preaching once a month, without any other meeting in the meantime—no Sunday school, nor indeed do they manifest any more interest in the cause than their alien neighbors. That all such congregations need to be aroused, no
DUTIES AND NECESSITIES OF THE CHURCH.

One can doubt who knows anything of the duties pertaining to the Christian kingdom. How this should be done, is earnestly asked by many good and pious hearts. Knowing the anxiety and intelligence of many who are longing for an improved condition of things, great modesty should characterize my suggestions. The Lord's people anciently were made to err by their leaders.—The people are not influenced by their leaders yet. These are at fault in part for the present state of things. How few men there are among us who settle down, and spend a life time in training and building up a congregation? The denominations around us not unfrequently retain one man the whole period of his active life. The result is, in the cities and important places, the sects have strong hold on the public confidence. We make converting men the great work of preaching, instead of exalting the equal dignity and importance of training the converts. The rule is, with some honorable exceptions, to discharge a preacher from the service of a church as soon as he ceases to excite them as during what is termed a revival. They seem not to be aware of the fact that more time and labor are necessary to instruct men in the duties of the Christian life, than to persuade them to confess their obligations.—Preachers too, with a desire to convert aliens, and to live in the excitement incident to protracted meetings, become wearied with the normal condition of the church, and easily yield to the popular opinion that they ought to seek a new field of labor. One necessity of the churches is for them to look around and perceive that the fever of a revival meeting is not a healthy, or at least the normal condition of the cause. Under the influence of excitement the church compensates a preacher fully sometimes. But when the excitement ceases, the money cannot be raised necessary to sustain the preacher and he is compelled to seek another field of labor. A few years of this procedure in a community and nearly every body is wearied, and members of the church discouraged, fall into a cold and apathetic state. The statement of the causes of difficulties of times is suggestive of the remedy.

Preachers must act on the knowledge that more is to be done than to enlist persons into the church. Churches have a right to be instructed into their duty, to sustain those that preach. Preachers must tell the churches that 'it pleases God, by the simplicity of preaching, to save them that believe.' That the gospel is God's power to save them that believe.' All this is applicable to those in the church, whose unrighteousness restrains the truth. Preachers must, by industry, make their labors manifest necessity to the churches' welfare. This course may keep them in obscurity for a time, but, by and by, they will shine as stars of superior lustre in the everlasting kingdom. If men are unwilling to labor with such an end as this in view, they are unfit for the responsible position of a preacher. Christ, our leader, made for himself no reputation. He became a teacher and an exemplar to all, who, in obedience to his commands, would manifest God's love to a perishing world.

May the good Lord grant to His ministers and people more wisdom and understanding in his will.

J. M. HENRY.

Christianity is the lever that lifts man from earth to the temple of the Great Jehovah, where there is no sorrow—no sadness—not a hope disappointed, nor a wish ungratified.
RETRENCHMENT

Bro. Wright, permit me to make a suggestion to our brethren upon the subject of "wasting our Master's goods." Luke xvi. 1. There was a certain rich man who had a Steward: and the same was accused to him that he had "wasted his goods." And he said give an account of your stewardship; for you may no longer be steward. I ask my brethren who chew and smoke tobacco if this accusation does not lie against them? I ask you my brethren if the money wasted for tobacco by you would not be much more properly applied in paying good and holy men for preaching the Gospel? Would not this money be better appropriated in educating poor children? I think I saw a statement not long since that more than two millions of dollars per annum were expended for tobacco. This sum is greater than all the money paid to preachers in the States, and is greater than the sums paid to educate poor children. You waste your part of this sum brethren. I ask you to withold your part from this sum and give it to our evangelists for preaching most of whom are poor, some are old and poor after spending their youth and manhood in the service of God and humanity. Our periodicals need support; would not the money paid for tobacco be more scripturally applied in converting sinners to God? Think of the poor, but promising boys and girls, whom you could educate and make useful and happy through life! Are you not changeable in wasting your Master's goods," in the sums you throw away in supporting circuses, shows, and other nuisances? Some brethren will not pay a preacher anything, for one works hard preaching, and will pay from three to five dollars to a circus or show to see animals, and half naked men and women. Others will pay a preacher from five to ten cents, and fifty cents. But pay a show three and more dollars. Brethren, you know all this is wrong: why not reform? Shows are demoralizing and corrupting to the morals of society by desecrating the Lord's day in traveling from place to place on that day, by their profanity and vulgarity by calling together laborers children and people from their business, and getting their time and money for nothing, after corrupting them, and you support and countenance them in doing it. I then ask you as Christian men to withdraw your money from these nuisances and give it to our periodicals or some useful calling. These pests must be broken down by religious people. What do we more than others while indulging in vicious, vain and useless practices? we profess to occupy higher ground than others, and they have a right to expect more from us than from others. I ask, have you who do the above things not wasted your Lord's money, and may he not take away your stewardship from you? Have not our sisters wasted their Master's goods in useless jewelry, rings, and trimmings, and fine dresses? I presume you still talk about the Book, please read 1 Tim. ii. 9, Adorn yourselves in modest apparel. 1 Peter, iii. 1 to 6. The ornament of a meek and quiet spirit which is of great value in the sight of God. Brethren, preach these duties to the people. Yours truly. PAUL.

HEORY vs. PRACTICE.

Every first sentence will admit the fact, that all new, or partially new, movements are of necessity largely theoretical. But to this continuous theorizing,
there should be a limit. Practice should take the place of theory. We are the best theorists in the world, but certainly not the best practitioners. The theory of the new birth is understood and discussed, not only by the tyro in preaching and scribbling, but by preachers and editors who have been in the service from twenty to forty years. What is true of this, is also true of many other subjects, such as the philosophical arguments on baptism, the nature of faith, the relative position of repentance, and a thousand other things. Just as soon as a fledgling leaves his alma mater, he must edify the brotherhood by a philosophical discussion of the act of baptism, and this too when all that he can say, and more, has been in print for a quarter of a century.

Again, the Miss. Soc. question has been discussed ab initio many times, still we find brethren taking it up denovo, and going over it for the fifth or sixth time. I admire the patience of him who can sit down and logically discuss this question, showing that it is right and therefore scriptural to have Missionary societies. I admire it the more because I know that the object of such writing is to harmonize all the elements, and bring about a better state of things. Still, I can not help thinking that it is laboring to no purpose, for it is still true, that, if you

Convince a man against his will.
He's of the same opinion still.

And he who will not learn from Christ and the apostles, that a christian's business is to do the most good in the most effective way, would not be persuaded though one rose from the dead. That brother who calls for a thus saith the Lord, in words, "for everything he does as a christian, has outlived his generation by eighteen hundred years, and deserves to be placed under the school master with the twelve tribes of Israel. Our race is perishing for the word of life. Practically we are doing but little, almost nothing, to give it to them. Our money is hoarded up, or consumed on our lusts, and the world is compelled to conclude that, whatever our theory may be, however much we may talk of philanthropy, however we may pray that the world may be converted, still we do not love it as we should. This, I say, is the legitimate conclusion, where our practice is made the premise, and this, to the exclusion of all others, is just the promise that the world will have.

It is a singular fact, that the New Testament deals but little in polemic theology. When John sent his disciples to Christ, to inquire if he was indeed the Messiah, how did he reply? He did not begin to discuss the authenticity of the prophesies, and then show that he was completely fulfilling them. He did not weary the mental faculties, by a display of syllogistic reasoning. No, he simply said, "Go, show John that the blind see, that the lame walk, the lepers are cleansed, and the dead are raised."

Equivalent to this, Tell John I am doing more for suffering humanity than all who have preceded me. To his work he refers, and not to my, theory, and this work argument is the most potent of all. Now, if we, instead of theorizing so much, would just put our shoulder to the wheel, and excel in good works, all our predecessors, it would be an argument more potent than the logic of a Mill or a Whately could possibly frame.

In the last Pioneer I see that 'Newton' is showing us how the church may triumph. I have read him with some little care, and can heartily commend his course in one thing at least, viz: in
waiting for the scholarly author of Deontology to finish up for him. It is also refreshing to learn from the same paper, that Missouri needs no co-operation meetings, nor nothing of that sort. Hitherto the great fault of our brethren has been, that they have not co-operated enough; they have not unitedly combined their efforts, for the promulgation of God’s eternal truth. Occasionally a church has had the magnanimity to send out an Evangelist for a short space of time, but anything like a general sounding out of the Gospel, by the churches simply as churches, has never been done. Whatever of this kind of work has been done, it was done by co-operation of churches, and for such co-operation no better name than missionary society has yet been found.

When these theorizers shall Practically cause the churches, without a missionary society, to triumph, even to the extent of the triumphs of these co-operations, and shall put it to a vote whether missionary societies and co-operation meetings shall cease, I will hold up both hands on the affirmative; but until we have practical results, a fig for your theories, say I.

Finally, for the present, I wish to define, in few words, my position on this and kindred questions. I am opposed to this reformation going to seed. I want to see my brethren leading the van in all movements that have for their object the civilizing and christianizing of this great nation; and I shall be no stickler as to whether that work shall be done by churches singly or collectively, or whether such collection of churches shall be called a missionary society or not. The work I want to see accomplished, and the glory given to Him to whom it rightfully belongs—the man Christ Jesus. R. PATTERSON.
7. "Whoever does any work on the sabbath day, he shall surely be put to death. Every one that defiles it shall surely be put to death." Ex. 31–14, 15.

8. "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him to Moses and Aaron, and to all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses." Num. 15–32, 36.

The above items are a few of many that might be selected out of the Old Testament on this subject. We believe them to be a fair specimen of the law given by Moses, as explained and enforced upon the nation of Israel.

Now the question is; are we under this law? If we are, we pay little or no respect to it. For who is there that does not habitually violate the rest enjoined upon this day? Those who make the most do about sabbath breakers are themselves, according to the above law, worthy of death. They kindle fire in their houses. They go out of their houses, and travel on their cattle for miles.

Because the Savior of the world put to silence those who accused him of breaking the sabbath, by appealing to their own conduct in relieving animals in distress, this doctrine of "works of necessity and mercy," has been represented as of divine origin. What a perversion! An Argumentum ad hominem converted into a general maxim! But such a perversion shows consummate inattention to the laws of Israel. While Israel kept the law there would occur an opportunity for a work of necessity or of mercy such as the lawgivers tolerate. For while they kept the law, they should be blessed in their basket, stores, fields houses, children, flocks, herds; no house would take fire; no ox would fall into a pit, &c. And if they transgressed the law, they should be cursed in all these respects, and no tolerance of a violation of the law was granted as a means of mitigating the curse.

Again: Let me ask, Was there ever a law published relaxing that rigid observance of rest enjoined upon the sabbath? Was there a law published, saying, You must or you may observe the sabbath with less care, with less respect, you may now speak your own words, kindle fire in your houses, and prepare victuals? &c. &c. I say, Was there ever such a law published? No, indeed—either the law remains in all its force, to the utmost extent of its literal requirements or it is passed away with the Jewish ceremonies. If it yet exist let us observe it according to law. And if it does not let us abandon a mock observance of another day for it.

But, say some, "it was changed from the seventh to the first day." Where? when? and by whom? No man can tell. No it never was changed, nor could it be, unless creation was to be gone through again, for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives' fables to talk of the change of the sabbath from the seventh to the first day. Where? when? and by whom? No man can tell. Nor it never was changed, nor could it be, unless creation was to be gone through again, for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives' fables to talk of the change of the sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio—I think his name is DOCTOR ANTI-CRIST.—C.B.
ers. He touches the subject, however very tenderly. After reading his article, I cannot say there is much, if any difference between us. I can but wish he had given us his views more at length. But it seems he closes with propounding two questions, involving the issue, if there be one.

That the meaning of the word angel is messenger, is agreed to. They are spoken of as ministering spirits. This seems to be their office. And hence human beings, when acting as messengers, are spoken of as angels.

In the reference to Rev. ii. 7, bro. Rogers makes the following quotation from Bloomfield: "By the angelos, is meant the presiding minister of the Ephesian church, whether bishop, or whatever other name called."

Does bro. Rogers introduce Bloomfield as good authority for calling a bishop an angel? If so, then we will introduce bro. A. Campbell as equally good authority. On this word angel, in Rev. ii. 1, he says: "The bishop is no where called an angel * * * They wished to find a bishop converted into an angel, at the close of the first century; and having before John died, made him an angel, it would be easy in a century or two to make one a God on earth and disposer of all earthly crowns. So the Westminster position is false, and the text again wrested to prove what is untenable!"

Bro. Campbell is combating the error of Presbyterians on this subject, and we hope our worthy brother is not prepared to indorse Bloomfield, in making a bishop an angel.

As to the position saints are to occupy hereafter, we will make a quotation from our distinguished brother B. K. Smith. In the monthly American Christian Review, in May 1855, he says:

"Man was originally (referring to Adam) created a little lower than angels, but with the avowed object on the part of the Creator of ultimately exalting him above them. See Gen. i. 26, 28; Ps. viii. 5, 6. Heb. ii. 5." "In what did the difference between man and angels consist originally; Chiefly in this: that the former was capable of becoming subject to death, while the latter were not."

It seems that bro. Smith regards angels as existing before man.

The Bible Dictionary, a good work, says:

"But generally in the Bible the word is applied to a race of intelligent beings of a higher order than man who surround the Deity, and whom he employs as his messengers or agents, &c. * * * They were doubtless created long before our present world was made. Job. xxxviii. 7."

We have given human authority; let us look at the divine authority. In Heb. i, 10, it is said:

"And thou Lord in the beginning, hast laid the foundations of the earth; and the heavens on the works of thy hands."

In Job xxxviii. 4, 6, 8, it is said:

"Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof? When the morning stars sang together, and all the sons of God shouted for joy."

Dr. Adam Clarke on Job xxxviii, 7, says: 'That by the sons of God, and the morning stars, the angelic host is meant; as, they are supposed to be first though perhaps not chief in the order of creation. For the latter clause the Chaldee has all the troops of angels. Perhaps their creation may be included in the term heavens. Gen. i." In the
beginning God created the heavens and the earth. These witnessed the progress of the creation, and when God had finished his work, celebrated his wisdom and power in the highest strains."

Thus it will be seen that in the beginning, when the foundations of the earth were laid, the angels shouted for joy. The angels must then have existed before man, and at the time or when the foundations of the earth were laid. According to the Chaldee version of xxxiii. 7, it would read: When the morning stars sang together, and the troops of angels shouted for joy.

In Jude 6th verse it is said: And the angels which kept not their first estate but left their own habitation he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Satan himself was transformed into an angel of light. The Savior speaking to the Jews said: "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning and abode not in the truth," &c.

The devil is spoken of as an angel. Fallen angels are referred as keeping not their first estate. They were in existence at the beginning and shouted for joy. This we think is sufficient on this point.

As to saints occupying a higher position than angels, let us go to the word of the Lord. That teaches that saints are the sons of God, heirs of God, and joint heirs with Jesus Christ. In 1st John 3: 1, it says: Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

Romans 8: 14, says:—For as many as are led by the spirit of God they are the sons of God.

For ye are all the children of God by faith it Christ Jesus, Gal 3: 26.

And because ye are sons, God hath set forth the spirit of his son into your hearts crying Abba Father; Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ Gal. 4: 6, 7.

The Spirit itself beareth witness with our Spirit, that we are the children of God: And if children, then heirs: heirs of God and joint heirs with Christ. Rom. 8: 17.

Saints are called sons of God, heirs of God and joint heirs with Christ. Oh what a glorious thought! The saints, the redeemed of the Lord, shall occupy that exalted position as heirs of God and joint heirs with Christ. Their mortal bodies shall put on immortality—"a glorious, holy body like that of the glorious redeemer; in which to enjoy that eternal existence on which he will have entered. The blissful promises made to the faithful saints are of the most cheering and animating nature. The saints will be like their blessed Redeemer in the better land; they will occupy a higher position than angels for it is no where said in the word of God, That angels are or will be heirs of God and joint heirs with Christ.

L. J. EASTIN.
SHORT SERMON TO THE SCRIBES OF THE PIONEER.

The most of you, brethren, do not know the writer of this, personally. So much the better; for the voice and pen of a stranger will arrest attention, while the page which contains the too familiar cognomen is passed unread.
WHERE IS THY HOME.

The Pioneer was established to advance the cause of Christ in the world, and to establish the saints in their most holy faith, and not as a sheet for those who seem to be afflicted with the cacoethes scribendi to debate their differences of opinion in. What do your opinions amount to as to how the Spirit dwells in us? Produce in your lives and writings the fruits of the Spirit, then the world will believe you have it, and never trouble itself about its personality or impersonality. Then as to Ecce Homo, Ecce Deus, et id omne genus—books which will never be read by one in a hundred, and which when read have not the power of God in them to save a single soul. We have read them and our opinion is that they contain a wilderness of darkness, with here and there a gleam of light, just enough to lure us on into deeper darkness. All over this land are old veteran christians who hear the ripple of the stream of death, and who want food to strengthen the soul in its journey hence. Then give them a page freighted with messages of love, drawn from the fountain of truth, at which all can drink and become immortal. When they started from Babylon their only armor was the sword of the Spirit, and with it they have bequeathed to us the glorious heritage of being ‘free born.’ Keep on that same armor and then you know you are rightly panoplied.

Again, there are hundreds of young brethren and sisters, who are thirsting for something to satisfy the soul, which your logomachies can not do. Give them a page, sunlighted with the beams of the sun of righteousness. Something to arouse the heart, to strengthen the faith, brighten the hope, and to clothe them with the spirit of invincibility in the cause of God and man. Then ever long, failure will be forgotten by our editor.

Make the pages of the Pioneer attractive to the young. Tell them they will soon take the places of their fathers—point them to the nobility of their position as christians, and beget within them a determination which nothing will shake, to cling to the Bible, and not go after strange gods. Write no line that dying you would wish to blot. We have the numbers, we have the means to support a paper, then why is it that brother Wright has to appear upon his own pages as a beggar? Writers, you are responsible for it to some extent.—Have you thought of it? What cares the mass of the brethren as to what death Adam died? Tell them how their children can be saved. Tell them of the riches of heaven, and stimulate them to labor to get there. Tell them what Christ has done for them, and they will open their hearts, andenthrone him therein; and when you are dead your living words will speak. I have done.

J. A. BERRY.

P. S.—I hope to be at your October meeting.

J. A. B.

From the Evangelist.

WHERE IS THY HOME?

BY MRS. M. B. SMITH, OF CHILICOTHE, MO.

Suggested on reading an essay by Miss A. Anderson, of Oskaloosa College, read at the closing exercises of the 4th session.

My home is in the North, said a stately youth, With a bold and manly brow, And a sinewy arm that told of strength To wield both spade and plow; O, I love the free air of my native hills, It is a bliss without alloy To drink the pure breeze of my native clime, Sang the sturdy Green Mountain boy.

My home is the South, said a bright eyed girl, And the hue on her cheek grew bright, And her dark eye shone with a radiant glance Like the beams of morning light; O, the sweet perfume of the cotton grove, And the orange trees for me,
My native clime has far more charms
Than the islands of the seas.

My home is the West, said a dark browed
man,
As he looked with a lovely pride
On the mammoth fields of golden grain,
And the river, his home beside;
I have leveled the forest and broken the soil,
'Tis the work of mine hands I see,
My barns and my graneries all are full
A PIONEER's home for me.

One, who, amid sorrow had clung to earth,
As it seemed of herself a part,
Had sought as abalm for blighted love,
A home in one true heart;
As she looked on the tall and manly form
That stood proudly by her side,
Said, "This is my home, I ask no more,
Than to live a blessed bride."

I asked of a mother who fondly clasped
An infant to her breast,
And the lines of thought grew deep on her brow,
As she sang her babe to rest;
"My home is here with my loved ones dear,
In murmured tones she said
"Those pine for another whose cherished hopes
Are buried with the dead."

I asked of a pilgrim whose scattering locks
Were white with the frosts of age,
And be sought the aid of the friendly glass
To scan the sacred page;
His eye grew bright with a holy light,
He answered, "to me 'tis given,
The promise true of a blessed home,
I seek my home in heaven."

Time passed, and the sturdy, stalwart youth,
From his native hills far awax,
On the battle-field at the sunset glow
Closed his eyes on the sight of day;
The dark eyed maid 'neath the citron tree
Was gently laid to rest,
And the death seal whitened the sunburnt brow,
Of the pioneer of the West.

And what of her who sought her home,
In one frail human heart?
The prop she leaned on pierced her side
With the keenest, poisoned dart;
The infant sleeps in its narrow bed,
And the stars look down from above,
On the graves of the broken hearted wife,
And the mother's crown of love.

But the aged pilgrim has gone to his home;
At the twilight glow of even,
He gently passed from our beautiful earth,
Through the open portals of heaven;
We knew the angels were waiting for him
That the midnight cry had come,
And with lighted lamps he had entered in
To the marriage of the Lamb.

Chillicothe, May 13th, 1867.

---

DISAPPOINTMENT.

BRO. WRIGHT: I have lately spent several
weeks among the brethren at different points
in Missouri. I was much disappointed in not
being permitted to join with brethren from
different parts of the State, in a kind of a gen-
eral State meeting, either at Sedalia or Lex-
ington.

I will not find fault with the brethren who
are afraid of concert of action, in our mis-
sonary work; but I thank the Lord that I
have faith enough in my brethren to allow
them to work together, as well an individu-
ally.

I hope you will have a tolerable meeting at
Chillicothe in October. May be one reason
why I am so much in favor of big meetings is
because I am only a little preacher.

While in Missouri, I had the pleasure of
spending some days in company with brother
J. P. Davis. He is a working man; and as
a teacher of singing, I don't think he is equal-
led by any in the State. I hope that many
churches and Sunday schools will avail them-
sehelves of his aid in improving their singing.
I am glad to know that the churches are do-
ing well in this matter. The few who can
and will teach the brethren to sing, are kept
very busy. Brother Davis does a work that
entitles him to double honor, viz: he is all the
time raising up others to teach.

May the Lord prosper you and all the saints
in every good work. Yours indeed,
A. D. FILLMORE.

ELDER JACOB CREATH.

This venerable soldier of the Cross
seems determined to 'die with the har-
ness on,' having lately conducted a
meeting in St. Francis county, which re-
sulted in twenty-two additions to the
Church. He has been in the ministry
fifty-one years, and who can estimate
the amount of good done through his
instrumentality in that time.—Rand-
olph Citizen.

NOT DUTCH. We no longer have a
"Reformed Dutch Church." The body
of Christians, hitherto distinguished by
that appliev.e, have stricken out the
"Dutch," and are hereafter to be known
as the "Reformed Church."

Canton, Pa., July 15, 1867.

DEAR BRO. WRIGHT: We arrived on Satu-
day last, all well, and I preached to my old
friends yesterday, and we had a joyful meet-
ing. Many changes have occurred, but most
of our friends are living. I am to preach at
several points, and will try to send you some-
thing for publication, and some subscribers.

R. C. BARROW.
DEATH OF ELD. D. S. BURNET.

New Albany, Ind., July 16, 1867.

Beloved Bro. Wright: Brother Howe and myself held a meeting last month at Charlestown, Indiana, resulting in 53 additions to the church. Fraternally yours,

J. M. HENRY.

St. Genevieve, Mo., June 28, 1867.

Bro. D. T. Wright: Since I came to Cook's settlement, in St. Francis county, Mo., we have had forty additions, mostly young white males from fifteen to twenty-five years old. In the number there were four Baptists, one Catholic, one Presbyterian, and four colored persons. I have never seen so large a number of males and so few females. It is a signal triumph of the simple old gospel over sin and Satan. Brother F. Turner, the preacher in charge, assisted me. I have never seen a more effective door opened for the spread of the gospel. We have many congregations scattered, mangled and crippled which need gathering and healing. Our public men ought all to be in the harvest fields, for they are white for reaping. I preached here twenty-one years ago when I lived in St. Louis. The public mind was never better prepared to receive our teaching than now. I am laboring this hot weather and trusting in God and my brethren for a reward. I thank God for the success and take courage. Let us be faithful till death and we will receive a crown of righteousness.

I have not seen a number of the Pioneers since I left home in May last.

May God sustain and reward you in your labor of love.

Yours truly,

JACOB CREAT.

Nashville, Tenn., July 13, 1867.

Bro. D. T. Wright—Sir: I am in receipt of your favor of the 10th inst. covering check on New York for $7.55, for our destitute brethren in the South. Thanking you for the same. I remain your brother in Christ,

V. M. METCALF.

CONSULTATION MEETING AT CHILlicothe, MISSOURI, COMMENCING THURSDAY, OCT. 3, 1867.

The undersigned elders of the Christian Church, at Chillicothe, in behalf of the brethren, give notice that a consultation and protracted meeting will be held at this place, commencing Oct. 3rd, 1867, and continue for at least over two Lord's days, and longer if necessary. Preachers and elders are especially invited, and it is hoped as many of the brethren as can make it convenient, will attend. It is desirable to have a good protracted meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master's cause.

By order of the Church, at Chillicothe, Mo.,—4th Lord's day in June, 1867.

T. W. McARTHUR.
JAMES HUTCHINSON,
Elders.

DEATH OF ELDER D. S. BURNET.

Elder D. S. Burnet, long and favorably known by our brotherhood and the public, died at Baltimore, Md., on the 8th of July, 1867, after a week's severe illness, calm, resigned and rejoicing in hope. His remains were removed to Cincinnati and interred in the Spring Grove Cemetery, there to await the resurrection of the just. "He was born in Dayton, Ohio, July 6, 1808. Commenced to preach in the city of Cincinnati, when he was but 16 years old, and before 20, he was the Pastor of a church in Dayton, and ever after that, he labored earnestly either as pastor or minister, or in some capacity to teach men the beauties of the Christian life. For sometime past he has labored for the church in Baltimore most successfully, but had just closed his pastoral labors there, wound up his financial matters, preached his farewell sermon, and bid many of the brethren and sisters personally, farewell, preparatory to a removal to Louisville if we mistake not; but he had toiled sufficiently, his labors were done! On Tuesday the 2d, he administered the ordinance of baptism, after which he went home to the sick room to appear no more; On the Monday following, at half-past eleven o'clock, he fell asleep in Jesus. He died in the full hope of a glorious immortality. The evening before his death, he said "Brethren, my faith in God is strong. I die in the faith of the gospel, and have no fears." And the next morning just before death, he said "My path is clear before me, and I have nothing against any one." Thus has passed away another one of the faithful soldiers of Christ.

D. T. W.

ITEMS—PERSONAL, ETC.

Church at Gallatin.—The Disciples at Gallatin have completed themselves a new, handsome and commodious church house, and have obtained the promise of brother Ben. H.
Smith, of Chicago, to preach and conduct the services on the occasion of its dedication, on the 1st Lord's day in August, (next month). It is the intention of brother Smith to hold a meeting at Trenton after the services at Gal-latin.

Church at Chicago.—The Church at Chicago is in a highly prosperous condition, under the labors of brother Smith. Baptisms every week. On last Lord's day 5 were immersed. We are sorry, however, to learn that brother Smith's health has again failed. It is quite probable, as we gather from a private letter from Canton, that he will return to that place this fall, and take charge of Christian University; his health not permitting him to speak as his labors at Chicago require.

Church at St. Louis.—We are gratified to learn that the church on Seventeenth and Olive streets, St. Louis, Mo., is in a prosperous condition. The labors of brother E. H. Smith, and more recently those of brother H. H. Haley, were abundantly blessed there. Under their labors, and those of others who preceded them, the church attained a prominent position in the city; and since the resignation of brother Haley as their pastor, they have had the occasional services of transient brethren, and also of brother Wm. Hatch, pastor of Mound street church, during all of which their prosperity has continued unabated. They have now obtained the services of brother W. J. Pettigrew, of Richmond, Va., to commence about the 1st of October next. Under his labors we shall look for still greater triumphs of the truth.

The church on Mound street under the pastoral labors of brother Wm. Hatch, is also prosperous.

Church at St. Joseph.—This church is doing a good work under the labors of brother W. C. Rogers, one of the best, most devoted, safe, and efficient brethren we have met with. Under the labors of such brethren the cause of our Lord will gloriously triumph. We regard the church at St. Joseph most fortunate indeed, in obtaining the services of this excellent brother. Brother J. J. Wyatt, also one of our best preachers, as well as one of the best of brethren lives there, and has done a noble work before brother Rogers came.—Brother Wyatt still labors in the cause with good success at other points in the vicinity. Indeed he ought to be liberally sustained and kept in the field all the time. He is an elo-quent and a good man, and when such men are not sustained, what encouragement is there for younger brethren to engage in the ministry?

We do not know how brother Rogers is sustained, but trust that he is well provided for, and that he will long remain in Missouri preaching the gospel. He made a flying visit to this place on the 11th inst., by special invitation from our Sunday school, and delivered them an excellent address. At night he preached in the church to a good audience.—We hope he will make it convenient to visit us again when he can stay longer.

Church at Kansas City.—The brethren at Kansas City, Mo., have engaged the services of brother H. H. Haley, and from the success that has attended his excellent labors elsewhere, we shall look for a good report also, from this point.

We have a good congregation there and under the labors of brother Haley will do good service for the cause of truth.

EXPLANATION.—In making up the form for this number, a portion of the article on the ‘Sabbath’ was left out—a part in the middle of the article too, and not observed till too late to correct it.

Breckenridge, July 12, 1867.

Bro. Wright: Please give this notice an insertion in the Pioneer.

J. J.

Died—On the 29th ult., at Breckenridge, Mo., Cora Frances, infant daughter of E. M. and John Jones, aged two months and five days.

Sweet babe of promise fair and bright,
A tender mother's dear delight;
Thy little bark was quickly riven,
And thou art safely moored in heaven.

We mourn with tender love;
We weep beside our infant grave;
Though we have sought a friend above,
Who died our little one to save.

We lift our weary, weeping eye
Above the waves that round it dwell;
Is not our darling safe on high?

Yes, it is well, though never more
Her infant form to earth be given;
She rests where sin and grief is o'er,
And we will meet our child in heaven.

E. Jones.
THE SABBATH DAY AND THE LORD’S DAY.

[The article continues with the text discussing the Sabbath day and its observance, quoting biblical passages and providing commentary on the commandments related to the Sabbath.

1. “You shall kindle no fire throughout your habitations on the Sabbath.” (Ex. 16-29, 23.

2. “Abide with every man in his place, (house or tent); let no man go out of his place, (house or tent), on the Sabbath day.” (Ex. 16-29).

3. “He gives you on the sixth day the bread for two days. Bake that which you will bake this day, and seethe what you will eat.” (Deut. 26-9).

4. “Bear no burden on the Sabbath day, nor enter the gates of Jerusalem; serve the Sabbath day, or you are not blessed.” (Jer. 17-21, 22).

5. “Not doing your own ways, nor finding your own pleasure, nor speaking your own words.” (Isa. 62-13).

6. “From evening unto evening shall you observe your Sabbath.” (Lev. 23-32).

7. “Whoever does any work on the Sabbath day, he shall surely be put to death. Every one that defiles it shall surely be put to death.” (Ex. 31-14, 15).

8. “And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him to Moses and Aaron, and to all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses.” (Num. 15-32, 36).

The above items are a few of many that might be selected out of the New Testament on this subject. We believe them to be a fair specimen of the law given by Moses, as explained and enforced upon the nation of Israel.

Now the question is: are we under
this law? If we are, we pay little or no respect to it. For who is there that does not habitually violate the rest enjoined on this day? Those who make the most do about sabbath breakers are themselves, according to the above law, worthy of death. They kindle fire in their houses. They go out of their houses, and travel on their cattle for miles. Their sons and their daughters do some kind of work. They bring in burdens of water, wood, and prepare food. They celebrate it not from evening to evening, but from morning to evening they violate it. They speak their own words, and do many things worthy of death. Why then is not the penalty enforced? Assuredly their observance of this law is a mere mockery. It is an insult on the Lawgiver!

We know that some have given, if not sold indulgences to violate it. They have told their hearers that certain works of necessity and mercy are allowable. But who told them so? They tell them that they may prepare food, bring in fuel and water. But God forbade those under this law to do so. So far was he from countenancing such works of necessity, that he wrought three miracles to prevent the necessity of doing a work of necessity. He sent two days’ portion of manna from heaven the sixth day; he sent none the seventh; he preserved that gathered on the sixth from putrefaction until the close of the seventh: all of which were special miracles for the space of forty years. If he wrought three miracles to prevent an Israelite from crossing his threshold to gather up a little manna for his daily food, how dare any give a dispensation, in his name, to do that which is tenfold more laborious !!!

Because the Savior of the world put to silence those who accused him of breaking the sabbath, by appealing to their own conduct in relieving animals in distress, this doctrine of “works of necessity and mercy,” has been represented as of divine origin. What a perversion! An Argumentum ad hominem converted into a general maxim!! But such a perversion shows consummate inattention to the laws of Israel. While Israel kept the law there would not occur an opportunity for a work of necessity or of mercy such as the lawgivers tolerate. For while they kept the law, they should be blessed in their baskets, stores, fields, houses, children, flocks, herds; no house would take fire; no ox would fall into a pit, &c. And if they transgressed the law, they should be cursed in all these respects, and no toleration of a violation of the law was granted as a means of mitigating the curse.

Again: Let me ask, Was there ever a law published relaxing that rigid observance of rest enjoined upon the sabbath? Was there a law published, saying, You must or you may observe the sabbath with less care, with less respect, you may now speak your own words, kindle fire in your houses, and prepare victuals? &c. &c. I say, Was there ever such a law published? No, indeed—either the law remains in all its force, to the utmost extent of its literal requirements or it is passed away with the Jewish ceremonies. If it yet exist let us observe it according to law. And if it does not let us abandon a mock observance of another day for it. “But,” say some, “it was changed from the seventh to the first day.” Where? when? and by whom? No man can tell. No it never was changed, nor could it be, unless creation was to be gone through again. for the reason assigned must be changed before the observance, or respect to the reason, can be changed,!!
THE SABBATH AND THE LORD’S DAY.

It is all old wives’ fables to talk of the change of the sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio—I think his name is DOCTOR ANTI-CHRIST.

But was not the sabbath given to the Jews only? And again; was it not a shadow or type? This deserves attention.

The preface of the law, of which it was a part, says, “I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage; therefore, remember the sabbath,” &c. The preface to this law, as the inscription or address upon a letter, ascertains whose property it was. It was the property of the Jews. But Moses tells them this, not leaving it to an inference, Deut. v. 15. “Remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence, through a mighty hand, and by a stretched out arm; therefore, the Lord your God commanded you to keep the sabbath day.” Ezekiel says, chap. xx. 12. “Moreover, also, I gave them my sabbath, to be a sign between me and them.” Yes, said the Lord, by Moses, “The sabbath is a sign between me and the children of Israel forever.” Ex. xxxi. 17. It is worthy of note in this place, that all of the sins in the long black catalogue of sins specified against the gentiles, in all the New Testament, the sin of sabbath-breaking is never once preferred against them! We conclude, then, that the sabbath day was as exclusively the property of the Jews as circumcision.

But was it not a shadow and a type? Let us hear Paul. “Let no man judge you (condemn you for not observing) in meats and drinks, (for eating and drinking,) or in respect of a holy day, or of a new moon, or of the sabbath, which are a shadow of things to come; but the body is of Christ,” or, according to Macknight, “the body is Christ’s body.” Paul, then, says it was a shadow. In the epistle to the Hebrews, 4th chapter, he makes it and canaan types of that rest which remained for the people of God.” The sabbath then was a shadow—a type given to the Jews only.

Since beginning this article, we noticed, for the first time, a very correct note of Dr. Macknight’s the celebrated translator of the apostolic epistles, which expresses our view of this matter. With many, we know, his views will be received with more readiness of mind than ours. He was, strange as it may appear, a dignitary in the Presbyterian church; yet he expresses himself in the following manner, on Colossians n. 16. “The whole of the law of Moses being abrogated by Christ, (Col. ii. 14.) christians are under no obligation to observe any of the Jewish holy days, not even the seventh day sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren, in the first age, paid no regard to the Jewish seventh day sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their master by eating his supper on that day; also, for private exercises of devotion. This they did, either by the precept or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labor of every kind. That practice was condemned by the council of Laodicea as...

The sabbath was, by the Lord of the sabbath, set aside, as well as every other part of the law of Moses. The learned Macknight is with us also in this instance. His words on Col. ii. 14. "It is very evident," says he, "that the law of Moses, in all its parts, is now abolished and taken away. Consequently, that christians are under no obligation to obey even the moral precepts of that law, on account of their being delivered by Moses to the Jews. For the obligations of the moral precepts of his law are still continued, mankind are still under its curse." I would just observe, on this item, that the Lord Jesus Christ observed the last sabbath that was obligatory on any of the human race, by lying in the grave from evening to evening. In the silence of death and the grave he celebrated it literally, "not going out of his place," until the sabbath was past. Then, very early in the morning, when the sabbath was past, the Jewish religion being consummated, he rises and becomes the beginning of the new creation.

Christians, by apostolic example, which to them is the same as precept, are, in honor of the commencement of the new creation, constrained by Christ's authority and grace to meet on the first day of the week, to show forth his death and to commemorate his resurrection. When they assemble they are to be instructed and to admonish one another; they are to learn his statutes, and to continue steadfastly in the apostles' doctrine, in breaking bread, in fellowship and in prayers, praising God." Such was the practice of the primitive church, as the epistles demonstrate. The first day of the week is not regarded to the Lord when these things are not done.

For if professors of christianity were to keep in their houses from morning to evening and celebrate this day as the Jews did the sabbath, instead of honoring they are dishonoring Christ. No two days are more unlike in their import and design, than the Sabbath and the first day. The former commemorated the consummation of the old creation. The former was to Israel, a memorial that they were once slaves in Egypt—the latter assures us that the year of release has come. The former looked back, with mournful aspect, to the toils and sorrows entailed upon the human body, from an evil incident to the old creation—the latter looks forward, with an eye beaming with hope, to perpetual exemption from toil, and pain, and sorrow. The sabbath was a day of awful self-denial and profound religious gloom—the resurrection day is a day of triumph, of holy joy, and religious festivity. The Jew, on a sabbath morn, from his casement surveyed the smokeless chimneys and bolted doors of the silent tribes of Israel. A solemn stillness holds the city and hamlet, and not a vagrant foot disturbs the grassy field. The flowers breathe forth their fragrance to the gentle breeze—no hand plucks the blooming rose—no ear is charmed with the melodious notes of the tenants of the groves. The banks of the limpid streams are not frequented by the noisy youths, nor does their clamor mingle with the murmurs of the vocal rills. Striking emblems of the silent rest allotted to the tenants of the grave. The christian welcomes the dawn of triumphant morn. The new heavens and the new earth open to his view. The incorruptible, the immortal bodies of the saints, rising from the ashes of the grave, in all the vigor and beauty of immortal youth, fill his soul
with unutterable admiration of the wondrous victory of the all conquering chief. While he surveys his mortal frame and feels the sentence of death in every department of his earthly house, his soul forgets the infirmities of its partner, and soars on pinions of faith and hope to the resurrection morn; it is lost in the contemplation of millions of every tribe and tongue clothed in the indescribable beauties of immortality. While overwhelmed with extatic admiration of the glorious bodies around him, his eye ultimately fixes on the FIRST BORN of many brethren. While he adores him at the head of the numerable host of ransomed immortals, his memory musters up the recollections of Gethsemame, Pilate and his judgment seat, Mount Calvary, and the sepulchre in the garden. To the assembly of the saints with eagerness he hastens, and, anxious to share in the praises of his glorious chief, to join in recollection of humiliation unto death, and to participate in the triumph of his resurrection, his soul is feasted with the abundance of his house and with the communion of those whom he hopes to embrace in his immortal arms on the day of the resurrection to eternal life.

Christians what a difference between the Jewish sabbath, and this day of triumph! They have much to learn of the glory of christianity who think that going to a synagogue, and hearing a harrangue, and returning to their firesides, is suitable to the design or expressive of the import of this joyful and triumphant day. On this day Messiah entered Jerusalem as son, of David, as King of Judah. On this day he arose from the dead. On this day after his resurrection, he generally met with his disciples in their assemblies. On this day, he sent the Holy Spirit down from heaven and erected the first christian church.

"On this day the disciples came together to break bread." On this day the christians joined in the fellowship of the saints, or in making contributions for the saints. And, on this day, the Spirit finished his work of revelation on the Isle of Patmos. in giving to John the beloved the last secrets of the divine plan ever to be uttered in human language while time endures. If no authoritative precedent enforced the assembly of saints on this day, and the observance of the order of the Lord's house, the very circumstance of such a coincidence of glorious wonders would point it out as the Lord's day; and love to him, the most powerful principle that ever impelled to action, could constrain all saints not to forsake the assembling of themselves on this day; but to meet, to animate and to be animated; to remember, to admire, to adore, to hymn in songs divine, the glorious and mighty king. Christians, could you say, no?

—C. B.  

CONVERSATION.

A good man out of the good treasure of his heart brings forth good things.—The Messiah.

The English word conversation has now a more restricted sense than it formerly had.—When the common version was made in 1611—two hundred and forty-five years ago—it then signified conduct, behavior, deportment. Let your conversation be such as becomes the gospel, Phil. 1. Be ye holy in all manner of conversation, Peter. Now it means a discourse carried on between two or more persons familiarly. This is now the most general use of the word. In the bible it comprehends our whole conduct. The word itself has not more completely changed its original meaning, than the moderns have changed all the rules and regulations that governed it. In former times one of the first rules of good behavior or conduct in good company was for one person to speak at a time, and all the oth-
ers listen to him or her speaking: Now the modern Yankee fashion is for all the persons present to talk at once, and each one at the top of his voice, and in squads of two or three together in an undertone, and no listeners, but all great talkers. How rude and abominable is such conduct! And what makes it so hateful is that females are the authors of it, to whom we were taught to look for politeness and refinement. If a man has patience to listen under such a shower and storm of words, he cannot hear or understand three or four or a dozen persons all pouring upon him at the same time. If one person undertakes to relate an occurrence to another person, two or three others will snatch the conversation out of the narrators mouth, and run off with it, like a dog snapping a bone from another dog and running off with it.—Persons of ordinary good sense never act thus. Their mothers taught them better manners. The lessons our mother's give us in the family nursery are the most deep and last. When will mother's begin to practice these old-fashioned, common sense rules of politeness, and teach them to their children? As for the present generation of gossips and flippants, I fear they are hopelessly gone into barbarism. The oldest person present should always be listened to first, if disposed to converse, and then the next, and so on; unless there is some other person present, who is capable of leading in conversation and is disposed to do it. Then all the others should listen. It requires a greater effort to be a good listener than a good talker. We have seen a vast number of persons whose tongues go like light race-horses, and very few good listeners. Most persons would rather be teachers than learners no matter how ignorant. I sometimes think I shall leave the world without leaving in it one good listener. I cannot do or say much in one short essay, but if what I say is reduced to practice, it may save some poor man's life. I once heard of one of these wind mill talkers who shut up a listener in a room with him about dusk, and commenced upon him like the fall rains, and about daybreak he fell dead. He killed him by talking to him all night.

Andre, a French writer, declares that no man of good sense was ever a great talker.—He did not say anything respecting women. There is a graceful, winning, eloquent, silence. It requires great genius to display it, perhaps even more than speaking; but few are gifted with the talent. This is an art that vain men rarely acquire. Some persons pride themselves in quibbling at and disputing everything; they think it is a sign of greatness to contradict any person, or tell all they hear.—Lord Chesterfield advises his son to speak often, but not to speak much at a time: so that if he does not please, he will not at least displease to any great extent. There are persons who, if they get the start of you in conversation, they will not stop long enough for you to say yes, or no, they will drag in or out all they know before they stop. In general society, where there are so many wishing to take a turn in social conversation, talk should circulate quickly and briskly round from guest to guest like electric sparks flash in rapid and brilliant succession over the face of a mirror. It is ill manners to trouble people with talking too much, either of yourself or your affairs. If you are full of yourself, consider that you and your affairs are not so interesting to other people as to yourself.—Persons repent ten times for speaking too much for one time that they repent keeping silence. If you have a friend that will reprove your faults and foibles, consider you enjoy a blessing which the king upon his throne cannot have. Judge Neale, who was one of the most upright judges that ever sat on the English bench, addressed his children thus: Never speak anything for a truth which you know or believe to be false.

The first thing the Persians taught their children was to speak the truth. Lying is a great sin against God, who gave us a tongue to speak truth and not falsehood. It is a great offence against humanity itself: for, where there is no regard to truth, there can be no safe society between man and man. It injures the speaker, the person spoken to, and the person spoken of. Therefore avoid the three forked tongues of defamation. Be not earnest, loud, or violent in conversation. Let your words be few when your superiors or strangers are present, lest you betray your own weakness and rob yourself of the opportunity which you might otherwise have had to gain knowledge, wisdom, and experience, by hearing those whom you silence by your impertinent talking. Silence your opponent by reason, not by talking or noise. Be careful not to interrupt another when he is speaking, hear him out and you will understand
him better, and be able to give the better an-
swer. This rule is of great importance:—
**Think first** and then **speak** , instead of speak-
ing first and then thinking afterwards. Be
careful not to commend yourselves. Solomon
says, let another praise thee, and not thine
own mouth. Self praise is half scandal, says
the Prov. Speak well of absent persons when
ever you have a suitable opportunity. Never
speak ill of them, or any person, unless you
are sure they deserve it, or it is for the safety
and benefit of others.

### EXPOSITION OF HEBREWS VI. 1, 6.

"Therefore, leaving the first principles of
the doctrine of Christ, let us go on to perfe-
c tion: not laying again the foundation of re-
pentance from dead works, and of faith to-
ward God, and of the doctrine of immersion,
and of the laying on of hands, and of the re-
urrection of the dead and of eternal judgment.
And this we will do, if God permit. For it is
impossible that they who have once been en-
lightened, and have tasted of the heavenly
gift, and been made partakers of the Holy
Spirit, and have tasted the good word of God
and the powers of the world to come, and
have fallen away, should be renewed again to
repentance; seeing they crucify to them-
selves the Son of God afresh, and put Him to
an open shame."—Bible Union Translation.

This scripture is generally considered to be
of difficult interpretation. It is useless to
speak of the many finely wrought theories
and speculations that have been offered to the
world, to reduce this passage in simplicity to
the comprehension of the common mind. One,
would think that Peter was severely correct,
when he said that his beloved brother Paul,
had written many things hard to be under-
stood, which the unstable wrest as they do
the other scriptures, to their own hurt.

The ninth chapter of Romans would seem
to present no greater difficulties to the Bible
student, than the sixth of Hebrews; and it is
fraught with hereditary total depravity, un-
conditional election and reprobation, free-
grace, etc., etc., according to the caprice of
the writer. The chief of troubles in reading
the Roman letter, has been, and is yet, the
fact that it is not read in its connection. This
is not more true with Romans than with He-
brews. A word, a phrase, a sentence, is ta-
ken here and there and descanted upon, as
though it was perfectly isolated from every
other declaration of the writer.

Many of the mysteries of Hebrews will, no
doubt, disappear, when we bring before our
minds the purpose of the writer. In many
respects, this letter differs from the other
epistolary writings of Paul. He wrote to Jew-
ish Christians—those well acquainted with
the law of Moses, and the dealings of God
with ancient Israel. Any lesson, therefore,
to be derived therefrom, profitable to the
Christian, would be understood and apprecia-
ted by them. This is no doubt the cause of
his drawing so largely from the law and the
prophets; God's former dealings with His
people, and his manner of communication.—
To these, the law had been a schoolmaster, to
prepare them for the coming and kingdom of
the Christ. On account of their former ad-
vantages, as well as their age in the church,
they should have occupied the place of teach-
ers in the church, but because of their stupid-
ity they had need that some one would teach
them the first principles of the oracles of God,
and had more need of milk than solid food.

Now the cause of backwardness in coming
to a knowledge of the truth as it is in Christ
was, that they were prone to look at the gos-
pel as an extenuation of the law, and, per-
haps, an enlargement of its principles—the
changing of some of its forms and ceremonies,
with the introduction of some that were
new.

There were Judaizing teachers then as now
that taught the people that the church under
the gospel is identical with the church under
the law. Paul wished to correct these errors,
and their consequent practices; and stimu-
late them to love and good works, and warn
them of the danger and awful consequences
of falling away by unbelief, in departing from
the living God, by bringing Israel's history
vividly before them. He teaches them plainly
of the mediatorship, kingship, and priesthood
of the Christ, and the offering that he made
for us once in the end of the world. This last
lesson was evidently hard for them to learn,
or Paul would not have repeated it so often.
Under the Jewish law, there was a continua-
tion of sacrifices with the perpetuity of crime,
and a remembrance of sin continually.

Should an Israelite sin, a future sacrifice
must expiate; but Paul would have them bear
in mind that it was not so in the New Coven-
ant: that if they sin wilfully after they have
come to the knowledge of the truth, there re-
mains no more sacrifice for sin.
Having given a brief outline of first principles, both of what God has done for us, and what we have to do for ourselves, he would advance with them into the study of the second lesson in Christianity; with the permission of God, they would march into the field of Christian duty, and discover the beauty and utility of this department of the new institution. And begins by showing then that in first principles there was no provision made for backsliders—having obtained the privileges of a citizen in the kingdom of Christ, and having fallen away, it was impossible to renew them—that unless there was something beyond first principles, all backsliders must be lost, as they made no provision for the return of those who had fallen. For an attempt to return in that way would be to crucify to themselves the Son of God afresh and put him to an open shame. But how can we crucify to ourselves the Son of God? That such is the case does not admit of a doubt, but how? By acknowledging, by appropriate deeds, what he has done to save us. He died, was buried and rose again, to save man from the awful consequences of transgression. He did this but once, and therefore we accept of it once by dying to our sins by faith and repentance; being buried with him in baptism and arising to walk in newness of life. Short of this, is not practically acknowledging the crucifixion of Christ, and through him, being crucified unto the world. This is the first lesson; but a second is necessary to their final holiness and happiness.

But one thing more; is being renewed unto repentance, equal to being renewed by first principles? We think so: justification or salvation is several times predicated upon faith without the immediate mention of any other term, and Peter says: “baptism doth that we are washed to make this also save us.” Now we are certain that we are not saved by faith or baptism alone.—We have long since learned that justification is predicated upon faith, repentance and baptism, and where salvation is spoken of as the result of one of these, the other two are understood. Is it not so in Hebrews, sixth chapter? At least no good reason can be had that it is not so, while we think very many can be found to favor it. Indeed it would hardly be expected of Paul, after having enumerated the first principles, to repeat them severally almost in the same sentence. Any one at all acquainted with the writings of this Apostle knows quite well that it would be out of his style altogether.

Seeing then that, if any Christian should fall away, they could not be renewed by first principles, the way is clearly prepared for the second lesson. He farther introduces it by an illustration from nature. But now some one may come to the conclusion that Paul understands that a number of us have already fallen away. But he would forestall such a conclusion by saying, “Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak; for you do still minister to the saints.”

Now the sum of what we have said is this: Christianity has its first and second lesson; by the one we become Christians, by the other we continue Christians. And this is precisely what Paul was teaching the Hebrew brethren.

The terms by which a backslider may return can be learned from different portions of the scripture. If any christian sin, he has an advocate with the Father, even Jesus Christ the Righteous.

D. R. DUNGAN.

OFFICERS AND OFFICIALISM IN THE CHURCH OF GOD.

We have frequently used the term ‘officers’ with reference to the servant of the church. We have frequently affirmed that in the ordinary use of that term an ‘officer’ is unknown to the Christian scriptures. We are not sure that we are understood in making this statement. Indeed, we believe that much of the confusion of the religious world arises from a failure to understand definitely the terms used. We saw this difficulty in the recent investigation held at Paris, Ky. Nearly all the brethren present agreed that the evangelist is not a scriptural ‘officer’ of a congregation. Some thought he was. A goodly number thought that bishops and deacons were ‘officers.’ Some of us doubted this. Now we apprehend
much of the difficulty arose from a failure to properly understand the use of the term officers. An officer in the ordinary acceptation of the term is one who is appointed to do a work, which he could not do without that appointment and to do which, without the official vestiture, would be a crime. For instance a governor of a State acts solely in matters pertaining to the office by virtue of his official insignia. It would be a crime in him to do any of his official work unless he were in office. So too a sheriff arrests and imprisons a man by virtue of his official authority. So a magistrate. Let another man, not endowed with official power, issue a writ for the apprehension of the vilest criminal in the land, let him without authority attempt to restrain or imprison such a criminal, and he lays himself liable to prosecution and imprisonment for this work.

Now is there anything in the Church of Christ that corresponds to this official power in the State. Can an overseer consecrated as he may be by fasting and prayer, or a deacon do any thing as such, that every christian is not at liberty, and even in duty bound to do to the best of his ability? If so, what is it? Romanism and sectarianism of every grade and form recognize official labor. Romish priest and protestant officials preach, baptise, administer at the Lord’s table as they call it, by virtue of their official position, and any layman that does any of these works, commits a crime for which he is liable to ecclesiastical prosecution. Official hands alone can approach the sacred altars of sectarianism, and this constitutes an essential element of the Apostolic succession.

Now we wish to be understood, and ask the question, is there any work that an ordained bishop or deacon can do, that he could not do before ordination, or that any or every other member of the church may not do? If so, what is the work? Christians, unofficial Christians in the days of the Apostles went everywhere preaching the word and baptising. Any Christian then can do what an evangelist does. The bishops or overseers have the care of the church, instruct, admonish, reprove and rebuke, encourage and strengthen the disciples, direct in their worship—but cannot they do this as well before as after their ordination; and is it not the duty of every christian to have this same care one for another; and for the wellbeing of the church as a whole, and is it not the duty of every christian to do all that he can in every way to develop the life and work of the church? Does the christian commit a crime in doing any of these services? The duty of the deacons is to see that the poor are fed and the naked clothed (not to hand around the bread and wine, a nimble, handy boy or girl would suit much better for this than the stiff-jointed, palsied elders) Is it not the duty of every christian to do this work? We are all kings and priests to our Lord, every individual of the kingdom is authorized to administer in the sanctuary just according to his ability. But, says one, are not the bishops and the deacons called officers in the Bible? They are in our version but not in the original as God gave it. In the original 1st Tim. iii: 2, which reads, ‘If any man desire the office of a bishop he desires a good work.’ There is no word in the original corresponding to, or presenting the idea of office. A literal translation would be: If any one desire overseeing, he desires a good work. It is an employment or work then and not an office. It is a work in
which any may engage, but which is especially assigned to certain ones on account of fitness of character and aptitude for the work. All the authority they possess in any matter is the moral weight their wisdom and devotion carry with them, gained through obedience to the will of God, and the express declaration that they and all of God's servants must be respected in doing the works assigned them by the Holy Spirit.—These individuals usually styled officers in the church of Christ, are required to do the work to which they are set apart before being set apart. No officer can do official business before he is inducted into office. Bishops and deacons become such, just as carpenters and blacksmiths are made, by laboring, studying, practicing the things in which they are engaged. When it becomes necessary to have a kind of head, master workman, to whom the younger members may look for advice and instruction, and who may supervise and harmonize the work of the church, those who by dint of zealous labor and faithful service together with natural aptitude, have manifested their fitness and pleasure in such a work, are to be set apart to the work, not as officers but as supervising and model workmen.

A brother then is entitled to be regarded as a workman of the Lord only so long as he does the work according to the will of the Lord. The moment he ceases to do the work, he is no longer an evangelist, bishop or deacon.

Paul and Barnabas had been preaching for years, and they had 'hands' laid on them when they started out on a new mission, to which the Holy Spirit called them. The laying on of hands did not make them apostles or evangelists—it did not in any way give them a new office. It was nothing more nor less than an expression and fraternal sanction of the church to the work to which they were called, a giving of its blessing to them, and a pledge of its hearty and earnest co-operation. In Christ's church all are brethren. Christ and through him God our Father, is the great head and ruler.—Gospel Advocate.

GREAT CITIES.

I believe it is Cowper the poet who says God made the country and men made towns. Cities were first built by the descendants of Cain the first apostate from the worship of the true God, which apostasy consisted in worshiping the creatures of God, the heavenly bodies, sun, moon and stars, the works of God's hands, instead of God himself, They loved and served the creature more than the Creator. Great cities are the great corrupters of the morals of mankind, like lewd women to whom they are compared by the sacred writers of both Testaments.

All the corruptions of Judaism and christianity, in politics and morals, begin in cities. One reason is the facilities for evil are so numerous, so easy and so concealed in cities, whatever of vices and crimes, such as adultery, fornication, whoredom, murder, incest, stealing, lying, swearing drunkenness, laziness prevail in any country, prevails to a greater extent in cities than in the country, especially Idolatry, the source of many crimes.—The corrupt forms of religion prevail in cities to a greater extent than in the country. It is in cities that the various houses called churches are crowded together, which are often nothing more than so many temples of idolaters, each one fighting the other for his idols, his views, his opinions, his belief and his dogmas.

One house of worship in a village
would hold all the truly pious worshipers in the place, and they could pay some good man to teach them the Scriptures, without being burdensome to any one. As it is they are taxed to build so many useless places of worship, taxed to keep them up, and taxed to pay so many useless teachers of the contradictory isms. If the people were taxed to build so many school houses in a village and pay as many school teachers as they are to build meeting houses and pay the sectarian preachers, they would not keep up at it. But the preachers blindfold them, and lead them by their religious prejudices and their ignorance. The Great cities are the places where the Great Goddess Diana.—Fashion—is worshiped by all the country. The goddess fashion, of Paris gives the laws of fashion to New York, she to all the other little goddesses in America, what is the latest fashion of worship in New York; where is the most fashionable place of worship or church? are the great questions with the devotees of the great goddess, fashion, where is the most genteel and fashionable people, and the best show of piety?—Hearken my beloved brethren, hath not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which he has promised to them that love him. Blessed are the poor in spirit, and never is it once said blessed are the rich and genteel people. The greatest enemy to liberality and piety is licentiousness, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery. No nation can exist without virtue, justice, sobriety, industry, frugality, modesty, honesty, punctuality, humanity, the love and worship of God and love of man.

THE CHILLCOTHE MEETING.

Bro. Wright—Dear Sir: After Christian regards, allow me to say frankly, that while I am heartily in favor of every way, method and instrumentality that will do good, and advance the Redeemer's kingdom, yet I think the experience and wisdom of the most enlightened brethren in other States ought to benefit others. Paul rejoiced that the gospel was preached even through envy. It might convert some souls even that way; and that would be worth a million of world's like this. Yet I believe there is a more excellent way.

The churches in Kentucky, Ohio and some other States, held what may be denominated State Mass Meetings, for twenty long years. They met, talked, preached and returned home without any general plan sufficiently permanent to effect what is so desirable, namely: to disseminate the gospel in the destitute places, to plant primitive Christianity in the great citadels of error and sin.

After experimenting in their united wisdom, they decided upon the co-operative, missionary plan. It gave permanency, order and efficiency to their work. And what is better still, it gave an impetus to the slothful churches.

I concur with brother Lard in his estimable and irrefutable opinion on missionary societies in the last Quarterly. Read it, one and all. He bears testimony to the patent fact that where there are voluntary missionary societies, there our cause is most permanent and flourishing. Look at old Kentucky.—Read what the State Missionary society is doing. Read also the reports from Ohio and other States, where they have had missionary societies for years.—Without a general organization to evangelize the State, the world, the cause
ON THE BREAKING OF BREAD.

BRO. WRIGHT. It has often been said by our religious neighbors, that we as a people have no authority to break bread every Lord's day. Now I have a simple query to propound to those who think we have not.

When God gave the law to the Jews by Moses from Mount Sinai, and said, remember the Sabbath day to keep it holy, did they understand it to mean every Sabbath or every three or four during the year? So when we read Acts xx. 7. "And upon the first day of the week when the disciples came together to break bread."

It seems to me that every thinking mind would say it means every first day of the week. However, I should like to hear from those who think and argue differently as I am only—

"A WEAKER VESSEL.

REMARKS. We give the following as Historical facts relative to the practice of the early Christians

D. T. W.

All antiquity concurs in evincing that for the three first centuries all the churches broke bread once a week. Pliny, in his Epistles, book 10th; Justin Martyr, in his Second Apology for the Christians; and Tertullian, De Ora. p. 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sang praises—"then bread and wine being brought to the chief brother, he takes it and offers thanksgiving to the Father, in the name of the Son and the Holy Spirit. After prayer and thanksgiving the whole assembly says, Amen. When thanksgiving is ended by the chief guide and the consent of the whole people, the deacons (as we call them) give to every one present part of the bread and wine, over which thanks are given,"—Ereskine dissertations, p. 271.

LEXINGTON, Mo.

MEETING AT MILAN.

Linneus, Mo., July 26, 1867.

DEAR BRO. WRIGHT: On Tuesday the 16th ult., we commenced a meeting in Milan the county seat of Sullivan county, discoursing of nights up to Lord's day, when we had the pleasure of following a Methodist preacher. We had by this time got the brethren interested. At four o'clock we organized 135, with 27 members, and by the next Lord's day at 11 o'clock, when our meeting closed, we had succeeded in adding 20 more—I by confession and baptism.

This, brother Wright, was one of the happiest meetings of my life. To see those old brethren meet each other the first time in five years, as a family; to see the tear of joy steal down their furrowed cheek while they sang with trembling voices,

Come let us anew our journey pursue.

And while singing extend the hand of love and fellowship, was a scene we shall not soon forget.

May the Lord keep them all unto eternal life, is the prayer of

Yours truly,

H. C. OWEN.
DIFFICULTIES.

In the fourth century, when all things began to be changed by baptized Pagans, the practice began to decline. Some of the councils in the western part of the Roman Empire, by their canons strove to keep it up. The council held at Illiberis in Spain, A.D. 324, decreed that "no offering should be received from such as did not receive the Lord's supper."—Council Illi, canon 28.

The council at Antioch, A.D. 341, decreed that "all who came to church, and heard the scriptures read, but afterwards joined not in prayer, and receiving the sacrament, should be cast out of the church till such time as they gave public proof of their repentance."—Council Ant. canon 2.

All these canons were unable to keep a carnal crowd of professors in a practice for which they had no spiritual taste; and, indeed, it was likely to get out of use altogether. To prevent this, the council of Agatha, in Languedoc, A.D. 506, decreed "that none should be esteemed good Christians who did not communicate at least three times a year—at Christmas, Easter, and Whitsunday."—Cound. Agatha, canon 18. This soon became the standard of a good Christian, and it was judged presumptuous to commune oftener.

Things went on in this way for more than six hundred years, until they got tired of even three communications in one year; and the infamous council of Lateran, which decreed auricular confession and transubstantiation, decreed that "an annual communion at Easter was sufficient." This association of the "sacrament" with Easter, and the mechanical devotion of the ignorant at this season, greatly contributed to the worship of the Host. Bingham's ori. B. 15. c. 9. Thus the breaking of bread in simplicity and godly sincerity once a week, degenerated into a pompous sacrament once a year at Easter.—C.B.

DIFFICULTIES.

The English word difficulty is from the Latin word or adjective difficilis, which is compounded of dis not, facilis easy, which is derived from facio to make or do. The English word difficult means hard to be made, done or performed; not easy to be done, something attended with labor and pains; as our task is difficult. It is difficult to persuade men to abandon vice. It is difficult to ascend a steep hill, or to travel a bad road. A difficult man, or a person of a difficult temper. My object in thus defining the word is to show its misapplication by our brethren. They call nearly all the sins of our people difficulties. A man becomes intoxicated and is arraigned before the congregation for it they call it difficulties in the church, a sister marries another woman's husband, and the case is brought before the congregation, and there are parties formed in the church in consequence of it. They say there are difficulties in the church, instead of saying she committed adultery, and the man was guilty of drunkenness, they say there are difficulties. They are sins and should be dealt with as such and not passed over with the soft word difficulties. Our people are remiss in discipline, which is just as necessary as sound teaching. Sound teaching and strict discipline are as necessary to the health of a church, as wholesome food, pure air, and water, and exercise are necessary to the health of a human being. In popular style of speaking man is composed of a soul and body, without either of which he is not a man.—So it requires sound teaching and discipline to constitute a Christian, and a Christian church. No people more faithfully preach and teach what is written in the New Testament, than do Christians, but they are in places remiss in discipline. The best laws on earth are of no force, if not strictly executed, the Bible is not an exception to
the rule. There is another fault among us, which ought to be corrected, and that is when a member is charged with a fault, or arraigned before the church for some sin, instead of waiting for the action of the Elders in the case, the members gather around the offender and pronounce sentence before the Elders report, and forestall the judgment of the Judges, and defend him against their decision, instead of quietly submitting to their decision. Let all things be done decently, and according to the New Testament, our rule of faith and practice. There is a wide difference between difficulties and sins.

WESLEY.

PREMIUMS—GIFT ENTERPRISES.

A question of some importance is suggested by the above caption. Are premiums offered by editors and publishers for the purpose of increasing their subscription lists, of the nature of Gift-Enterprises? The thought had escaped our attention till in a late number of the Review, we see that brother Franklin is inclined to suspect the practice as being, at least, in some way similar, and therefore objectionable. He says:

"We call attention to the prizes offered by brother Horner, in his 'gift enterprise,' to induce persons to obtain subscribers for his publications. In this he has excelled us all. We fell in with the popular plan, of offering premiums, or prizes, but, on more mature reflection, abandoned everything of the kind, save now and then when a brother desires a sixth copy for his trouble as an agent. The following are some of our reasons:

1. We desire to put our publication as low as possible to every one, and when this is done, we cannot afford premiums.

2. We think the principle involved in offering premiums, wrong. It is a kind of game of chance. The person commences working for a premium, but fails to get the required number.—Then the extra work done in view of the premium is lost.

3. It appears as if a man has not much confidence in his publication, when he offers premiums to induce people to take it. We incline now to the opinion that if the people want a publication, they will subscribe and pay for it. If they will not do this, we do not propose to buy them sewing-machines, furs or dresses; to hire them to get subscribers.

4. Giving these premiums leads people to think there is great profit connected with publishing, which is a mistake. More men fail at it than in any other business. These premiums can not be afforded. Those who give them invariably lose by it.'

ELD. JOHN SMITH.

The venerable elder John Smith, of Kentucky, closed a series of discourses at the Christian Church in this place on Sunday evening last. For one of his age, (83 years), he retains his mental faculties to a remarkable degree.—On Sunday he preached one of the ablest sermons we ever heard delivered in the place. There was a large and very attentive audience in attendance, all the churches in town being well represented, including several ministers of other denominations from a distance.—Paris (Mo.) Mercury, July 23.

Will brother Smith please come to our October meeting. The brethren here extend a special and most cordial invitation. May the Lord spare him and give him strength to come.

D. T. W.

MISCELLANY.

1. "A Good Thing."—"Why do you teach and practice infant sprinkling, when you candidly acknowledge that there is neither precept nor example for it in the New Testament?" A great 'divine' answers:
REMARKS. We heartily join our Sunday School in the above expression of thanks. We listened to the address, and was much pleased with it, and thought while he was speaking, we would give an editorial embracing some parts of it, but taking no notes to assist the memory, we neglected it. Shall be pleased to see it published; either in the Pioneer or in Tract form. Will brother Rogers furnish us the manuscript for publication? D. T. W.

ANNUAL MEETING.

The Annual Meeting of the Churches of Christ in the Second District, will be held at Middletown, Montgomery county, Missouri, commencing of Friday before the 3rd Lord’s day in August, at 11 o’clock, A.M.

J. J. ERRETT,
Cor. Sec’y.

FOR THE SOUTH, ETC.

Howard county, Mo., July 1867.

DEAR BRO. WRIGHT: I read so much about the suffering in the South it makes my heart ache. I feel as I should send a little mite and I hope to God it will be received as if it were much. We read that ‘the widow threw in more than all.’ You will find enclosed $5 to send South, wherever you think best, also $2 for yourself.

I hope the brethren will sustain you, is my sincere prayer. Your sister in the Lord,

MARTHA STAPP.

REMARKS. There is, as we have before stated, no further actual necessity for contributions for the starving. They are now all out of danger and can live.

We forward the above $5, however, to our beloved brother J. M. Garrett, of Lowndes county, Ala., to be applied by him to such as are needy.

Will our dear sister Stapp accept our sincere thanks for the $2 sent to the Pioneer.—The Lord reward her abundantly with all others who have helped us. D. T. W.
MEETING AT NEW MARKET.

There will be a district or county meeting of the disciples at New Market. Platte county, Missouri, embracing the 2nd Lord's day in August. We should like to be there with the brethren, but think it doubtful that we shall be able to do so.

D. T. W.

EXTRACTS FROM PRIVATE LETTERS.

St. Louis, June 19, 1867.

DEAR BRO. WRIGHT: Your note is at hand. I will cheerfully do what I can for you here. We have paid off some heavy debts and provided means to permanently pay a preacher, and expect the services of our distinguished brother, W. J. Pettigrew, of Richmond, Virginia, after the 1st of October. After this, as we now have our books about square, we will have more time and means to assist the Pioneer and other kindred works. Very truly your brother,

A. W. DONIPHAN.

Leavenworth, July 18, 1867.

DEAR BRO. WRIGHT: I will if business permits, and the Lord wills, attend your October meeting. I would most happy to become personally acquainted with yourself and others there.

I hope to write more for the Pioneer, and shall endeavor to avoid vexed questions, such as 'Ecce Homo.' With best wishes for your prosperity, I am your dear brother as ever yours,

R. PATTERSON.

Richmond, Mo., July 22, 1867.

DEAR BRO. WRIGHT: I purpose attending the October meeting at Chillicothe, and if desirable will make my arrangements to spend some weeks up there in holding meetings at such prominent points as you may designate, or attending some of those 'big meetings' you spoke of in a former communication to me. I should be glad to hear from you at an early period, that I may know whether to hold my time open for a while, or to make engagements at other points. Yours fraternally,

G. R. HAND.

Springfield, Ill., July 1867.

DEAR BRO. WRIGHT—Your letter came to hand this morning. I have been so busy that I could not write more than I have. I am heart and soul for the Pioneer, and am ready to do anything that I can for it.

I would like to be at your meeting; but I am not able to say positively that I will be there. May the Lord bless and keep you and yours. Your brother,

L. B. WILKES.

Fayette Mo. July 20, 1867.

VERY DEAR BRO. WRIGHT. I am about moving to Sedalia and will make it my future home. Unless I can move and fix up by the time your contemplated meeting comes off I will be unable to attend. I will do my best to be with you. I want to hear the good brethren talk about Zion, Zion's King and his cause, the soldiering, the weapons of our warfare, and whether if each individual member of a church and thereby each church will do its whole duty, we will not have the whole power of the church thrown upon the world. And if I were asked what is its whole duty, may we not respond: By preaching the gospel all she can, and building up one another in their most holy faith.

T. N. GANES.

CONSULTATION MEETING AT CHILICOTHE, MISSOURI, COMMENCING THURSDAY, OCT. 3, 1867.

The undersigned elders of the Christian Church, at Chillicothe, in behalf of the brethren, give notice that a protracted meeting will be held at this place, commencing Oct. 3rd, 1867, and continue for at least over two Lord's days, and longer if necessary. Preachers and elders are especially invited, and it is hoped as many of the brethren as can make it convenient, will attend. It is desirable to have a good protracted meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master's cause.

By order of the Church, at Chillicothe, Mo. 4th Lord's day in June, 1867.

T. W. McARTHUR.
JAMES HUTCHINSON,
Elders.

Contents for No. 28.
The Sabbath and the Lord's day.............. 433
Conversation .................................. 437
Exposition of Hebrews vi. 1, 6.................. 439
Officers & Officialism in the church of God ...... 440
Great Cities .................................... 442
Chillicothe Meeting ............................. 443
Meeting at Milan .................................. 444
On Breaking Bread ................................ 444
Difficulties ..................................... 445
Premiums—Gift Enterprises ........................ 446
C. S. S. Pic Nic ................................ 447
Extracts from private letter ..................... 448
THE CONSULTATION MEETING AT CHILLICOTHE.

CANTON, Mo., July 25, 1861.

Bro. Wright: I am pleased with the call made upon our brotherhood for consultation, and while I may not have any thing to communicate of general interest, others, doubtless, will. There are many subjects of vital importance to the advocates of primitive Christianity. The brotherly greeting and renewal of those Heaven-born associations that well up in the bosom of every lover of Christ, and that will constitute one of the elements of happiness in that glorious Heaven above, will be a sufficient motive to prompt me to be there.

I am sorry to see some good brethren oppose such meetings; their piety is not the subject of a doubt, their policy only questionable, for the results of individual isolation and segregated action; is poverty of spirit and sterility in the church.

The prosperity of Zion, the unity of the Spirit in the bonds of peace and fraternal feeling, are the results of cooperation. The purification and redemption of the world from sin are sufficient motives to call our brethren from every town and hamlet, from the wide rolling prairies, and God’s templed groves, to meet in council and hold sweet communion together.

Our Savior commissioned his apostles to go into all the world and preach the gospel, &c. They organized congregations as integral parts of the church, (the body of Christ,) and committed the interest of the Messiah’s kingdom to them. Then as now these congregations set apart teachers and elders, and authorized them to carry out the commission, we understand this to be primitive co-operation. If one brother cannot build a house of worship, or constitute a congregation, others must unite with him, for we must not forsake the assembling of ourselves together as the manner of some is. As there is no higher tribunal in the church than a congregation, they exercise sovereign power in all matters committed to them, and amongst these the evangelization of the world is one. If the means to that end is left to their action they may send a delegate to counsel with others, and if they instruct him what to do consistent with God’s holy law, they are bound by their own compact. If they do not instruct him, and he reports his action to them and they approve it, it then becomes binding upon them as their own act.

We know that no legislative power resides in any number of men or angels to adopt other rules of faith and practice than that of our Savior. As our great High Priest, he once for all made a sacrifice for sin and entered within the veil of the Tabernacle on high, and left us as a chosen generation, a royal Priesthood, a holy nation,
a peculiar people; with no lawgiver but Jesus Christ, and the Bible as the perfect Law of Faith and practice.

The Bible is not a perfect system of intellectual culture, or agriculture, or the mechanical arts. Our Savior found all of these pursuits of life in the world, and addressed man with reference to their proper use, and left him to devise means to that end.

If an educated ministry is necessary to the successful proclamation of the gospel, the congregations and individual members are recreant to their duty if they do not provide the means. This may require the co-operation of one, or one hundred congregations: We are not frightened with the cry of dangerously Lording it over God's own heritage, for if we would act intelligently and with the spirit of our Master, we would make every department of life subordinate to Him and the church, and appropriate them to that building, the House not made with hands Eternal in the Heavens.' He made all of the innocent pursuits of life; from the planting of a vineyard to the marriage feast, auxiliary to his cause. Do we not cease to follow his example when we cease to render them subordinate to the church?

Then if we would have education subordinate to the church and auxiliary to the gospel, the highest obligation is imposed upon us to foster such institutions.

We are told that this is secular. It is true in the same sense that paying a salary to a preacher is, or building a house to worship in. If this is a sufficient reason to leave them to the world, then the world must furnish its own means of regeneration.

If our premises on the true objects of Christianity is to ameliorate the condition of mankind, elevate the moral and spiritual relations of its members to their great spiritual head, as well as to save them from sin and regenerate them in holiness.

Missionary societies may be prostituted to the support of any government that may be in the ascendant, in any country, and act consistently with their constitution and laws, for they are not compelled to recognize the one, only great lawgiver, for they are, or make a law unto themselves. But if one congregation composed of many members, can, under the Bible co-operate with each other, one hundred congregations may do so in conformity to the same law, and be an entire exception to a missionary society, or any other that may have a constitution or system of laws for its government.

Co-operation requires no constitution but the Bible, no law but the will, of our Master,—free then, from all objections, none need feel any fear of treading upon dangerous ground.

Yours in the good hope,

M. C. HAWKINS.

HOW THE CHURCH MAY TRIUMPH NO. 5.

"The design of forming every church is, that it should be the means of diffusing happiness by converting the district or the town where it assembles, to the religion of Christ. A church is not scripturally prosperous if it is not efficient in conversions. One of the broadest commands of Christ to the church is "Let your light so shine before men that they seeing your good works may be constrained to glorify your Father in heaven.'"

A church is a real blessing only as it is the instrument for the diffusion of scriptural knowledge, and for the conversion of sinners. That this was the
design of Christ in forming his people into a church is evident from the fact that the promulgation of the message of salvation was entrusted to its charge; from the contrived adaptation of its institutions and ordinances to the wants of mankind; and from the aspect of its graces and the influences of its character upon the welfare and destiny of the world. It is formed to disciple all nations; the church must tell the world that this is the design for which it was instituted; and it must tell this by its holy character and saving efforts. By some fatal delusion churches calculate that success in conversions is to result from the public proclamation of the gospel only, and expect nothing from their own character. Whereas no preacher can be successful with an inefficient and inconsistent church; for he never can make good the cause which he pleads while the church in her character and actions are against him. Many churches seem to constitute their preacher a kind of substitute to feel for the world and act for its salvation instead of them; they seem to wish to do good by proxy, that they themselves might be left undisturbed to mind the world, and seek their personal ease, or family aggrandizement.

In the above quotation I have made some changes to make the argument more scriptural as I conclude. How may the church triumph, is certainly the grandest of all themes. It affords no room for billingsgate. It genders not spiteful or unchristian words. It inspires its sincere and honest inquirers with holy and sublime conceptions, and begets a willingness to hear and obey the instructions of God's word. If it be true that the church is the light of the world, and that it should so let its light shine that others seeing its good works might be constrained to glorify our Father in heaven. Why in the name of reason and revelation do we not receive the grand truth.

Let your light shine and your good works be seen, said the Lord Jesus.—Can not this be done without a missionary society? If when the sun is in its meridian splendor you were told that earth's greatest living men were passing the street in front of your door would you light a candle to catch a glimpse of them? In all candor it seems to me that those who advocate such organizations as State meetings, missionary societies, &c., are utterly deaf and blind to the teachings of the Savior upon this great subject. Let me state my argument thus. The congregation at Carrollton is letting her light shine, and her good works be seen, and is exerting a saving influence upon the world around her. Now let the same be said of every congregation on the face of the earth, will not the aggregated force or power of the whole church be felt upon earth? The church at Carrollton exerts her converting and saving influence without, and independent of, a State meeting or a missionary society.—Therefore these societies are wholly non-essential to her. And if they are non-essential to her, they are for the same reason non-essential to all the churches. O, that the church of the living God in the aggregate were thus working. And because it is not, the argument is drawn to justify the establishment of missionary societies. But is it legitimate? The only legitimate argument is 'awake thou that sleepest, and arise from the dead, and Christ shall shine upon you,' and if this were obeyed, then would the people of God reflect the shekinah of God, thus evidencing to the world the presence of
The family that takes no paper, generally, has few books, reads but little, and has but little intelligence. The stranger calls, finds no paper; concludes there is little manly spirit or enterprise. He thinks that he is either among those who "have been" or "never will be." More than half the time he is right, if he thinks they will never amount to much in this world.

It is the same in the religious, as in literary, commercial, agricultural, or political circles. No religious paper, few religious books, a sprinkle of reading, and a drouth of thought. The professor, careless about what is done in the religious world, and among his own brethren, is more than likely to be wickedly careless about what he is doing himself. His family, worse perhaps than his cornfield, has little religious culture, and no stirringly religious example.

The professor who takes no religious paper does not have family prayer. He is not a missionary. He has no idea that the congregation needs a new meeting house. He is in the habit of complaining of the preacher's salary. He does not go to Sunday-school; they have no use for him. He cannot teach; he will not learn. No preacher would be likely to go to him for help for one and another religious enterprise. He is in the habit of saying he is "very poor." Nearer the truth, had he said, "I am very stingy."

Sometimes he says, "Well, no, I do not take any paper now; I used to take the Harbinger, and thought I would rest awhile." One thinks of the man whose wife wished some money, and he wanted to know what she had done "with that ten cents or quarter," he had given her one month before.

Some preachers in Indiana take no paper. Many church officers can be counted on the same score. Few examples to their brethren of ignorance, stupidity, and stinginess.

In a word, the Disciple who is not anxious to learn the success of his Master's cause, cares but little whether it triumphs or not. May the Lord in mercy help us to sow wide, and receive the good seed into live and honest hearts!

J. H. B.
In visiting the family of an old
friend ten years ago, I heard him con-
fess the sins of his childhood, youth, and
manhood, and pray for their forgiveness.
I continued with him one week. As
often as he prayed in his family he made
a repetition of the same confession of
his and his family's sins, and a similar
petition for their remission. In the
course of a few years I visited him
again, and heard the same confessions
and petitions. Not long since I spent
an evening with the same old gentle-
man, and heard the same without any
sensible variation.

Methinks the aged professor has yet
to learn the import of the "glad tidings
of great joy to all people," one item of
which most certainly assures the be-
liever of the remission of his sins com-
mitted previously to the hour he trusted
in the Saviour. Hence the primitive
christians never once prayed for the re-
mission of the sins of thir childhood youth
manhood, or old age, committed pre-
viously to their reception of the good
news. Not one instance can be produc-
ed of any saint, from the full revelation
of the gospel of Christ on the day of
Pentecost, praying such a remission;
but we find them thanking God that he
had already, for Christ's sake, forgiven
them all trespasses. They were com-
manded by the apostles to forgive one
another, even, as God, for Christ's sake,
had forgiven them.

In short, to have prayed for the re-
mission of the sins of childhood, youth,
&c. committed while they were igno-
rant of the salvation of the gospel, would
have evinced a total want of faith; for
the asking for any favor plainly implies
that the person who asks is not in pos-
session of it. Suppose for illustration,
that I should go to my creditor and say
"I confess sir, that I owe you a thousand
talents, and as I am unable to pay you,
I beseech you to forgive me." He re-
plies, "Whatsoever you ask of me, of
this nature, believe that you shall receive
it, and you shall have it. Do you be-
lieve that my benevolence and ability
are adequate to remit you this debt?" I
answer, "Yes," Now suppose I should
every evening and morning, go
to this rich and benevolent friend, and
say to him, "I owe you a thousands tal-
ents—I am unable to pay you—I be-
seech you to forgive me that debt"—
might be not, with propriety, say to me
every time I went to renew my request.
"Sir, you insult me. You profess to
believe my word, and, in fact, you de-
clare every day that you do not believe
that I have been as good as my word.
You either distrust my ability, my dis-
position, or my veracity. You dishon-
or me. Begone from my presence! but
know assuredly, that whenever you
trust in my ability, benevolence, and ve-
racity, you are remitted." I must
hang my head and remain speechless.

Alas! the gospel of the blessed
God is sadly mistaken by thousands who
profess to believe it; who, not only in their
ordinary deportment, but even in their
religious observances, declare they be-
lieve it not. Alas! how many tencken
of the gospel are in the habit of con-
fessing and praying in the public assem-
bly, as my old friend; and thus provi-
g to the intelligent that, believe the gos-
pel who may, they do not. Under the
law, in their great sacrifices, there was
a remembrance of sins made once a
year, which the apostle adduces as an
evidence of the imperfection of that
state; but if there is to be remembrance
of sins once a week or once a day
by the priests and the people now, we are
in a worse circumstance than the Jews.
It is, indeed, evident, that few of the
popular worshipers have received the
one purificaton which leaves no con-
sciousness of sins.—C. B.

Dying Words of Wilberforce.

"Come and sit near me; let me lean
on you," said Wilberforce to a friend, a
few minutes before his death. After-
wards, putting his arms around that
friend, he said: God bless you, my
dear!" He became agitated somewhat,
and then ceased speaking. Presently
however, he said: "I must leave you
my fond friend; we shall walk no fur-
ther in this world together, but I hope
we shall meet in heaven. Let us talk of heaven. Do not weep for me. I am very happy. Think of me, and let the thought make you press forward. I never knew happiness till I found Christ a Savior. Read the Bible—Read the Bible! Let no religious book take its place. Through all my perplexities and distresses, I never read any other books, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experiences and realities of religion have been drawn from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible. He afterwards spoke of the regret of parting with his friends. "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel much, more weaned, from the world, my affections so much in heaven, that I can leave you all without regret. I do not love you less, but God more.

Such were the last words of one of the greatest and most gifted men the world has ever known. How strong his faith; with what a deep and trusting confidence he relies upon God! with what earnestness he turns to the Bible, as the only fountain whence true and sufficient comfort can be drawn in that dark hour.

When all earthly ties are being broken,
And the last farewells are sadly spoken;
When the trembling spirit takes its flight
To dwell in brightest day, or darkest night.

Yes, it is the Bible alone, which serves as our guide in every relation of life, and going down with us into the "dark valley and shadow," teaches us to rely for comfort and support upon Him who hath said, "I will never leave thee nor forsake thee." It is the only rule of faith and practice which the Christian requires, and it is the only true and perfect standard we can adopt. It contains bright and shining examples for our imitation; transcendentally important commands for our obedience, and the most gloriously precious promises for our encouragement in life and in death, in time and in eternity.

MAXIMS OF THE KINGDOM OF THE DEVIL.

One of the maxims of the devil's kingdom is, that we had better do without the laws of Jesus Christ, than the laws of the Pope. Judaism alone is sufficient; but the Scriptures alone are not sufficient. Bailey the Jesuit says I will go further and say, that we have as much need of tradition as of scripture; yea, more, because the scriptures ministers to, as only the dead and mute letter, but tradition, by means of the ministry of the church (clergy) gives us the true sense which is not had in the scripture: In tradition therefore, consists the word of God rather than in the written tradition alone. Bellarmine says, the scriptures without tradition are neither simply necessary nor sufficient, but unwritten traditions are necessary. The council of Trent, asserts, that traditions respecting both faith and manners orally delivered, and scripturally preserved in the Catholic church, are to be received with equal affection of piety and reverence as the books of the old and New Testament. Papist writers prefer tradition to scripture. The church of Rome having deprived the laity of the scriptures substitutes in its stead apostolic and ecclesiastical traditions
and obliges her disciples to admonish for the truth whatever she teaches them. Another cruel maxim of the Mother of Harlots is that no faith is to be kept with heretics, or those who reject her traditions and authority. She teaches her disciples the seven sacraments, to wit: Mass, Transubstantiation, Purgatory, Idolatry, and Creature worship, Papal Sovereignty, and ludicrous farces and ceremonies. Christ was very severe upon traditions. Read Matthew xv, Mark vii. You have made the word of God, none effect by your traditions. Full well you reject the word of God that you may hold your own traditions. Paul and Peter were against traditions. Wickliffe, the morning star of the reformation in England, calls them wicked and unrighteous traditions. Christ and the apostles appealed invariably to the scriptures to establish what they taught. No people who have anything more than the scriptures to guide them to heaven can be the Kingdom of God. All who have creeds and opinions are the kingdom of darkness. All who submit the infants are a branch of the Mother of Harlots. He teaches these things. Infant baptism is the ground and pillar of papacy. The different orders of clergy in her and her daughters are so many works of the beast. She teaches that it is right because heretics for the good of their souls. The devil has different laws, different subjects, and different names for his subjects, from those of Jesus. The devil has a Bible, I saw it, and read in it, he has apostles, preachers, tracts, children, servants without number. Nineteen, thirtieths, are heathen, one hundred and fifty millions of the human race are Mohammedans, and nine millions are Jews, one hundred and fifty millions are papists and fifty millions are sects, and this leaves a small portion for God. Christ’s flock of true worshipers is a small flock. The road that leads to hell is broad and cramed. The road that leads to heaven is narrow and few travel it. We ought to agonize to enter in at the strait gate, for many will seek to enter and will not be able. Read your Bible daily, constantly, prayerfully. Faith and prayer are next to omnipotent. They open the gate of heaven. Cry to God, he will hear you, he will help you, he will bless you, he will give you peace, he will deliver you, he will preserve you under the shadow of his wings, and as the apple of his eye. Blessed are they that put their trust in him, they shall not or be ashamed nor confounded. Yours truly,

JACOB CREATHE.

FAIRS AND PIC-NICS.

We can see but little difference if any between these. They are both a device to obtain that which is supposed not to be bad otherwise. The object is to delude the parties that they may give more than they are willing to give, or to furnish them a full ‘equivalent in cajolery and amazement for every sacrifice they make on such occasions. The pious members who cannot be persuaded to give for church and benevolent purposes, are by these little machinations carried on and induced to break the seal of covetousness from off their purse-strings, and give as they say to the Lord! The sacrifices God requires and which are intended to cost the selfish heart something are entirely lost sight of. But to carrel and cajole the children by Sunday school picnics, and thus bias their minds in favor of such unsanctified ostentation, should put to the blush every disciple of the Savior who sacrificed so much for us! It is to
educate them into the delusion of supposing they are not to surrender anything to Christ who died for them, without an equivalent taken back, and to destroy the foundation of all christian charity. Fairs and pic-nics tend to corrupt the heart of the church while they may extend its outward prosperity. D. T. W.

THE PARIS, (KY.) MEETING.

Bro. ERETT—I have not time to write an extended notice of our meeting held in Paris last week, but desire to say to your readers that a more useful convention was never held in Kentucky. The whole time was spent in searching the scriptures for more light as to the duties of elders, preachers, and members in all their relations to the church, the Sunday school and to one another. The whole question of pastoral labor, of house to house' ministry, the evangelist's office and duties, and many other topics cognate to these were investigated in ten minutes' speeches with a boldness worthy of a bible-alone people. Meanwhile not a discourteous word was uttered by any one during the entire session of more than three days. The seven sermons delivered during the meeting were all intended to meet the personal wants of the church. The last afternoon was a very remarkable feature in our session. It was a time of much weeping—a time of holy memories of the past and of high resolves for the future—a time of tearful exhortation, of silent prayer, not far from Pisgah's top.

Before adjourning a committee was appointed, brother Lard chairman, to arrange subjects and writers for our next meeting in Louisville, July 1868. Each topic, as that of the evangelist's work, for example, will be treated carefully in a half hour essay. This essay will be replied to or supplemented by another essay of the same length, the two intended to be as nearly exhaustive as possible. The remaining two hours of each half day's session will be devoted to ten minutes' speeches, testing the soundness of the positions taken. No subjects will be chosen but such as tend directly to put ministers and churches all to work. A live ministry is the great desideraturn of the day. The churches would not be asleep if the ministers were awake, and it is high time for them now to wake out of their sleep. As a people we almost defily the pulpit, but how many are laboring from house to house' either with tears or without them? All 'preachers, meetings' should turn their thoughts to these practical matters rather than to the discussion of questions half literary and half secular.

THOS. MUNNELL.

THE CAUSE IN TEXAS.

Brother Carroll Kendrick, in a late number of the Gospel Advocate, says:

"For a number of years we have had annual meetings in Texas, for the purpose of uniting our means and wisdom, and prayer, for the sending out and support of the gospel. The next meeting is to be in this place, commencing Friday, 10 o'clock, A. M., before the 3d Lord's day in September next.

Our custom has been to encourage all to meet, churches or individuals, and do, of choice, what might appear best. We have no money basis, no constitution and by-laws. For the sake of order, we have chairman and secretary; and each meeting appoints five brethren to act from one meeting to another, representing those for whom they act as well as they can, and these brethren make a detailed report to the succeeding meeting.

During the war we kept from twelve to eighteen evangelists in the field for portions of their time, and much good was done. Our cause was never so prosperous. At the close of the war there was much stir about plans of operation—there had been some before; and the result is, we are doing but little. It is my deliberate opinion that, but for these unhappy differences, and a few other evils, we should now have had every worthy evangelist sustained, and in the field. And I am free to express
THE CAUSE IN TEXAS.

This opinion, not only from the nature of the case, but also, and especially from our past experience. The difference in plans is, therefore, practically, the difference between having the gospel preached and made triumphant, and having our preachers engaged, almost unanimously in secular employments, and preaching but little—some none at all. Those who look to the disciples for support must, of course, labor where they are most likely to be sustained; and hence the poor have not much gospel preached to them. Others look for no support, and simply preach on Lord’s days near their homes, as best they can.

REMARKS.—We have too much planning and not enough work, too much discussion and speculation about the plan of having the gospel preached, and not enough of the preaching. What is true of the cause in Texas, is also to a greater or less extent true of it in Missouri. More preaching of the gospel and less debating about the plan to have it preached, is what the churches need. The days of our history before the discussion of plans became so rife, now loom up in the past as an ‘oasis’ in our history. We were then comparatively weak and helpless as to numbers, but are now strong and powerful, and capable, by the help of the Lord of doing immensely more in the spread of the gospel than we are doing. We are not economizing and bringing to bear all our forces as we might. There is much being done it is true, but nothing like the amount that should be.

D. T. W.

WM. J. PETTIGREW.

We learn by letter from Bro. Pettigrew, of July 16, that he has accepted a call from the church in St. Louis, Mo., meeting on Olive street, and will enter on his work in September next. We are glad of this, both for their sakes and for his own. He has been comparatively little known in the West, the most of his time since he came among us having been spent in Eastern Virginia. He is a gentleman of superior natural abilities, improved by liberal culture, and consecrated to religious aims. To all this he is able now to add a rich and a varied experience. The whole crowned by a blameless reputation. We have long known and loved him as a man purity, dignity, and honor; humble and earnest in his master’s work—an example in word and deed to those whom he teaches.

His position in St. Louis will enable him to form a larger acquaintance with our living ministry, and will secure to him larger advantages of association and co-operation than he has enjoyed in the past. We congratulate the brethren in St. Louis on their success in securing the services of so able and worth a minister of the word, and we pray, for him and them, that his labors may greatly redound to the glory of God in the spread of truth, the salvation of the sinful, and the rich growth of the Church in piety and humanity.—Christian Standard.

THE CHURCH OF JESUS CHRIST AND THE SECTS.

The Greek word for church is ekklesia compounded of ex out of, and kaleo to call. It is a heathen word and was borrowed by Christians and applied to Christianity. It means an assembly called together out of another community. A select assembly or congregation. The disorderly assembly described at Ephesus, Acts xix. 24, 41, is called in verses 32, 40, an ekklesia. The same word is applied in verse 39, to a lawful assembly, ennomoi ekklesia.

The word in the above passage is applied to a lawful and unlawful assembly, to a mob, and to a legal assembly. The Common Version renders verse 37, robbers of churches; although these people never saw nor heard what we call a church. The gospel calls or invites all adult persons to the great gospel feast, those who accept the invitation compose this select assembly. This is the original meaning of the word.

It can never then be applied in its
original Christian sense to anything but an assembly of faithful men and women or Christians. A mixture of believers and unbelievers and children are not a church, the Catholics, the Episcopalians, Presbyterians, Methodists and Lutherans are not Christian churches, because none but Christians can be a church, can accept the invitation and perform the duties required of Church members. They are one and all excluded by the etymology of the word. Every church in the New Testament was composed exclusively of professed Christians and none others. Infants cannot perform the duties of Christians.

The first Christian church originated in 29 according to A. Clarke, in the city of Jerusalem, in Judea in Asia. This is the mother church, and all others were formed upon this model. The Christian church in Rome originated according to the same author about 62 making a difference in the ages of these two Christian churches of 33 years in favor of Jerusalem. The Jerusalem church was formed under the distribution of the Holy Spirit, the twelve apostles were members of it. It had 8,000 members. It existed 8 or 10 years before Judas, Samaria, Phœnicia, Cyprus, and the Roman Empire.

The Roman Catholic sect originated according to protests in the year 606. The Christian institution is then nearly six hundred years older than Romanism. It is said the Mohametan church originated the same year 606. It is said the Pope and Mohamet were born the same night. Then neither Romanism nor Mohametanism is the Christian Institution. Heathenism is the oldest church, Judaism is the next oldest. The Christian church is the third in order, then Romanism and Mohametanism were twin sisters. Protestantism dates from April 19, 1529. Since that day all Protestant sects have been born or about the time they began to be born.

Then all these above named churches are precluded from being the church of Jesus Christ by their ages. They are too young by 1500 years to be the bride of Jesus Christ. Neither their names nor peculiarities are found in the New Testament. The contest is between the church in Jerusalem and Rome. Jerusalem is the old church, Rome is the new church. The contrast is between Jesus Christ as Head, and the Pope. When we disprove the claims of Rome and the Pope, we have disproved the claims of all her daughters. Practical piety is the essence of Christianity, and holiness is the severest marks of its members.


The Seceder sect dates 1747. The Methodist sect the youngest daughter, dates 1729. The Baptist sect dates 1644, or about the beginning of the 17th century when the Common version was made in 1611.

These are all powerful institutions, that an unaided influence they exercise over our race. Nineteen thirtieths of our race are under the influence of idols, vanities, false gods. 1,500,000 are Mohamet and 9,000,000 are Jews, 15,000,000 are Papists, 175,000,000 sects. How many real Christians has Jesus Christ, who are governed by the letter and spirit of the new institution? Is the spirit of God the author of all these powerful and all controlling institutions?

When the Jews chose Saul for their king, God said they had rejected him
from being their king. So when these sects chose any other rule of faith and practice than the Bible, the whole Bible and nothing else than the Bible, they rejected the word of God on the same principle. God said the Jews by choosing idols along with him, had cast him behind their backs—so have these sects cast God or his word behind their backs on the same principle.

The Jews never totally denounced God—when they worshipped idols, neither have the sects totally denounced the word of God. The Jews had God, idols and traditions, so have these modern sects. The Jews heaved out nostrums broken sisterns that could hold no water, so have the sects.

The modern sects apply the word church to sects, to a mixture of good, bad or indifferent. This is a misapplication of the word church. They call meeting houses churches, such as the stone church, brick church, frame church, log church. These are not churches, they are houses of worship. They put the container for the thing contained, the people.

None but an assembly of Christians can be a church, there is no such thing as a Presbyterian, Episcopal, Methodist church, their vices exceed them from being churches as well as their names. No people who have other than scriptural names, or who have any other rule of faith and practice than the Bible, or who have infants can ever be the church or kingdom of Christ. They have numbers, pietv, talents, wealth, learning, meeting houses and respectability, but these do not constitute the church of Jesus Christ. The devil is a respectable devil so far as some of these things can make him so, and there are many respectable devil's, but they are not the church of Jesus Christ.

According to the Gospel, no one can be a Christian without faith, repentance and immersion. Let me advise my junior brethren, once and all, before you begin to "speak" about baptism, always tie your opponent fast with the New Testament or to it, so that he can't run over the Old Testament and the whole continent of traditions to prove a New Testament ordinance, all this is useless. If they prove infant baptism from the New Testament, we will believe and practice it, leaving out the Old Testament traditions. Don't forget this.

Chasing poodles over all this ground is like chasing a sparrow in a swamp from path to path, or chasing a fox, which always runs on three legs, and reserves a fourth leg to fall back on when the others are tired and the dogs push him, you will never catch these foxes, while you allow them to run on the covenants, circumcision, the apostolic traditions, and the New Testament, too. I read an account not long since in the Pioneer of a debate in "this city," but in what State, or nation that city was, I have yet to learn.

JACOB CREATH.

Palmyra, N. Y., Feb. 1, 1867.

IMPORTANT CORRECTION.

Springfield, Ill., July 29, 1867.

Mr. Wright—In the Pioneer of July 18th, 1867, I find a letter from L——, Indiana, dated July 10th, with the caption: Inquire about Missouri.

In your reply to said letter you do, unintentionally, but certainly, great injustice to a good, true, and most efficient young man. From the intimations you make, the following conclusions seem to me to be legitimate: That you think the writer of the inquiry is a "timid" man. While there is, perhaps, no sin in being timid, the truth is, the brother is the farthest imaginable from being a timid man. Like the righteous everywhere, he is bold as a lion.

He is one of the best and safest proclaimers of the truth in the State in which he lives, or elsewhere!
2nd. That he has engaged in preaching, politics, or has pulled the political oar, either in the social circle or the pulpit; I have it from the best authority that the brother in question, has not and does not preach politics in the pulpit, nor does he pull the political oar in the social circle or elsewhere. He is simply and only an earnest and laborious proclaimer of the gospel. If he were a 'political preacher,' I should enter my strong dissent to him and his preaching. If he should ever visit Missouri, the brethren will find him all I here say of him. He is worthy in every way of their confidence and love.

So much is due the brother at L——, and I hope you will allow that my means of knowing are good. Insert this in the Pioneer and send the brother a copy.

Your brother truly,

L. B. WILKES.

REMARKS.—We are glad to learn that our inference drawn from the letter was incorrect. We have again read the letter on the 414 page, current vol. Pioneer, and still think we had some foundation for the inference as incorrect as it is, and as unjustly too, to the brother as it is. But we are gratified indeed, to learn that he is not timid as the letter led us to believe, and we take pleasure in hereby making the amende honorable, and trust that it will be received in the same christian spirit in which it is made.

As to the remarks about political preaching, etc., they too, may have been out of place. They were not, however, intended specially for him, but for any and all to whom they might apply. We had no knowledge whatever of his political preaching, or pulling the political oar either in the pulpit or out of it. All these remarks were of a general character, intended for any and everybody they might suit.

We have had, and may still have, for aught we know, here or there, or now and then, a political preacher. And such preachers, during the last few years, have, as far as our knowledge extends, been timid for their personal safety, shifting from point to point and exciting prejudices to the injury of some persons wherever they have gone. Such preachers in their timidity, and by their political proclivities do harm, and it was for such that our remarks were made, and not for one possessing the excellent character of the brother in question. With the noble mind that he possesses, and governed by the Spirit of Christ, he will certainly appreciate our motive, and understand our remarks with this explanation. And so far from injuring his influence in Missouri, we trust that this little mistake with its correction as now made, will tend rather to introduce him more fully to the people and the confidence of our entire brotherhood.

The readers of the Pioneer will all gladly welcome our beloved brother John Z. Taylor, of Lafayette, Ind., and the brethren of Missouri especially, will give him a cordial reception and no doubt a permanent home. We need the labors of many such men.

Will brother Taylor please be at our October meeting?

In the Review of July 30th, Joseph Wolfe, of Sullivan, Ind., says: "Our beloved and talented brother J. Z. Taylor, recently pastor of the church at Lafayette, Ind., by earnest solicitation was prevailed upon to conduct a meeting of two weeks at this place, (Sullivan, Ind.) which resulted in 24 additions to the church—15 by immersion. At the close of our meeting I conducted brother Taylor to Carlisle, where we had organized a congregation last fall of 64 members, and he preached two weeks there. The result of which was the addition of about 70 to the church, 42 immersions. Here he had to labor about one week against the united force of Methodists and Presbyterians—had good audiences, but very bitter opposition; but the Truth was powerful and overcome all opposition."

D. T. W.

LETTER FROM SOUTHERN ALABAMA.

Calhoun Station, Lowndes county, Ala., July 2, 1867.

Sir: According to promise I write you a few lines. I arrived home one week since; found my wife and two little children very well. The country as a general thing was never more healthy at this season of the year. There is rarely a case of chills and fever to be heard of in the country, nor any of the other diseases so common to men in this life.

I have not been out among the brethren much since my return home; but I learn they are all getting along very well with their crops since the arrival of the corn and meat that I shipped them while on my mission North. At one time they had almost despaired of making anything, but just then about 600 sacks of corn landed for them, which enabled them to go to work again, and I am happy to inform you that their work has not been in vain. The most of them have very promising crops indeed. I do not recollect having seen a finer prospect for an abundant crop than at present. The corn crops from
Chattanooga south to Greenville, Ala., are as fine as has ever been raised in proportion to the amount planted. If the season holds out a few weeks longer there will be no lack of bread another year. I think we will be able to get along now without the aid of brethren and friends of sister States; we will however be hard pressed for clothing, or means to get clothing with until our crops of cotton come in; and we are also short of meat, but then with the aid of butter and milk, we can dispense with that article in a great measure—a little to season vegetables with would be very acceptable. We are having as fine gardens as ever was raised in this section of country.

I think we will be able to send you a list of subscribers are long for the Pioneer. Hope you will be able to sustain a good weekly paper. May the brethren hold your arms up in the good cause until you accomplish the work of our Lord and Master.

Much love to your family and also to brother Eastin and family. Yours fraternally,

J. M. GARRETT.

REMARKS.—Our readers with us will be gratified to learn of the safe return of brother Garrett, who spent several weeks in Missouri and other States, soliciting relief for the famishing saints and others in southern Alabama, and that there is now a fine prospect of an abundant crop, and that people are able to live without further assistance from abroad.

We shall be pleased to hear from brother Garrett frequently in reference to the brethren in southern Alabama. He made many friends during his short visit to this section, who will long hold him kind remembrance,

D. T. W.

REPORTS FROM BRETHREN.

Golden City, Col. Ter., July 15, 1867.

DEAR BRO. WRIGHT: You will please send to brother N. C. Worrall and myself two copies of your weekly paper.

Our church at this place is the only organized Christian church in Colorado that I know of, we have no preacher. We have two elders and about thirty members. We meet every first day and break bread, read a chapter, and I try in my weak manner to speak to the disciples a few minutes. Try and send us a good preacher. The harvest is truly great and no laborers. Yours in Christ.

JAMES M. MOORE, M. D.

EXTRACTS FROM PRIVATE LETTERS.

New Albany, Ind., July 25, 1867.

DEAR BRO. WRIGHT: Yours of Monday is just received. I would love to attend the meet-

ing in October, but I fear it will be impossible. I am endeavoring to write for you more than I have heretofore, but it seems almost impossible. I have written several articles lately for another paper, the first of which, I suppose, will appear soon. The articles are entitled 'Methodism—Baptism.'

The weakness and indefensibleness of infant baptism never was so clearly manifest to me before. But our greatest need at present seems to me is greater efficiency in the churches. There is a kind of half-heartedness with which we do nearly every thing that makes me sad.

The New School Presbyterians with only 159,000 members, raised last year more than three millions of dollars. We have half that many in this State alone, with wealth averaging with the N. S. Presbyterians, and I suppose that in the State, all told, we have not raised one hundred and fifty thousand dollars. Covetousness is the great sin of our brethren I think. We have not trained them either, to liberality, as we do sinners to confess the Savior's name. Their minds must be concentrated on the need of piety, prayer and honesty. Our numbers, wealth and knowledge are sufficient to conquer all the civilized world in a few years.

The Lord give wisdom to his people commensurate with their responsibilities. The world is in commotion with the threes of momentous events soon to come. New is the time to strike for God and humanity—Christ and heaven. Religious intelligence must be scattered among the people, and we have the knowledge needed by the world. The newspaper is one of the means of Providence that is to be used in turning the world to Christ—Our brethren, many of them, seem not to understand this fact. Waken them up, dear brother, in Missouri to this matter.

My love to all the brethren in Chillicothe. If I find it possible to be at the October meeting I will inform you. Fraternally yours,

J. M. HENRY.
it may, we publish the notice for the information of the party concerned. We have received the pay and are ready to fill out the time when directed. Persons ordering the paper for a friend ought always to notify them of the fact.

We will here also publish another letter for general information. The postmaster at St. Louis, supposes that we have sent these papers from our office, hence he notifies us of their retention for balance of postage. But we did not send them. If we had, he would have had no right to retain them for lack of the full pre-payment of postage. The law does not require the postage on the Pioneer, when sent from this office to a bona fide subscriber to be prepaid. It can be paid at the office of delivery by the subscriber himself.

Post Office, St. Louis, Mo., July 26, 1867.

To David T. Wright, Chillicothe, Mo.—Sir: A parcel of the 'Christian Pioneer,' seventeen in number, is held at this office, a part of the postage being paid. As all mail matter to the territories requires letter postage, yours is held at this office for 64 cents balance. Am I to return said parcel to you, or shall I notify George E. Congdon, Esq., of Black Hawk City, to send postage for same.

Yours respectfully,

J. S. FILLERTON.

For the information of our readers we will here publish the very singular law referred to in this letter:

"In the territories included between the western boundary of Kansas and the eastern boundary of California, letter postage must be charged upon all printed matter, except upon newspapers, periodicals, &c., sent from a known office of publication to bona fide subscribers. One copy only of such newspaper, periodical, &c., can be received by a subscriber at rates charged on printed matter.—Post Office Laws of 1866, Sec. 229.

This does not embrace the States west of this boundary, but the territories only. It is a strange law to us. But then we live in a world of strange things. If the reader has a friend in any of these territories, he need mail no printed matter to him without prepaying it with letter postage. Remember this. All that you mail without it is lost; your friend will never get it.

D. T. W.

Paris, Mo., July 26, 1867.

Dear Bro. Wright: Yours of the 24th came to hand this morning. I hope you may succeed in your work of faith and labor of love through the Pioneer. I have long since learned that if we wish to succeed in an enterprise like this, if after we have made our appeals to others and fail, then let us appeal to ourselves, and the work will be done. I believe there are enough good brethren in the State to sustain you and they will do it.—With this I send you $5 to assist you in carrying on this good work. This leaves my family in unusual health, excepting myself. I am now at home suffering with sore throat, contracted in part while at your place last fall.

I remain as ever your firm friend in the hope of eternal life.

A. Wilson.

Smithville, Mo., July 27, 1867.

Dear Bro. Wright—I received yours of the 22nd and haste to respond. I will work to sustain the Pioneer. I might have done a great deal more than I have done, but have been preaching the word constantly in my humble way, and have had many very interesting meetings; none of which have been reported to you. I have depended on the brethren where the meetings have been held to report, but they have failed to do so, and consequently none have been made; but in the future I will work to increase the subscription to the Pioneer. Your brother in Christ,

P. Akers.

SOUL SLEEPING REFUTED.

KIDVILLE, Mo., July 28, 1867.

Bro. Wright—Let me say that we have for some time past been annoyed with the doctrine of soul-sleeping taught by one Higgins in this locality, but his heresy was exposed and refuted recently by brother Burke, who is an able minister of the Church of Christ. Judging by the almost universal applause of the community, a few more such efforts and that heresy will find a grave in oblivion. Brother Burke showed that it detracted from the honor and glory of God, and that it was detrimental to the peace of society and subversive of the purposes of Christianity.

Truly yours,

Levi Hall.

St. Louis, Mo., July 28, 1867.

Dear Bro. Wright: The Lord willing, I will try and be at your organization meeting in October, and I hope and pray the brethren will come to the meeting full of love for Jesus and his cause. God will be there, and he has blessings plenty to spare for all that will love and serve him in truth. The church in North St. Louis is struggling on, peace and harmony prevailing. Brother Hatch is laboring among us with his usual zeal. On Lord's
day July 14th at the close of the afternoon discourse, one lady made the good confession, and in the evening one more came and confessed with her mouth what she believed in her heart. And on Monday night after Bible class, one man in the bloom of youth made the good confession, and two sisters also. On Tuesday evening they were immersed into the Lord Jesus Christ, for the remission of their sins, on that they may be faithful unto death. On last Lord’s day our hearts were at least over two Lord’s days, and a little more, and it is very, very candidly questioned. We may but men that the salvation of the world is committed to men and those agreeing with them. Personalities should not be indulged in where they would at all be likely to give offense.

The difference does seem, from our stand point, very small between good brethren about the how to have the gospel preached. All admit it is the duty of every disciple to do what he can that the gospel may be preached. To them the salvation of the world is committed. Its well or woe, is suspended upon the action of the disciples. The Lord will never return personally to exhort men to be saved. What duty he requires of the disciples, and it is embraced in the gospel. The only power that God has or ever will have to save men and women—not infants, children or idiots—but men and women, is the gospel of Jesus Christ. It is his power to save all that believe it. The disciples have it; the world has it not, neither can have it, but from or through the disciples.

In the aggregate they constitute the body of Christ on earth, the church of the living.

CONSULTATION MEETING AT CHILLICOTHE, MISSOURI, COMMENCING THURSDAY, OCT. 3, 1867.

The undersigned elders of the Christian Church, at Chillicothe, in behalf of the brethren, give notice that a consultation or protracted meeting will be held at this place, commencing Oct. 3rd, 1867, and continue for at least over two Lord’s days, and longer if necessary. Preachers and elders are especially invited, and it is hoped as many of the brethren as can make it convenient, will attend. It is desirable to have a good protracted meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master’s cause.

By order of the Church, at Chillicothe, Mo.—4th Lord’s day in June, 1867.

T. W. M'ARTHUR,
JAMES HUTCHINSON,
Elders.

PERSONALITIES AND CO-OPERATION.

In the heat of discussion as to the plan of preaching the gospel, or having it preached, in a few instances; personalities have been too freely engaged in, and offense given where none was intended. We are satisfied that in our discussions we cannot be too courteous and respectful towards those differing from us. It is the only way we can have influence with them, and those agreeing with them. Personalities should not be indulged in where they would at all be likely to give offense.

The difference does seem, from our standpoint, very small between good brethren about the how to have the gospel preached. All admit it is the duty of every disciple to do what he can that the gospel may be preached. To them the salvation of the world is committed. Its well or woe, is suspended upon the action of the disciples. The Lord will never return personally to exhort men to be saved. What duty he requires of the disciples, and it is embraced in the gospel. The only power that God has or ever will have to save men and women—not infants, children or idiots—but men and women, is the gospel of Jesus Christ. It is his power to save all that believe it. The disciples have it; the world has it not, neither can have it, but from or through the disciples.

In the aggregate they constitute the body of Christ on earth, the church of the living.
God, the pillar and support of the truth. As a whole, they form a grand co-partnership, the object of which is the salvation of men. To them, and them alone, as an all-powerful firm, rests the responsibility of preaching the gospel, as well as keeping up the worship of God on the earth. The children of the wicked one, however wealthy and influential, have nothing to do in this matter, and ought never to be admitted into the co partnership of the disciples. This partnership embraces the church of God, and every disciple is a partner in this firm, and is under obligations of the highest character to do his utmost to extend its interest. So far there is no difference, we presume. Any number, great or small, living in one locality, and meeting together as one assembly can and should co-operate to send out and sustain competent men to preach the gospel. But if, perchance, they should separate, whether like the disciples after the death of Stephen or otherwise, and go into new and different localities, each in the meantime retaining his full interest in the grand firm for the saving of men, and his obligations to work for it, can they any longer co-operate? or, must each work with his own means, however weak and inefficient? Has the separation destroyed the right and the happiness of helping each other to save men? Is this not the difference? and when understood, will it not disappear? for who will maintain the affirmative. D. T. W.

OBITUARY.

Sister Charlotte Harris, the wife of Wm. T. Harris, of Howard county, Mo., died July 9th, 1867, at the age of 45 years. She leaves behind an affectionate husband and family of children to lament her separation from them, besides many near and dear friends, and the church of Christ, of which she was a member from early life. When the grim monster beckoned her away, she had no desire to tarry, only as that which was natural forced itself upon her—the desire to take care of her children. The fact that she is gone to reap the reward of her labors should induce the loved ones who are still behind to prepare to meet her in that better land where parting will be no more. T. N. GAINES.

Bethany College.

THE TWENTY-SEVENTH SESSION OF this well known seat of learning will commence on Monday, 30th of September 1867.

and terminate on the 19th of June 1868. It is romantically situated in the midst of the beautiful and healthy hilly country of the "Pan Handle" of West Virginia, and easily accessible by Rail Road or River, and surrounded with the most favorable influences for student life.

AMPLE ACCOMMODATIONS are provided both for Public and Private boarding, and unfurnished rooms will be let to Students who wish to board themselves.

An experienced and able corps of Professors is engaged, and every facility of a complete and thorough course of instruction will be furnished to the student.

FACULTY.

W. K. PENDLETON, President, and Prof of Mental, Moral and Political Philosophy and Belles Lettres.

C. L. LOOS, Prof. of Ancient Languages and Literatures.

H. W. HARDING, Prof. of Mathematics and Astronomy.

J. T. BARCLAY, Prof. of Natural Sciences.

B. T. JONES, Tutor.

Biblical Institute.

Lecturers: W. K. Pendleton, C. L. Loos, R. Richardson, J. T. Barklay.

The course of Biblical Lectures commences the last Monday in March and continues 8 weeks. Free of charge to all.

TERMS.

Tuition $50 per session. Boarding from $3 to $5 per week. Unfurnished rooms $5 per session to each student.

free tuition to sons of Ministers of the Gospel of all denominations.

For particulars, apply for catalogue to Prof. C. L. Loos, Secretary, or to W. K. Pendleton, President.

Aug 8
STEPS INTO THE KINGDOM OF 
FAITH—SEC. I.

One of the most fruitful sources of 
discord in the so-called christian world is 
owing to the indifference with which 
the word of God is read and studied.— 
There are multitudes who peruse it, 
making none of those many distinctions, 
required by the Holy Spirit, having in 
fact, little or no regard for the authority 
of God.

Some assume without warrant from 
reason, or revelation, that it does not 
harmonize with the spirit and genius of 
the present age; with the freedom of 
human thought, or with mental and 
spiritual progress to be tied down to the 
guiding power of the sacred scripture.

Some thing higher is sought.— 
Some quickening impulse is demanded 
which will infallibly lead to an orthodox 
conversion; some electric regenerating 
energy, which will calm the troubled 
soul is often prayed for, with groanings 
which ought not to be uttered, and which 
we will not attempt to repeat.

In this manner a pall of darkness is 
thrown over the Bible and its high arguments rendered powerless. When consulted, it is not treated with that respect which is due the author, or the glorious message which it bears to a lost world.

Faith and opinion are often used in 
the present day interchangeably, as mean- 
ing the same thing. Such usage, how-
ever, is not sanctioned by Christ or his 
apostles. Faith is never once found in 
the scriptures synonymous with opinion. 
Faith rests on testimony. Where there 
is no testimony there can be no faith, 
as may hereafter appear. Opinion is 
only conjecture arising from probabili-
ties in a given case. It is recorded in 
the Old Testament that God buried Mo-

ses. I so believe, because it is so said. 
The opinion of one person, may be, that 
God buried him; that the Jews should 
not know the locality of his grave, and 
therefore could not worship him; the 
opinion of another may be, that as Mo-

ses was the first great leader of the 
most favored nation on earth, God in-
tended by this act to honor him. For 
the truth of these opinions, there is not 
even the shadow of evidence within the 
lids of the Bible. But for the fact of 
his burial there is positive evidence,— 
Hence opinions in christianity are abso-
lutely worth nothing.

In the New Testament the expres-
sions 'the faith,' 'the faith of the gos-
pel,' 'the faith of Jesus,' are used to 
represent the system of salvation set on 
foot by the Lord Messiah. The follow-
ing quotations will be sufficient to es-

tablish the truth of this proposition: 
'And a great company of the priests 
were obedient to the faith.' 'The word 
is nigh thee, even in thy mouth and in 
thy heart, that is the word of faith 
which we preach.' 'Only let your con-
versation be as it becomes the gospel 
of Christ; that whether I come and
see you, or, else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.' 'Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints.' 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'

But faith is used in the christian scriptures to signify the cordial assent of the understanding and of the heart to the truth of the fact, proposition, or system to be believed. It is thus employed in these passages, 'And now abideth faith, hope, charity, these three; but the greatest of these is charity.' 'Of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already and overthrow the faith of some,' 'Even so faith, if it have not works is dead, being alone.'

Acts 6, 7; R. 10, 8; Phil. 1, 27; Jude 2; Rev. 14, 12; 1st Cor. 3, 13; 2d Tim. 2, 12; Jer. 2, 17. In this sense will we use the word faith in what we mayoffer at this time. To the law then, and to the testimony, do we appeal to ascertain if possible the means, agencies, or instrumentalities, employed by the Almighty Father in order to the production of faith in the mind and heart of the unconverted. This question, if decided at all, must be decided by the word of God. From its decisions there can be no appeal. The evidence of man in this matter is worth nothing; it only tends to darken counsel.

Those who have read the New Testament with the least attention, must have observed the prominence given to one personage, and to three facts in the scheme of redemption. That personage, all-glorious, all-wise, and all-powerful, is Jesus, the Christ, and those three grand facts are the death, burial, and resurrection of Jesus Christ, according to the scriptures. Hence says Paul in his first letter to the church at Corinth, 'Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which also, ye are saved, if ye keep in memory what I preached unto you unless, ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for us according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures.'

The word gospel abstractly considered, signifies glad tidings, or good news. Here it is evidently employed in a particular or definite sense, meaning as is stated, not a gospel, but the gospel. The elements or facts composing it, are briefly enumerated as the death, burial and resurrection of Jesus Christ according to the scriptures. Let these facts be noticed. It is worthy of profound regard that they did not occur by accident; but in accordance with the scriptures.

The New Testament was not written until several years subsequent to the period when these facts came to pass, therefore they did not take place according to its prophetic declarations. But the Old Testament scriptures did exist—had existed hundreds of years prior to their occurrence. On strict-examination it will be seen that the Son of God died, entered the grave, and rose therefrom in exact conformity to the predictions of the divinely inspired prophets of Israel.
Micah speaks of Bethlehem as the place of his birth. Moses records that Jacob in blessing his sons, just before his departure from this world, designates the tribes of Judah as that from which the Deliverer should come. Daniel in words 'of solemn and sublime import, fixes the period of his appearance on earth, and also of his cruel death.—The psalmist and the evangelical prophet, as he is called, delineated his life, his death, his burial and his resurrection from the gloomy mansions of the grave. That the Son of God thus came, thus lived, labored, suffered, died, was buried and rose from the confines of the tomb, the four historians, Matthew, Mark, Luke and John, testify. The evidence presented to them in favor of these wonderful facts is of such a charter that it cannot be successfully assailed. It is absolutely invulnerable. It has withstood the combined shock of infidelity—has survived the desolations of the past, and now stands as a rock in mid-ocean unmoved and unharmed.

Micah 5, 2; Gen. 49, 10; Dan. 9, 24; Is. 53; Ps. 16.

When the words and deeds, the miracles and prophecies of Jesus Christ are minutely examined, when the evidence attesting his death, burial and resurrection, is especially and fairly weighed, when his wisdom, power, goodness, and his exhaustless love for a ruined world are contemplated in the light of Divine truth, and when after he is thus beheld he is, with all the powers of the mind, and with all the affections of the heart, received as the Son of the Living God, and the Savior of all who love and obey Him, faith in Jesus Christ is the result—that faith which works by love and purifies the heart. Therefore faith scripturally diffused is the substance (the evidence) of things hoped for, the evidence (the conviction) of things not seen.

In faith the understanding alone is not involved, but the understanding and the heart. Faith is not a cold, unfeeling consent, but is a warm, cordial, unreserved assent of all the capacities of the mind, and of the whole heart to the grand proposition, that Jesus is the Christ, the Son of the living God. Trust is also necessarily an element of faith as defined in the New Testament. In John's testimony it is said 'He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on (or in) his name.' Believing in the name of Jesus is trusting in his authority.—All power and all authority centre in him, and the sinner in coming to the Father through him, in his first step, must renounce his own wisdom and strength and confide in the wisdom, authority and strength of him who is the Light of the world.

Faith is invariably limited by testimony. As far as testimony goes, so far faith goes. Where testimony stops, there faith stops. For example: it is currently reported that A killed B. The witnesses depose in court concerning the fact. Can the jury believe more in regard to the affair than warranted to believe from the combined evidence of the witnesses? They cannot. So no one, in things pertaining to Christianity, can believe one iota beyond the testimony adduced in the word of God. It is also evident to every unbiased mind that faith has especial reference to a person and not to a theory, opinion, or speculation. It has not reference to the five points of Calvinism, or to the five antagonistic points of Armenianism; not to twenty-five articles, or, to thir-
ty-nine articles, not to any theological
dogma, formulary, or confession of
faith, but the Lord Messiah, the most
glorious personage in the universe of
God.

In acknowledging him as his Redeem-
er, the sinner acknowledges that the
Bible is the only revelation of God to a
fallen world. Since Jesus Christ is the
Alpha and Omega, the beginning and
the end in the plan of salvation. All the
testimonials in favor of his Messiahship
meet around the cross of the sepulchre,
harmoniously blending their united
strength in forming a chain of evidence
not one of whose golden links has ever
been dimmed by time, or marred by in-
\n
fidelity. The prophets looking far down
through the darkness of on-coming
ages direct the attention of the Jewish
people to Him who should come to de-
liver mankind from the thraldom, guilt,
power and punishment of sin, to Him
who should dry up the polluted and
polluting fountains of iniquity, bring in
an everlasting righteousness; spread
peace and happiness among the benich-
ted and sorrowing inhabitants of a sin
oppressed world; enable the lame to
to walk,—give sight to the blind,—hearing
to the deaf,—life to the dead and seal
the divinely planned and divinely exe-
cuted work with his own blood.

The apostles and evangelists point
back to Him as having already come,
not as the conqueror comes, with sword
of vengeance belted to his side, followed
by heroic legions, thirsting for human
blood; but as having appeared on earth
as the executor of his Father's will,
performed the work assigned him, en-
tered the grave explored the dominions
of death, opened up the way everlasting;
ascended to God, and was crowned
Lord of lords and King of kings. Hence
it is evident that in receiving Jesus
Christ, the Old and New Testament are
both accredited as coming from God.—
Jesus Christ stands at the goal of pro-
phesy, at the beginning of christianity.

W. C. ROGERS.

THE GIFT OF THE HOLY SPIRIT,

BY A. CAMPBELL.

"In our last, having taken a cursory
and general view of the great variety
of acceptations of the word 'Spirit.'" in
the Jewish and Christian scriptures; we
now request the attention of our read-
ers to one most important and promi-

nent acceptation of this term in the New
Institution. In order to this we shall
carefully examine the phrase 'ministra-
tion of the Spirit.'"

Although we have the word deakonia
here rendered ministration, at least
thirty-two times in the apostles' testi-
mony, we have it but once in connec-
tion with the word Spirit, 2 Cor. 3, 9. This
word is properly rendered by the word
ministration, ministry, serving, service,
waiting, attendance, charge, according
to the connexion. This is universally
admitted. The most common and cur-
rent acceptation of the word is indica-
ted by the term ministry. Paul fre-
quently uses it in this precise import.

In the passage under consideration
there can be no difficulty in ascertaining
the meaning; for the ministration
of the Spirit is contrasted with the min-
istration of death; and what is called
the ministration of the Spirit is also
called the ministration of righteousness:
and this again is contrasted with the
ministration of condemnation. Now the
thing that was formerly ministered is in
verse 6 called letter; and the thing that
is now ministered is called Spirit.

No passage in the apostles' writings
abounds more with strong contrasts than this 3d chapter of the 2nd Epistle to the Corinthians. We have in it Old Institution and New Institution—tables of stone, tables of the heart, letter and spirit, killing and making alive, ministry of Spirit, ministry of death, ministry of justification, ministry of condemnation, ministry of Moses, ministry of the Apostles, Moses veiled, the apostles unveiled, fading glory, abounding glory, the thing abolished, and the thing which continues.

The apostle seems to have fallen into this mood by the petulance of some who talked about his carrying letters of recommendation to the church in Corinth. He told them that they themselves were Christ's letters of recommendation to him, though ministered by himself and his fellow laborers, written not with ink, but by the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart.

Our present object, however, is only to ascertain the precise import of the phrase ministry or ministration of the Spirit. The contrast drawn by the apostle leaves no doubt on the mind of the attentive student, that, by these words the apostle only means the introduction of the gospel, by the ministry of the apostles, contrasted with the introduction of the law by the service or ministry of Moses.

The contrast throughout is between two institutions—law and gospel, letter and spirit, a system of condemnation, a system of justification, death and life, two writings—one on stone, and one on the heart—one killing, the other making alive—one veiled in figure, and one unveiled—the one tending to bondage, the other to liberty.

The Spirit, then, here is only another name for the gospel. This is so evident that most critics and commentators of eminence assert it. The reason is obvious—not indeed because the gospel was first preached accompanied by 'the gift of the Holy Spirit,' not because the apostles proclaimed the gospel with 'the demonstration and manifestation of the Spirit;' for Moses in the ministry of the letter was sustained by the Spirit of God, by various demonstrations of its presence and power: but because the gospel is, in part, 'the promise of the Spirit,' and is designed to minister the Holy Spirit to all the believers. That which is begotten and born by the gospel is a new and holy spirit; or, in other words, 'that which is born of the Spirit is spirit.' Hence by a metonymy, a very common figure of speech in the sacred writings, 'the gospel is sometimes called the Spirit.'

Illustrative and confirmatory of this, the reader has only to examine the context in which this phrase occurs. The Old Institution or Testament is as often and as variously spoken of in this chapter as the New Institution or the gospel. It is explained as 'the law written and engraven on two tables of stone.'—It is by the same figure of speech called 'condemnation,' 'death,' because it 'ministered condemnation and death.' It is said 'to kill,' while the gospel quickens or 'makes alive.'

Now, whatever gives life gives spirit. The law gave no life, no spirit, except that of bondage, because it killed—the gospel gives the spirit of liberty and life, because it makes alive. The law was not, however, naked or abstract death; neither is the gospel naked or abstract spirit. The law was death clothed in words of threatening; the gospel is spirit clothed in words of life.

This is not the only passage in which
the apostle thought and spoke in this manner of contrast. We find him using the same leading contrasts and giving the same designations to law and gospel. In Romans, seventh chapter, he contrasts the state under Moses and under Christ—under the letter and the spirit. In the beginning of the eight chapter he asserts, 'There is no condemnation to them under Christ,' because under Christ he has before shown, 'we are not under law, but under favor.' But here he adds, 'Because the law of the Spirit of life'—i.e. the gospel coming by Jesus Christ 'has made me free from the law of sin and death'—i.e. the letter. 'We now serve in newness of spirit, and not in oldness of the letter.'

In the same context he speaks of living according to the flesh, and according to the spirit; of living in the flesh and in the spirit; of having both 'Christ,' and 'the spirit of Christ,' dwelling in us; of being 'led by the Spirit,' and 'having the Spirit of God dwelling in us.'

In his letter to the Galatians he speaks in the same language: 'Walk by the Spirit,' says he, 'and you will not fulfill the lusts of the flesh.' If you be led by the Spirit, you are not under the law.' 'Since we live by the Spirit, let us also walk by the Spirit.' And it is in this connexion, when contrasting law and gospel, the walking by the flesh and the walking by the Spirit, he speaks of

THE FRUIT OF THE SPIRIT.

This is opposed to the works of the flesh, the offspring of that principle, which under the law works death. The phrase, 'fruit of the Spirit,' in the connexion in which it stands, is equivalent to the fruit of the gospel. The gospel obeyed works out 'love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance—against such fruit there is no law.' Gal. v. Again, says Paul, Eph. v: 8. 'Walk as children of light.' [Now the fruit of this light (the Spirit) consists in all goodness and righteousness, and truth.] 'Be filled with the Spirit.' Let the word of Christ dwell richly in you, singing psalms, hymns, and spiritual songs.' Thus the phrases 'Being filled with the Spirit,' and 'Having the word of Christ (gospel) dwelling richly in the heart,' are explained by the same injunction to sing psalms, hymns and spiritual songs, with grateful hearts to the Lord. Compare Eph. v: 18, 19, and Col. iii: 16.

If, then, (as I presume the intelligent will perceive,) the phrase 'ministration of the Spirit,' means the introduction of the gospel by the ministry of the apostles; and 'the fruit of the Spirit' means the practical result of the gospel in the heart, or the gospel obeyed, and thus the term 'spirit,' in the style of the apostles, occasionally means no more than the gospel, may it not be said that receiving the gospel into the heart is, in the apostle's sense, receiving the Spirit.

This question, at least, deserves a careful and devout examination. It is obvious that Christ is received by receiving the gospel; and if Christ be received by receiving the gospel, why not the Spirit of God also?

But where is the proof that Christ is received by receiving the gospel? 'He came to his own people and they received him not—believed not in him;' but to as many as received him, to them he gave power to become the sons of God,' &c. To receive a person, is to receive him crediting and cordially recognizing him in his own proper character. 'As you have received Christ Jesus, the Lord,' walk by his directions. Thus they who credit his word, receive him;
and are therefore said to 'have Christ in them.' 'If Christ be in you,' says Paul to the Romans, 'the body is dead as respects sin.' 'That Christ may dwell in your hearts by faith.' 'Christ liveth in me.'

There was, then, a receiving of Christ; familiarly spoken of in the age of the apostles; and there was a receiving of the grace of God, and a receiving of the Spirit also, in receiving the gospel. There was a dwelling and living of Christ in the heart; nay, there was an inhabitation of God himself in the hearts of the believers. For 'if a man love me,' says the Messiah, 'he will keep my word, and my Father will love him, and we will come and make our abode with him.' 'Behold,' says Jesus, 'I stand at the door and knock; if any man hear my voice and open the door, I will enter and sup with him and be with me.' 'Our fellowship is with the Father and with his son Jesus Christ our Lord.'

But besides this indirect and figurative reception of the Spirit of God, the Holy Spirit, by the gospel; these gracious influences, suggestions, illuminations, consultations, and invigorating impulses of the good Spirit of God, by and through the gospel in the heart, making the heart a cistern, a fountain whence living waters continually flow, is there not a substantive, a real and unfigurative reception of the Holy Spirit himself, in the sense of the question Paul asked the Galatians, 3. 2. 'Did you receive the Spirit by works of law, or by obedience of faith?'

Such a reception of the Spirit there certainly was; and of this 'gift of the Holy Spirit,' this 'demonstration of the Spirit,' this 'manifestation of the Spirit,' these 'spiritual gifts,' we have already spoken as conferred upon the first fruits in the last days of the Jewish age—in the setting up of the kingdom of the Messiah; but of such a reception of the Spirit since the last days of the Jewish age, since the creation of one new man of believing Jews and Gentiles and the breathing into him the holy spirit of this new life, there has been no substantive, abstract and literal communication of the Holy Spirit to any man. Such is the experience of all the Catholic congregations of Christ. There has arisen no prophets, no originator of new ideas, no leader of miracles, no controller of nature's laws, no person having any manifestation of the Spirit, or showing any divine power among men.

Now these manifestations of the Spirit were for the benefit of the community; but the Holy Spirit as now promised and received through the gospel, is for the benefit of the subject himself.—There are, however, other phrases and terms found in the Christian scriptures which require our attention, and when correctly appreciated further illustrate and confirm the preceding.

Although with respect to various misconceptions of what is written on this subject, we have enlarged our remarks beyond the limits of literary investigation, still we aimed at no more in this essay than a fair and full examination of the phrases 'ministration of the Spirit,' one acceptance of the word 'Spirit,' the 'fruit of the Spirit,' and 'receiving of the Spirit.' If we have ascertained these, it is all the merit we claim for the present essay.

Concerning the Christian Institution as now before us, in the examination of these leading terms and phrases, we may say the Old Institution had no glory in comparison with the glory that excels. The gospel, when understood and
cordially embraced, greatly enlarges our conceptions of God in all his glorious perfections; brings us into the nearest and holiest relation to him; inspires with the loftiest and most sublime motives; causes Christ to live in us; brings the Holy Spirit into our hearts, and elevates us to communion with the Father, and with his Son, Jesus Christ; our Lord; and this gives us an earnest of the future and heavenly inheritance, incorruptible, undefiled, and unfading. May the Lord preserve us to his everlasting kingdom! To whom be all honor and majesty, now and forever, Amen!

Bro. Wright—Upon this essay of brother Campbell, now spread before the readers of the Pioneer, I desire to add not one word of note or comment. I offer it, word for word, letter for letter, point for point, italics, capitals, everything, just as it came from the heart and pen of its author, as a complete and triumphant justification of all I have said touching his position on the question in debate between myself and others, regarding the presence of the Holy Spirit in the hearts of Christ's people. If any one will not see it, why then, with him, I have no controversy, no quarrel. Discussion under such circumstances, were a waste of time.

Before laying down my pen, suffer me to tender my respects to brother J. A. Berry, in grateful recognition of the merits of his 'Sermon to the Scribes of the Pioneer.' I desire permission to say that one who understands so well what ought to be written, and how it ought to be written, what tends to promote the success of a paper and what leads to failure, might himself make a valuable scribe, if we could only obtain the benefit of his abilities. Suppose our brother gives us a few articles in accordance with his own suggestions.—He seems to wield a facile pen, and as one of the 'scribes' specially complimented (?) I promise him a careful and considerate reading.

Very fraternally,

GEO. W. LONGAN.

"MR. A. CAMPBELL THE FOUNDER OF A SECT."

The biographical sketches of Alexander Campbell, as published with 'Lectures on the Pentateuch,' are being seized to prove that he was the founder of a sect. This we thought would be done, when we saw the publication of them, and entered our objections accordingly. The Religious Herald, Richmond, Va., of Aug. 1st, argues that Mr. A. Campbell was the founder of a sect, and he founds his main argument on a quotation made from this publication. He views the statements made there by Mr. Segar and carefully revised by W. T. Moore as 'strictly true,' notwithstanding D. Lipscomb's protest against them. He thinks if Mr. Campbell did not found a sect, it would be difficult to show that any man has ever founded one. The fact that a man can call the people back to the law of God and yet not be the founder of a sect, seems to be entirely ignored by the Herald. This was all that Mr. Campbell ever attempted. His work was similar to that of Ezra after the return from Babylon. He gathered the people together and read the law to them, and called them back to its requirements, and yet he was never called the founder of a sect. Mr. Campbell called the people back to the law of Christ, not to one of his own, but to the law of Christ, and why should he be called the founder of a sect? Had he improved, or attempted to improve, upon the gospel or law of Christ, the matter
would be different. But he insisted upon that, and that alone, and was therefore the founder of no sect. Christ and the apostles are the founders of this sect—the church of Christ—and not Mr. Campbell. All revere and respect him; but dare not supplant Christ and his apostles by giving to him the honors that belong to them. The system of our salvation is not of man but of God. The gospel with all its requirements as found in the New Testament, is the system of our salvation. The honors of that we dare not give to man. When Mr. Jeter introduces Baptist principles into new localities and organizes Baptist churches, he is not understood as the founder of a new sect and the members of these churches as Jeterites. He travels into new sections, preaches the Baptist doctrine, and every church he plants is called a Baptist church, and not a Jeterite church. So Mr. Campbell appeared and preached the gospel as given by Christ, and all who obeyed it were as properly christians or disciples of Christ, as were all who obeyed Mr. Jeter's preaching called Baptist. The doctrine is one thing and the man is another. A man may proclaim and teach the doctrine of another, without the charge of being its author. Singular that in all the business matters of life this is understood, but when reference is made to Mr. Campbell's teaching the doctrine of Christ, it is ignored. Whether he taught it perfectly or imperfectly matters not; no more than the schoolmaster's teaching Brown's English Grammar. One teacher may teach it more accurately than another, still so long as they both use the same system, there is a perfect agreement between them, neither of them laying claim to authorship. To do so, would be plagiarism, as neither of them originated anything, but taught the system to the best of their understanding just as they found it. So Mr. Campbell taught the gospel of Christ to the best of his ability, just as he found it in the New Testament, and originated nothing, and consequently is the founder of nothing about it, much less the founder of the church. This he said himself, while he was living, and now that he is dead, why do men dispute it?

D. T. W.

NO MORE CO-OPERATION MEETINGS.

Our beloved brother Patterson in a late article appearing in the Pioneer, laments that we want no more co-operation meetings. In a previous number we spoke of the kind of meetings we now needed, and suggested they should be purely social, as contradistinguished from what is usually termed missionary, co-operation, district and State meetings. By this we did not intend to be understood as opposed to co-operation. The suggestion was prompted in view of the divided condition of the minds of the brethren on society organizations, and was intended as an expedient by which brethren of opposite views might meet, irrespective of their differences, in a full, free and liberal consultation upon all matters pertaining to the interest of the cause as immediately connected with our accountability and responsibility, and have a glorious meeting, and all be greatly benefited, warmed up and encouraged. The thought was original with us, but of course we did not think of being understood as opposed to co-operation thence forward and forever. We have always been in favor of co-operation, and expect to be. In union there is strength, and in the absence of co-operation there can be no
union, because the moment that two or more unite in any matter whatever, matrimonial, political, commercial or religious, they begin to co-operate. The suggestion was not intended to oppose co-operation, but to waive for the time being only, a particular form of co-operation which was defined by some to be in opposition to the church. We still think our expedient a good one, and that the result will be highly encouraging.

The happy result of the meeting at Paris, Ky., confirms us in our judgment. The brethren of Chillicothe have decided upon a meeting of this kind, and extended a cordial invitation to the brethren to meet with them. We anticipate a good attendance and a good meeting. May the Lord bless us in it, and make it a blessing to many. Shall we henceforward be forever debarred the happiness of meeting in worship with those of our brethren who chance to slightly differ with us? God forbid.

D. T. W.

THE TRUE POSITION.

[We make the following extract from Dr. Christopher's "Address on the Use of Instrumental Music in the Church of Christ," a notice of which was given in the Pioneer of the 18th ult. The heading is ours, the balance brother Christopher's.—D. T. W.]

Contend earnestly for the faith once delivered to the saints.—Jude.

There is one prominent feature, one especially distinctive and striking peculiarity in the religion of Jesus Christ, which is its excellence and glory. In the eyes of Philosophy this may be its defect and shame. This peculiarity or distinctive feature is its stereotyped character. The Gospel of Jesus Christ is a stereotyped religion. It was completed by the Holy Spirit speaking and writing by the inspired Apostles, and during their life time. Since their death no man has spoken by the inspiration of the Holy Spirit. As the inspired men left the Gospel, so the Holy Spirit left it, and so it must ever remain until God shall change, alter or modify it. It is the same to-day that it was in the days of the Apostle; and it is but the dictate of common sense that men can not retouch it, embellish or modify it in the least important particular. The Apostle Jude affirms as much. He exhorts that we 'contend earnestly for the faith once delivered to the Saints.' The words 'once delivered' point to a certain and particular time when this faith was delivered to the Saints. This time was the apostolic age. By 'faith' he means the gospel of Jesus Christ, called also by him 'the common salvation.' By the saints he must mean the christians of the early years of the apostolic age. So that, as regards the application of this command to us of the present day, we must understand the apostle as exhorting us to contend for the gospel as it was left by the apostles in the New Testament scriptures. The exhortation of the apostle, equivalent with us to a command, confines us to the words of the inspired apostles, and binds us down to the apostolic age. As a people we so understand the words of Jude. We look only to the writings of the apostles of Jesus Christ, and repudiate all human authority or interference in matters that pertain to our religious faith and practice. The bible is our only authority, and we reject everything that concerns our faith and practice not sanctioned by the apostles. We stand firmly and immovably on this ground. It is our glory or our shame, our strength or our weakness. We stand or fall here. We believe and maintain that the religion of Jesus Christ was finished, completed and stereotyped by the apostles, and in their day. We believe that the christian scriptures contain all that God has seen proper to reveal, and all that man's condition under sin in every age of the world needs or requires. We do not believe that God has, since the death of the last inspired man, uttered one word or that he ever will utter another, in addition to what he spoke by the inspired
men of the New Testament. We are not ashamed to acknowledge the supreme authority of the apostles of Jesus Christ, and to bind our consciences by their word. We recognize them as possessing vital and supreme authority, and deny that their word is susceptible of either addition, improvement or abridgment on the part of men.

This position necessarily compels us to reject all human interference or authority in matters pertaining to our religious faith and practice. We have placed ourselves among the apostles, and fear to come one century this side of their day, lest we also be overtaken and finally overwhelmed by corruptions, which men began so early to introduce into the apostolic faith and practice. So soon as the inspired men had passed away, 'the iniquity which began to work in the days of the apostles was not long in developing itself.'

When the restraint of the presence of the apostles was removed it felt that its time had come, and began to exhibit those principles and characteristics which appear so conspicuous in the Papacy. The sources of the innovations and corruptions which eventually deluged the church, and obscured the faith and practice of the apostolic church, were the various systems of Pagan philosophy, Jewish tradition and the Jewish religion, in which men supposed they saw more beautiful and rational expositions of the Christian philosophy, and more powerful, appropriate and attractive means of recommending the gospel to an ungodly world, and of softening its offensive plainness and simplicity.

Innovations and corruptions having been introduced into the church at such an early day in its history, it is not safe to stop this side of the days of its purity in determining what God requires of us. For this reason we have determined to get behind all corruptions and innovations by ascending the stream to its fountain and placing ourselves among the apostles in the Apostolic church.—Standing here we say to the world that we know nothing but what we find in the writings of the apostles and in the practice of the Primitive or Apostolic church. We pronounce these all-sufficient for every purpose relating to our religious faith and practice. The revelation of God contains all that we need or require to know of our relations, duties and responsibilities to God and to the Great Head of the church. We confine ourselves to the narrow limits of the apostolic writings and to the practice of the Apostolic church, believing it to be our only safety against similar or other corruptions which bring defilement and ruin on the church.

If this step is to be considered shameful and degrading, as ignoring or disregarding that Spirit of Progress which has done so much, and which will yet do much, for the advancement and improvement of the race in all the human elements and instrumentalities of civilization, we can not help it. We know it is not. We know that it is not only honorable and ennobling, but imperiously necessary. And more than this, that it is demanded of us by God, leaving us no discretion, because he allows no interference on the part of either angels or men in anything that he has commanded or ordained.* We believe the step to have been wise and judicious, and our only protection against an influx of errors, and we do not intend to recede from it. We must not allow ourselves to be disturbed in our convictions, or led into dangerous paths by this deceptive plea of progress. It has already done a vast amount of mischief. It has destroyed the religion of many a man, and we must be on our guard lest it destroy us. We must make necessary and proper discriminations. We must remember that progress is a word not applicable to the religion of Jesus Christ. It was stereotyped by the Holy Spirit in the persons of the apostles, and is not, consequently, susceptible of progress. How irrational and foolish then, to apply words to the revelation of God, which can be properly applied only to human art, science or politics.

Had men been content with the ordinances of God and the provisions which he instituted for the advancement and preservation of his cause on the earth,

*1 Gal. i : 8, 9.
the great Apostacy would never have occurred to disgrace the religion of Jesus Christ. And, had the Protestants of the sixteenth century taken our ground and adopted our principles of going back to the apostles, and contending for nothing but the faith and practice of the Apostolic church, the church would have been spared its present unhappy division, the one great cause of modern infidelity. Hence, if we would preserve the unity of the church and keep out corruptions and innovations of every kind, we must confine ourselves to the teaching of the apostles and to the practice of the Apostolic church. We are driven to this position and confined to it by the highest considerations for the interests of the church and the most inexorable logic.

---

For the Pioneer.

BELIEF—TRUST.

BY MRS. M. H. SMITH.

I truly believe that my Father is guiding my lonely way,
That the thorny path I am now treading,
Will lead to the realms of day.

I believe that the shadows that darken my burdened spirit now,
Will flee before the glorious sunlight
That beams from my Savior's brow.

I believe that the bright earthly visions I have nourished and cherished here,
Took not their brilliance from Heaven,
Would find no fruition there.

I believe, though my way is darkened,
That my sun is shining above,
That the bitter dregs in my cup are mixed
With the purest drops of love.

I believe, though the sharp thorns are piercing
My inmost and bleeding heart,
That His Infinite Grace is sufficient,
To heal its severest smart.

I believe it is only needful that
My daily cross I bear,
That the keenest anguish meted here
Will heighten my glory's share.

I believe in the thrice blessed promise,
By my Heavenly Master given,
That when earthly toils are over,
I shall find rest in Heaven.

I trust that my home is now ready,
A blessed mansion of love.
And the angels are waiting to bear me
To my Savior's arms of love.

Chillicothe, Mo., Aug. 12, 1868.

---

From the Missouri Baptist Journal.

MAPLEHURST, OR, CAMPBELLISM NOT CHRISTIANITY.


Dr. Williams has written one or two books on "The Current Reformation" and must be well acquainted with the subject before us. Among the errors and defects of the system may be named baptismal regeneration—mere intellectual faith as sufficient for salvation, demanding nothing more than a belief that Jesus Christ is the son of God—a belief similar to that we exercise that Cæsar governed Rome or Alexander conquered the world—a religion of the head instead of the heart, or in the language of the poet, which "plays round the head but comes not near the heart."—Christian experience the internal history of a man is ridiculed. Forty years ago, Mr. C. used to relate that an old negro used to go around in Virginia and teach others how to bring it into contempt. Though he afterwards adopted some articles, quite as long as most Baptist churches have in their church-books; yet he declared they were not a creed! because he had been in the habit of opposing creeds.

This system represents that the inspired word is the instrument of conversion without the aid of the Spirit, and that we all have the ability to meet all God's requirements: he may have the natural ability, but sin has deadened his moral powers and rendered him unable to love God with all his heart.

Two or three amusing cases, as the result of the system, are presented in
hurrying the ordinance, since it has the power to remit sin.

The book will be perused by thousands in order to ascertain what are the real sentiments of Campbellism.

A. S.

REMARKS. Such is the announcement of a book soon to be issued and spread broadcast with its misrepresentations to create prejudice and do injustice to the truth. Its statements are made under the name and sanctity of religion which makes the thing shockingly criminal, and the more so, when it is presumed the author knew better. If he did not, he was wholly incompetent to write, and they who write under such circumstances are unworthy of a reading.

The announcement predicts that "the book will be perused by thousands in order to ascertain what are the real sentiments of Campbellism." As tho' the people, slanderously called Campbellites, lived either in some remote age of the world, or in some far off land, with scarcely any publications by which the people might learn of their real sentiments! O, tempora! O, mora! What a thing habit is! Such writers accustomed to rejecting the plain and common sense meaning of the scriptures and giving the people their own distorted views in lieu of it, cannot now allow the public to receive the plain common sense statement of these people themselves as to their real sentiments, but undertake in this forthcoming book to spiritualize or bring out in some way, that which the people might never find out without their herculean labors! They treat us as they do the Scriptures. They will not allow us to speak for ourselves, but must speak for us—What a comment upon the frailty of human nature! Just as deluded are they who go to this book to find out the real sentiments of Campbellism, as they who go to the authors of "Maplehurst," to find out the meaning of the scriptures.

This announcement presents a fair specimen of the character of the book, speaking of what it is pleased to term Campbellism, it says: "This system represents that the inspired word is the instrument of conversion without the aid of the Spirit." When and where was this ever taught by one of this people? We ask the author of this announcement for the proof of his statement. The word without the aid of the Spirit never converted any body and never will. The Spirit is in the word and with the word, and the word never converts without the Spirit. Who, we ask again of our brethren ever said it did? The statement is a plain one, and we ask for plain proof.

Among the errors of the system intended to be exposed, by this author, is "mere intellectual faith as sufficient for salvation." An intellectual faith is an understanding faith, a faith, that one understands, and if this be an error we glory in it. Save us from a faith that we cannot or do not understand.

But this is not exactly what this author means. He says "mere intellectual faith"—"nothing more than a belief that Jesus Christ is the Son of God—a belief similar to that we exercise that Cesar governed Rome or that Alexander conquered the world—a religion of the head instead of the heart." By the "head" he doubtless means the intellect; and by the "heart," the affections. Does not this author know, as well as every body else who has either heard us or read us, that this is not true? Did a single intelligent speaker or writer in our ranks, from one side of the continent to the other,
ever teach this? Has such a distinction ever been made by us as a people? Have we not all the time maintained and insisted that the faith necessary to salvation embraces all the affections of the heart, soul, mind and strength? Why then does this author stultify and crinate himself before an intelligent community, and all good beings? And to top the climax of all he presumes,—indeed—predicts that this forth coming book will be perused by thousands to learn what the real sentiments of Campbellism are!!! Such can be the fact only in cases like that of which the Savior spoke, where the carcass is, there will the carron crows gather.

We have many books and publications, we do nothing in secret, and such as wish to learn our real sentiments, if it be ours the author means by the approprious appellation—"Campbellism" will certainly act more wisely to consult them than such a corrupt thing as Maplehurst."

D. T. W.

MOVE NOT THE ANCIENT LAND-MARKS.

Bro. Wright.—Permit me to make a few remarks through the Pioneer in reference to a Discourse delivered by a bro. Baptist Divine at Parson Creek Church in Linn county on Lord's Day, July 21st 1867. I do not do it for the purpose of bringing the brother into notice through our papers; but to show his digressions from established Baptist principles.

1st. It is a well established ground among Baptists that baptism is a sign and seal of pardon, or remission of sins. This bro. received a lady at the close of his discourse, and announced publicly that her sins were remitted only upon a relation of her "experience," without the sign as a testimony that such was really the case, if our brother can reconcile this with the Baptist doctrine, it is more, we think, than he can do with the word of the Lord. Peter on the day of Pentecost preached to tho people, who, after hearing, were pricked in their hearts, believed, and asked the question: "What shall we do?" Did he tell them their sins were (or would be) remitted only upon the relation of an experience? No! He said unto them, "Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

2nd. It is well established Baptist ground that baptism is the door into the church. This bro. upon the occasion, as he said opened the doors of the church and received this lady into the church in full fellowship without baptism. If the position that baptism is the door into the church, be true, what must be that lady's condition?

What does the Savior say? see John x. 9. "I am the door; by me if any man enter in, he shall be saved", etc., and 1st verse, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber." Which position will the bro. take?

A little specimen of his logic: On the 3d of John he drew this conclusion, after stating, That, that which is born of the flesh, is flesh; and that which is born of the Spirit is Spirit; that it must follow as a result that which is born of the water is water, and hence there are some people who must be all water! We wonder why our Baptist bro. did not carry his logic a little further. He could with equal propriety have said that, that which is born of the dead, is dead; and our Savior being as it is said, the first born from the dead, must be dead. And the saints when in the resurrection are born of the grave, will be all grave! What an idea! But enough of this.

I expect to be at your meeting in October. Independent of being at your meeting, I want to meet and spend a few days with brother and sister Eastin. I served my apprenticeship as a typo with brother Eastin, in 1855-6, in Leavenworth, Kansas, and there learned to my own satisfaction, and in reference to my own case, that sister Eastin had learned how to administer to the wants of the sick and the afflicted. Beyond my companion, and my mother, I prize her higher than any other lady living. May she be kept by the power of God through faith unto salvation, ready to be revealed in the last day.

Yours in Christian love,
GEO. M. MYERS.
BETHANY COLLEGE.

We are in receipt of the Catalogue for the 26th session ending June 20th, 1867, of this Institution. Total number of students during the session, 80. Number of graduates, 8.—This is the oldest college among our brethren, and has sent out 339 graduates. We publish the advertisement to which the reader is referred. Students are allowed to enter in the several schools, at the same time, such classes as his attainments entitle him to; he will thus not be kept from prosecuting any particular study on account of his deficiency in another.

A Biblical Institute is now connected with this college. The course of Lectures will consist of a first and second series of two months each, in successive sessions. Bethany College presents this as a free-will offering to all who choose to enjoy its benefits, whether regular students of the college or not. We invite special attention to the following provisions:

"Indigent and pious young men who are preparing for the ministry in any of the religious denominations, on paying the matriculation fee, and submitting to the Faculty satisfactory evidence of their character, circumstances, and intention, will be admitted into Bethany College, free of all tuition fees during the entire college course. They may, however, if needed and qualified, be required to give instruction in the Preparatory Classes. Otherwise, it is expected, though not required, that when able, they will refund to the Institution the amount of their tuition fees, for the benefit of other students in similar circumstances.

According to a resolution passed unanimously by the Board of Trustees of Bethany College at their last meeting, the sons of preachers of all protestant denominations, are to be educated in Bethany College, free of all cost of tuition." D. T. W.

SOUTHERN ILLINOIS COLLEGE

We have received the First Annual Catalogue of this Institution, located at Carbondale, Jackson county, III. and which closed its first fall session on the 28th of June. The next session begins on Monday the 10th of September. Total number of students during the session just closed was 141. D.T.W.

REPORTS FROM THE BRETHREN.

FOREST HOME, Mo., August 6, 1867.

Bro. D. T. Wright—Dear Sir: I am again preaching occasionally, but with a shattered constitution. I closed a meeting yesterday of ten days continuance. It was truly a time of rejoicing among the brethren. Brother J. W. Waller, of Platte county, Mo., was with me from the beginning of the meeting. He is a perfect christian gentleman, and one of our very best preachers. He is clear, forcible, logical and energetic, and will take no denial. We had some 42 or 43 additions; many of them were the most substantial citizens in the community, and ranging from youth to about 75 years of age, the oldest of which was a methodist, followed by some four or five of his brethren, with some from the Baptist, three reclaimed and remainder from the world. It was a glorious triumph of the truth. Brother J. W. Hopkins, of Andrew county, Mo., came to our aid on the fourth or fifth day of our meeting, and gave his influence to the success of our meeting. I labored but little after bro. Hopkins arrived, for I was almost in sight of my residence. Yours in the one hope,

S. S. TRICE.

Augusta, Ill., Aug. 6, 1867.

L. D. T. Wright—Dear Brother:—I attended the Browning debate; heard two propositions discussed, but can not now give particulars. Brother Reynolds is indeed a"
workman that needs not to be ashamed. He sustained and defended the Truth in a manner that made the hearts of his brethren present rejoice. I will write you again in regard to the debate. Since I last wrote you there have been some 33 additions to the churches for which I labor; most of these were by obedience—several from the different sects. May the Lord be praised everywhere for his goodness. Your brother in Christ,

E. J. LAMPTON.

LINNEUS, Mo. Aug. 6th, 1867.

DEAR BRO. WRIGHT—At my regular meeting at Enterprise yesterday, we had two more additions, one a Baptist Preacher of high standing in his church and neighborhood, which we think will prove of much value to the cause. Some 10 months ago, he came to our meeting and after hearing us preach was anxious to reply but we knew nothing of it so he had to pass; the next month he was back again when he became very much exercised and left in disgust remarking that he had Campbellism enough to do him one year; but it had the desired effect sooner than he expected and on yesterday he united with us on the Bible and the Bible alone. To the Lord be all the praise for the power of the Gospel.

Yours in Hope,

H. C. OWEN.

ITEMS OF NEWS.

The Christian Standard of the 3rd inst. reports from its correspondents five hundred and seventy odd additions.

Brothers B. H. Smith and B. Lockheart were at last accounts holding a successful meeting at Gallatin. Up to Wednesday morning of last week, there had been some 49 additions altogether.

From a letter dated Palmyra, Mo., Aug. 6, from brother Creath, we learn that he has just returned home from a tour of sixty eight days in Missouri, in which time he obtained seventy-one additions to our congregations.

We learn that brother J. J. Wyatt was on the first of last week holding a successful meeting at Rock House Prairie in Buchanan county. Up to Monday of last week some 50 odd had joined, 21 of these on Lord's day. We also learn that another meeting, some five or six miles only from where bro. Wyatt was holding his, was being held by a brother whose name we have not, and that he had up to Monday obtained some forty odd additions.

Will these and other brethren holding meetings, give our readers after the meetings close, the total number of additions? It is good news to us all to hear of the success of the gospel.

The Church in north St. Louis are now raising funds for the purpose of building their house.

Brother C. P. Hollis, of Laclede, Mo., left on the 31st ult. for Buffalo, Ind., to meet in debate T. S. Brooks, of M. E. Church, who denies that the Christian church is the church of Christ, and has denounced its ministers as having no ‘official grace,’ or ‘standing,’ and therefore not authorized to administer baptism.

Mr. Brooks will doubtless find it much easier to make these assertions than meet brother Hollis in debate. He will certainly have a hard time of it. Brother Hollis is the man to meet him. He is fully competent to the work.

Brother O. P. Davis, of Pisgah, Cooper county, under date of August 5th, 1867, says, I had one confession and baptism at Lamine church in this county on the 2d Lord’s day in last month, and two at Pisgah on the 3rd Lord’s day, and two at New Salem on yesterday. Bro. Davis will please accept our thanks for the kind words of cheer, and the money and subscribers sent us.

D. T. W.

EXPLANATION.—We must not be understood as endorsing everything that may appear on our pages. We give variety, and publish occasionally selected as well as original articles. We may agree with the writer or we may not. Our silence should not be construed into an approval. We may wish some other, and more competent brother to notice the piece, and therefore, let it pass. And then it is not our place to approve or condemn everything appearing in our columns.

We aim at variety, and would rather listen to others than to write ourself. Any brother has the privilege to notice in a respectful manner, any article appearing in the Pioneer, whether original or selected. We would not, however, be understood, as indifferent to the character of the matter we publish. We shall of course have an eye to that, and try, under the circumstances, to govern ourself and the paper prudently. If no one else speaks when it is necessary, we will in due time speak ourself.

D. T. W.
THE CAUSE IN SOUTH ALA.

STRA T A, MONTGOMERY CO., ALA.
July 20th, 1867.

Bro. Wright:—I am now at the little spot on earth I call home. 'Tis not surprising that John Howard Payne, the cosmopolitan, with such a theme as this, should give vent to his feelings in the expressive song "Home, sweet home," especially as he has felt the need of a home whilst he was sojourning on earth. My life is all motion, occasionally I come round in my wanderings, to the home of my mother—the place where my father died and my boyhood days were sweetly, swiftly whiled away. The brethren are very, very kind to me, their homes is my home, still for all that none of them has a mother for me. Here I can pull off my coat and boots when I please, lie down ad libitum, and rest awhile from my labors whilst my mother hears my report of the past and counsels for the future, a sister, an aunt and a cousin ministers to my wants and causes my soul to run over with gratitude to God for so many good and kind friends.

But to the object of this epistle. Bro. Jas. M. Garrett informed me the other day, while at his house, that you requested him to give you a brief history of the cause of our Redeemer in this part of the State. He has shifted the task upon me, and I shall endeavor to write in accordance with your request, fearful, however, it will not be as interest-
beaten foe, their opposition will be stealthy and weak. Their efforts will only be a point to draw the lovers of truth to a false issue, I do not say that sectarianism presents no difficulty, but I have met it in the fiercest rages the law of the land will allow it to give vent to. I have contended with it when one of the pious of earth, after the strictest sect of orthodoxy, advises a man, whose daughter had united with the church of God, to use violence to keep her in "his church,"—where a man locked his wife out of doors all night for going to hear me preach,—where another said that he and a Campbellite could not dwell under the same roof, and if his wife joined he would quit her—where all manner of lies and unreasonable misrepresentations have been circulated, and I must say that I regard the greatest persecution as a precursor to success. Opposition makes the people read and think, and holding to the book, and nothing but the book, I have nothing to fear from this and much to gain. Persecution runs higher here now than ever before in my memory, and with all, the cause of peace and good will to man moves steadily on, over sixty have been added of late. I again say that I do not fear sectarianism, but there are some things that cause anxiety, I fear the impiety of brethren, and I fear lest I shall myself become diseased. I believe the Lord of Abraham, Isaac and Jacob is with me, and will continue, so long as I am an humble expositor of His will, but now and then I feel symptoms of a disease so fatal to preachers, I do not pretend to say "tis sui generis, and effects this class only, but "tis not so fatal to others, they may have it for a lifetime and yet live and do well, I do not know but that it is an advantage to the man seeking notoriety in this world, but it is the ruin of the man of God. 'Tis pride, familiarly styled "big head." Bro. Wright, can you tell me whether it has happened from accident or otherwise that "I" is always written in large letters, while "you," "he" and "they" are smaller characters. "Tis very expressive of the relative importance attached to the persons they represent by the human family. I know a good old sister very much like myself in this respect. Yes, some preachers, too, if any one is converted, I did it, I talked to them first, I caused them to go to preaching, I was instrumental in the whole matter. In all, good I is foremost and topmost, but in evil I is hindmost and lowermost. Whenever anything goes wrong, I says very loud "I knew it," or whispers it in the ear. "Tis perfectly right for I to do good, but then I makes too much fuss about it. Knowing then that it will not do to encourage I, we would remind good sisters not to boast of the preachers so much, people will find out he is smart if he will only act smart, do not tell him he is "so good," he will find it out and so will every one else, if he will only act good, and they will find out that he is pretty if he will only act pretty. Spend less of your precious time in talking about your preachers, and more time in magnifying the wisdom, the goodness, the excellency and glory of Him that is chief among ten thousand, and altogether lovely, and your preacher will be a better man and you will be feasting upon diet well calculated to make you stronger in the Lord. But where have I wandered? I am not telling you about the church, but myself, big I.

There are causes for the slow progress above mentioned. The good and effective preachers, who have lived in this country, played their part in the
great drama of life quickly and were soon gathered to their fathers. Such men as Bartlett Hilliard, Ishmael Davis, Solomon the good, not the wise, Wm. F. Right, and we may mention Silas Garrett, who was not a public speaker, but one of the best fire-side preachers, and deeply interested in the advancement of the cause. In the second place, some preachers in this country in former times, went round not to open the ears of the people, but to cut them off. There was a man once who said he hated snakes, and whenever he “foune ‘em he lammed ‘em.” I am just so about sectarianism. I want to kill it, and never lose a good chance to wound it in some way, but I wish to fight it in judgment, and not in a passion. If I can slip up on it and stroke it to death more effectually than to make an open attack, then do it. A view of the deformities and incongruities of sectarianism stirs the ire or some of the brethren, but it seems to me it should arouse sympathy. If we have the vantage ground, we certainly should not get mad with others for their errors, but try to replace them by truth. Sometimes they try my patience, but I think God made them (I do not say he made them as inconsistent as they are) and loved them, and Christ died for them, and I certainly can have patience with them. God does. Besides, Paul gives us instruction on this subject, “The servants of the Lord must not strive, but be gentle with all men, apt to teach, patient, in meekness instructing those that oppose themselves.” I do really think every preacher of the gospel should read this once a day, and try themselves by the Standard. I can tell as soon as a conversation is closed with a sect, whether I have discharged my duty. If my conversation exhibits a disposition to show my learning and his extreme ignorance, to offend and not instruct, to criticize and not give light, then but little is accomplished. But when earnestness, sympathy, humility, meekness, have been manifested in what has been said, one point, and a great one, too, has been gained: a conviction has been forced upon the sect that good is intended and honesty a moving principle. I sometimes meet with those who have jostled against fierce combatants, in times past, and have taken one of Hannibal’s lifetime oaths never to hear a ‘Campbelite,’ so-called, again. I try never to dodge the truth, or say something in its place in order to please, but I desire to speak plainly, let my speech be with grace, seasoned well with salt. But sometimes I miss the mark; I was, not many moons ago, coming down on the orthodox way of “getting religion,” “giving experience before having one,” “going about like a blind man feeling” one’s way to heaven instead of opening the eyes and looking right at the new and living way. If we have the vantage ground, we certainly should not get mad with others for their errors, but try to replace them by truth, sometimes they try my patience, but I think God made them (I do not say he made them as inconsistent as they are) and loved them, and Christ died for them, and I certainly can have patience with them. God does. Besides, Paul gives us instruction on this subject, “The servants of the Lord must not strive, but be gentle with all men, apt to teach, patient, in meekness instructing those that oppose themselves.” I do really think every preacher of the gospel should read this once a day, and try themselves by the Standard. I can tell as soon as a conversation is closed with a sect, whether I have discharged my duty. If my conversation exhibits a disposition to show
to the work but the salary, and in nine
cases out of ten this does not come, and
away they go where there is more
money—not more souls to save. A few
persons have been brought into the
fold, they are left to wander and scatter
without shepherd or pasture. When I
began my labors in Greenville the most
potent argument (if it should be digni-
fiad with that name) the enemies of
the ancient gospel brought against me,
was that, "this people go preaching here
a little while and there a little while, get
a few disciples and away they go and
leave them." This was one of the wiles
used to fright the people, and I was
compelled to meet it and contend man-
fully for awhile to disabuse the minds of
the people. Bro. Wright, I am a young
man, and it may be presumptive, in me
even to venture an expression of my
conclusions from reading the Bible, but
it must say I think the brethren have
the wrong subject before them. It is
not necessary to convince men that M.
Societies are unauthorized by the Bible.
We can all see plainly that primitive
Christians had no such things. Settle
two questions and the cause for the in-
activity of preachers, inactivity of
churches, the failure to get support, the
slow progress of the gospel, will be ex-
plained, it does appear to me these are
the questions. Will the people
support the preacher and his family too
(not the Sunday decaimer or the sala-
ry hunter)? Does the preacher need
auxiliaries in the work of the Lord
outside of his labor? We may add;
should the preacher require assistance,
is he taught to cease to labor, or wait
until some foreign agency put him in
trim again, or to look to his own hands
and labor on? "What saith the scrip-
tures" on these points. Is there not
among the disciples, as well as the sects,
a distrust on the word of God? I have
ever admired the brethren for the im-
portance they attach to and the confi-
dence they had in the word of the liv-
ing God. And it does appear now
that if men could be convinced that from
their field, from their labor, from the
vineyard, from the flock, by the gospel
their support is to come, and that it must
come and will come just like the sus-
tenance of the author or lawyer, by a con-
tinued and determined effort, we will
have more missionary work than earth
has witnessed since apostolic days.
Paul was a little too independent to
draw even on some parts of his own
field, but those claiming to be following
Paul in our days are not ashamed, year
by year, to get their support from other
men's fields. and other men's labor.
Let us learn to be "followers of Paul as
Paul followed Christ." What need has
any man who follows Paul for a M.
society? Is there any more necessity
for a human invention to collect money,
and pay him his salary than there is
for a human invention to "express his
faith in a compendious form or to write
rules of decorum or discipline for him
such as the confession of faith, declara-
tion of faith, or discipline? I have known
preachers to come from Ky., Tenn., Ind.,
Ga, and other States into this section,
preach awhile and leave seeing the
brethren would not pay here. I was a
lad then and believed this and was made
at the neglect of the brethren. In ev-
ery case of failure to gain a support one
of three things must be true. Either
that mankind is not the same as the
world over, (and different in Ala. when
the gospel does not succeed from Ky.
when the gospel does succeed;) or he
that preacheth the gospel cannot live by
the gospel, or the preacher does not do
his duty. Well but may not the breth-
ren fail in their duty? They are the work of the preacher and if he has brought into the public world, hay, or stubble of course he will get the reward for so doing. We concluded at once, that the difficulty here has not been so much in the brethren as in the preachers themselves.

A fourth reason then is to be found in the conduct of our preachers—instead of following Paul, they have allowed themselves to be dragged along after the old sectarian car. Sunday sermons constituted the burden of this labor, in the week their precious time is employed in hunting, fishing, marble playing, novel reading, (not preachers, yes preachers of the past) voring, talking politics, cracking jokes and other "innocent amusements" (figurative, and extravagant at that.) and much of it in the gratification of that which is disgusting in a man of the world, to say nothing of the man of God, lazy lounging. Once a year a "big meeting" is appointed. All things must be made ready. All hands to the deck for action. Preachers must be invited from a distance, so many chickens must be killed, so many pies baked, have a fine time, no one converted, some very much excited, a good feeling manifested; the time comes to break up, must quit now, have another appointment, the chickens and the pies are out, and what about the time the people begin to study the word of God, and are becoming interested, the "big meeting adjourns one year hence." There are some changes manifest here now, many churches now meet weekly, and big meetings with increasing interest among the brethren and continued accessions from the sects and the world are becoming perennial instead of annual. There is no more reason in statu quo operation in working for the Lord, than there is in working for men. Paul remained from three months to three years at one place, and "tis strange that men of our time should grow weary, despondent and cease to labor from a failure of a few months. Ye do not expect to succeed better than Paul. If we would prosper let us stick to our work.

The last cause of failure I shall mention, is one still in the way of advancement. 'Tis of a two-fold character. Diffidence and love of the world. In primitive times we find that those scattered abroad went everywhere preaching, not a part of them but all. If a man had ability, as he sold out to the Lord, he turned over said ability to the Lord. But there is too much of the spirit of Ananias and Sapphira, in the children of God, so called, of this day. "Have you sold it for so much?" Oh yes, turned it all over. And still a part is kept back. Have you turned your heart over to God? Oh yes, every bit of it. How much do you love the Lord? Enough to "contend earnestly for the faith once delivered to the Saints"? Or have you kept back three or four corners of said heart and intended said reservation for self, in teaching a fine school, or engaging in some good profession (law or medicine,) or have you turned to your merchandise or your farm, or married a wife, whilst you have fine ability and the cause of eternal truth is wanting and your fellow man is plodding along the benighted paths of sin and error? Is this what is meant when it is said "Lord take this heart, this worthless heart?" (for sure it is worthless when three fourths is for the world and self, and a little one-fourth for him who is jealous and will admit no rival), or, "Had I a thousand hearts to give, Lord? they should all be thine." A thousand
of them would not be worth much, if
the Lord had them. The Lord wants
hearts that ask 'What shall I do?'—
and that do it when they find out; All
the missionary societies on earth can
not put the Lord's work in motion pro-
perly, unless more hearts are interest-
ed, and more talent of the church of
God is expended in spreading the gos-
pel. The brethren have the gospel 'on
the brain' now; that is, they are trying
to bring out of their own brain or hu-
man reason, some way to make the pay
certain, and the work certain; but if
they will reverse this and make the
work certain, the pay, or support, will
be certain; and the way to do this is
to get well of the 'brain fever' as soon
as possible, and try to catch a 'palpita-
tion of the heart.' Yes, let it beat in
unison with the will of God, and to the
full measure of the danger of damna-
tion our fellow-beings are subjected to,
and there will be more deserted school
houses, academies, colleges, counting-
rooms, law offices, pill-bags and farms
than was ever known, and no more
will the grumbling, grating, growling
complaint 'I can't get my pay?' be
heard; no longer will 'do nothing' prea-
chers be met with, or turned off preach-
ers (talk of a preacher turned off, when
the world is so wide); but from the
blooming fields of the sunny south, to
the snow-clad cliffs of the north, 'From
Greenland's icy mountains, from India's
coral strand, where Africa's sunny foun-
tains roll down their golden sands,'
will be heard the gladsome tidings of
eternal deliverance from sin, satan and
the grave.

We have some excellent talent in this
country now, but preaching with them
is too small a business, or they are Mo-
seses. To hear them talk, 'one has not
got sense enough,' another 'does not
know enough about the Bible,' many
have not brass enough.' Do not want
that sort, want a better metal—gold,
silver or precious stones. God would
not hear such excuses from Moses on
Mount Horeb, and I verily believe they
will avail but little in Alabama. 'Ah!'
says a brother, 'if I knew as much as
you, or had your memory, or your
brass, I would preach.' Not satisfied
with being a babe first and gradually
growing into manhood—some will be
men or nothing. All men were babes
once, mentally and physically. We have
some energetic, pious, determined men
in this country. R. W. Turner has
never grounded arms, through the war,
hard times, or for any cause. David
Adams is also in the field now, these
brethren are 'supplied' at this time, 2
001.' XI : 8, 9, by the churches of Ten,
and Ky., through those energetic breth-
ren, Lipscomb and Metcalf. But if these
men were to give way there are none
others to take their places. It should
not be so. W. O. Kirkpatrick is work-
ing with me for awhile, and desires to
engage in the service of his master as
in days gone by, as soon as ciroumstan-
ces will admit.

Alabama is an inviting field to those
seeking great work and little pay. If
there are any preachers in the west who
are tired of doing nothing, or working
where there are plenty to do the work
without them, if they will come to this
country and work like Paul, they will
surely get their 'victuals and clothes,'
and how well contented they should be
working for the Lord and doing so well.
I have been only getting my victuals
and working for the last two years and
to-day 'rejoice with joy unspeakable'
that I still can raise my voice in behalf
of dying men. I have written much
and must close.
The Pastoral Office.

When the great head of the church ascended on high, he gave gifts to men—among them "Pastors" or teachers. See Eph. vi. 11. The Pastor is a shepherd, has his flock; hence feed the flock of God, taking its oversight. When a people elect one to feed, and admonish them, they sustain a relation to him; hence they are to support him and esteem him very highly in love for his work's sake. He becomes the representative of the people who chose him; the cause he represents is their cause—Christ's cause, and its success depends, instrumentally upon him. To gather around him, hold up his hands, pray for him, defend his reputation, shield him from the assaults of the wicked, is the obligation of any member of the body. He is presumed to know the wants of the church, the kind of teaching it needs, and hence they should second all his lawful efforts to advance the cause in his hands. These matters are obvious to every intelligent person. Restive, refractory and revolutionary spirits are to be quieted, and if they persist in trying to destroy his influence, should be rebuked, and unless they reform, expelled from the body. The officers are placed in the church by the voice of God. For the Latin maxim—*vox populi, vox dei*—is true of the church of Christ. Hence, no trickery, passion, petty prejudice, nor politics should ever influence the election of a pastor, or any officer. It is not the voice of God, unless the whole body have a full, fair expression of their wishes, and the blessing of God will not rest upon a church which does not obey his voice.

Again courtesy demands that when a church has a pastor that they consult him in all matters pertaining to its success. If a church desires, for instance to make a protracted effort to convert sinners, the Pastor and people should mutually consult. It is treating the Pastor with disrespect to invite in other preachers when they please. A church may not be in a condition to receive new converts, it may be cold and lukewarm. You regard warm hearts brought into a church alienated and lukewarm, would be like bringing them in contact with icebergs, they would be chilled and fall into the habits of those around them. Hence the Pastor proposes the way for revivals by stirring up the church, sows the seed to be harvested at the proper time. Seed time and harvest do not come in the same day. "He that goeth forth weeping, shall doubtless return bringing his sheaves with him, is a precious promise. But often the faithful preacher will have to work with his flock awhile before sheaves can be gathered. Weep over their strifes, their sins, and their miserable and loathsome lukewarmness. But alas! some are born in a sorrow, and never satisfied out of one. Convert the church, and then through it, the world may, by seeing her love and uni-
ty, be won to Christ. " By this, says our Master, shall all men know that you are my disciples, if you have love to one another. The converse is true: by this shall all men know that ye are not if ye have no love. J. R. F.

THE TWO WITNESSES.

Bro. D. T. Wright: Sir, if you think this worth the attention of your readers, give it a place in your excellent paper. Not for its excellent literary style, but for the thoughts it contains. I would not dare write upon the subject of Prophecy, were I not deeply impressed that I understand it.

The first thing to be settled in reading the prophecies, is, Were they intended for instruction, or puzzles? If for the former, I am prepared to read: if for puzzles, I am as well prepared as any other man.

The next question to be settled is, What is a witness? Witnesses are of two kinds. 1st, A person who knows, by one or more of the five human senses, that the thing whereof he speaks is true. 2nd, That which furnishes evidence of a fact or facts, from which we draw conclusions in accordance with known natural laws. These are true witnesses, and the only ones that God has in his employ. A witness is one thing, and what the witness testifies to is another thing. The Old and New Testaments are an account of the past, present and future, and give us the will of God. In other words, they are the facts stated by the witness, hence not the witnesses.

Who, then, are the witnesses? Ans. Rev., xi. 4: These are the two olive trees. But, who are the two olive trees? Ans. Zech., iv, 14: These are the two anointed ones. Who are the two anointed ones? Ans. John the Baptist, and Jesus of Nazareth. Do you ask for evidence of this fact? Then look: Acts, iv. 27: For of a truth against thy holy child Jesus, whom thou hast anointed. Acts, x. 38: How God anointed Jesus of Nazareth. Ps., xlv. 7: Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee. Luke, iv. 18: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. Isa., lix., 1, 2: Matt., xi. 10: For this is he of whom it is written. Behold, I send my messenger before thy face, which shall prepare thy way before thee. Isa., xl., 3: Mal., iii. 1: These are the two witnesses: John to testify that Jesus of Nazareth is the Christ; and Jesus to testify that he is the sent of God. Matt., iii. 3: Mark, i. 2: Luke, vii. 27. These two witnesses prophesied a thousand two hundred and threescore days (42 months, 1260 days). Note, days are days, not years. And months are months, of thirty days each, not thirty years each.

John was anointed a priest under the law at the age of thirty, and received a special commission as the witness of God, to testify to what he saw and heard. John, i. 31: And I knew him not: but that he should be made manifest to Israel, therefore am I come, baptizing with water. And John bare record (witness) saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with (in) water, the same said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with (in) the Holy Ghost. And I saw and bare record (witness) that this is the Son of God.
I think that this is enough to satisfy any mind, that there are the two witnesses. But some one may still feel disposed to dispute about the days and months. I have before remarked that days are days, and months are months, not thirty years. So it follows, that forty-two months, of thirty days each, are 1260 days. John gives just the time that each one of the two witnesses prophesied, without regard to the time when they commenced or quit. Luke gives us the starting point, Luke, i. 5: There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abija. Abija was the eighth course. I. Chron., xxiv. 10. This would bring us to the close of Zachariah’s ministry, or the one hundred and twentieth day of the year A. L. 4,000. Luke says, ch. i. 23, 24: And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days, his wife Elisabeth conceived and hid herself five months. I suppose that five days after the close of Zacharias’ ministration his wife conceived; then I add five days, because Luke says after those days, evidently meaning the days of his ministration. This brings us to the one hundred and twenty-fifth day of the year A. L. 4,000.

Luke, i. 24: And after those days his wife Elisabeth conceived and hid herself five months, and in the sixth month the angel Gabriel was sent to Mary, 26th verse. This brings us to the two hundred and seventy-fifth day of this year, or the day of Christ’s conception. The true period in gestation is forty weeks, or two hundred and eighty days. This brings us to the close of the year 4,000, or the twenty-seventh of March, on which day Jesus was 180 days old. I conclude that Jesus was baptized the day that he was thirty years old. Luke, iii. 23: “And Jesus himself began to be about thirty years of age.”

From the facts before stated, I begin the calculation at the baptism of Jesus, which is the taking away of the daily sacrifice spoken of by Daniel, xii. 11: And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Days, not years.

Now, from the consecration of Jesus to the close of the sacred year A. L. 4004, is one thousand two hundred and eighty days; then add ten days, to bring us up to the setting up of the abomination that maketh desolate, and we have one thousand two hundred and ninety days (1290). Now, take from the 1290 days the forty days that Jesus was in the wilderness (during which time he was not prophesying), and we have one thousand two hundred and fifty days (1250). Then add ten days (10), the time from the beginning of the year A. D. 34, and you will have John’s twelve hundred and sixty. To make this plain, I will here state, the Jewish sacred year commenced on the new of the moon on or after the twentieth of March; and on the tenth day the paschal lamb was taken from the flock and put up in order to be slain at the close of the fourteenth day of the first month. —Ex., xii. 3. ‘This completes John’s 1260 days of prophesying of the two witnesses. But to set aside all cavil, we will look at the facts from another standpoint. Luke, Mark and Matthew, tell us that, immediately after Jesus was baptized, he went into the wilderness, and was there forty days; and Luke adds, ch. iv. 12: And when the devil had ended all the temptation, he
departed from him for a season. 14th verse: And Jesus returned in the power of the Spirit into Galilee. Here John takes up the history. John, i. 29: The next day John seeth Jesus coming unto him. What next day? Certainly it is, it was the next day after the conversation between the priests, Levites and John, the day after Jesus returned to Galilee. This is one day. Again, 35th v: Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God. This is two days. Again, 43 v: The day following Jesus would go forth into Galilee. This is three days. In the last part of this chapter, John is giving an account of Jesus' choice of his apostles, and gives an account of three days' work at it. But, ii. 1: he says, And the third day there was a marriage in Cana of Galilee. This is six days after he returned from the wilderness. At this marriage he commenced teaching and worked his first miracle, 11th verse. This beginning of miracles did Jesus in Cana of Galilee. Thus we have forty-five days from his baptism to the working his first miracle. Now, take 45 from Daniel's 1290 days, and we have 1245 days—this brings us back again to the beginning of the year. Now, on the fifteenth day of the year the paschal lamb was slain and eaten, and on the fifteenth day of the year Christ was crucified. Therefore, I add fifteen to 1245, and I have 1260; so you see we have John's 1260, and Daniel's 1290 days to a mathematical demonstration. But some one may ask, Are you sure that the baptism of Jesus was the taking away of the daily sacrifice? Ans. I am sure, for the Lord giveth, and the Lord taketh away; blessed be the name of the Lord! God gave the daily sacrifice as well as the yearly sacrifice, and no man can take away what God has fixed. I affirm, that the offering of swine's flesh on the altar at Jerusalem, did not take it away; it was only stopped for the time being to be offered by the Jews; and after it was taken away, as both the daily and yearly sacrifice was fulfilled in Christ, the Jews still offered both for thirty-six years. Was their offering them any evidence that they were not fulfilled by Christ in his baptism and crucifixion? If not, then it follows, that their neglecting them, and offering swine's flesh in their stead, is no evidence that they were removed. Men may neglect the ordinances of God, and do something else, with all the candor that it is possible for them to possess, but does that take away the ordinances of God? I think not. The power that can legally enact a law, has the power to repeal it. The Congress of the United States has the power to enact laws, but has the emperor of France the power to repeal them? You, my reader, will answer, No. Then talk not to me of Antiochus' taking away the daily sacrifice B. C. 322 years, and in the 145th year of the kingdom of Greece; on the 15th day of the month Caslu, he set up idol worship in Jerusalem. This he did, but he had no power to create ordinances for God, or to take them away after they were created.

By this time I hope my readers are prepared to admit the fact, that Jesus took away the daily sacrifice when he was anointed a daily priest, which took place the day he was baptized, and immediately after his symbolical priestly washing. From this time, then, to the crucifixion of Jesus (the abomination that maketh desolate), is twelve hundred and ninety days. Blessed is he that
waiteth, and cometh to the thousand three hundred and five and thirtieth day. This brings us up to the coronation of Jesus, which makes him both Lord and Christ, and took place forty-five days after the crucifixion. Now add 46 to 1290, and you have Daniel's days as above.

Now, to show the world and convince the Jews, Daniel continues, 13th verse: But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days. The only question to be settled here is: Did Daniel stand in his lot at the end of the thirteen hundred and thirty-five days? Ans. He did. Now for the proof. Dan., xii., 1, 2: And at that time shall Michael stand up, the great prince, which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

This is John's first resurrection. Rev., xx. v.: He says, This is the first resurrection. And Rev., vii. Here he describes the number, 4th verse: And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 9th verse: After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Matt., xxvii. 50, 51, 52, 53: Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now let us sum up. Daniel gives us the time; John gives the number, and Matthew gives us the facts and place. Who can doubt but that Daniel stood in his place at the end of the thirteen hundred and thirty-five days. This is a true solution of this matter, and I have no more doubt of Daniel's now glorified state, than I have of my own existence. I would to God that bible men would turn their minds to bible facts, and cease to wrest the word of God. But here let me put this matter beyond the possibility of cavil. David divided the service of the Tabernacle into 24 parts, and Abijah was the eighth in order. If we divide the year by 24, we have 15, and 5 over. Now, multiply 15 by 8, and we have 120. This brings us from the beginning of the year 4004, to the end of Zachariah's ministry. Elisabeth conceived John the 120th day of the year. Mary conceived Jesus 5 months after; that is, 150 days after, or on the 270th day of the year 4004; and 280 days after, Jesus was born on the 185th day of the year 4005. So Jesus was 150 days old at the close of the year A. L. 4005. Now commence at the baptism of Jesus, on the day he was thirty years old, A. L 4035, and add 3 years (1095 days) to the 150, and you will have 1275 days, which brings us to the close of the year 4038. Now add 15 days, which brings us to the crucifixion, and we have 1280 days. This brings us to the close of the abomination that maketh desolate. Matthew, xxiii.
Behold, your house is left unto you desolate. Rev. xvii. 16; Daniel, xix. 26. Now add 45 days, and we have 1896 days. This brings us to the coronation of Jesus, which makes him Lord and Christ.

RICHARD BARD.
Boulder City, Colorado Territory, August 2, 1867.

THE INFLUENCE OF THE HOLY SPIRIT. NO. 1.

There has been much speculation, unprofitable and hair-splitting discussions in some of our papers, and in the pulpit, respecting the modus operandi of the Spirit in conversion and sanctification. There is no debate upon Spiritual operation. It is the how. I have deplored the rationalistic tendency of much that I have read and heard. I think that it not only "smacks of rationalism," but is positively detrimental to piety. A religion, not only begun, carried on, and perfected by the agency of the Holy Spirit is infidel in its tendency. It was that the Advocate and Comforter of the church might come, that our Lord left the world. "It is expedient for you that I go away, for if I go not away the Comforter will not come," John xvi. 7, 8. These things I have spoken to you while I am yet with you. But the advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things that I have spoken to you. Again, I will pray the Father, and he will give another Advocate, that he may dwell with you forever; the Spirit of truth, whom the world cannot receive. "I will not leave you comfortless." John xvi. 15, 16. There is the promise of personal agency of the Advocate to dwell with the church forever. I use the word "personal," because I believe that the Holy Spirit is the Sanctifier of the church, and is as much a personality as the Father and the Son. All the attributes of personality are ascribed to him by the use of the personal pronouns, he and him. Hence, He came down formally on the day of Pentecost, and took possession of the body of Christ, and will remain in it to quicken, comfort and inspire it with zeal and devotion, till the great Head comes in triumph to receive the bride, the Lamb’s wife. In conversion He begins, quickens, regenerates through the truth. "Of his own will he begat us with the word of truth." He is the agent, the word, the instrument. Born again of incorruptible seed in the sanctification of the Saints, the Holy guest or victor dwells in him. "In whom you are built up together for a habitation of God through the Spirit." Eph. ii. 22. Know ye not that you are the temples of God, and that the Spirit of God dwells in you; 1Cor. iii. 16. What is its use? To help the saints: "Likewise the Holy Spirit healeth your infirmities; for we know not what we should pray for as we ought, but the Spirit maketh intercession for us, with groanings unutterable." Rom. viii. 26. No rationalistic rationalization, nor speculation, can make the recipient of this promise believe that he has only the word in his heart. But he claims the promises of the Holy Spirit in him, not figuratively, nor among the saints, but in them, to comfort and to strengthen them in all their struggles and aspirations after more holiness and near communion with God. His experience teaches him that he is weak, and frequently, in his prayers and groans, he knows not what is best for him—knows not how to pray as he ought; but the Holy Spirit teaches him. He brings seasonably to his mind suitable
promises. Indeed, why should we ask help, if none is proffered? Those who embrace the word—alone theory—never ask for spiritual strength if they pray at all. This leads to lukewarmness, a want of spirituality and apostasy. The pious Psalmist would say: "Cast me not from thy presence O God, but uphold me by thy free spirit; create in me a clean heart, and reveal a right spirit within me." The experience of every child of God teaches him that he needs aid and strength in the trials and exigencies, toils, and conflicts, of this inconsistent and unsatisfying life. This is my experience, and all Christian experiences resemble. In vain can we ever work out our own salvation through fear and trembling without help. Hence says the Apostle, in connection with the horatatory injunction.—"For it is God who works in you to will and to do of his own good pleasure." He gives the power to perform, as the original imports. Heartless professors may ignore this, and try to do good works, but will all end in failure and bankruptcy. How awful the thought that many so prayerless and so spiritless. Our Father gives the Holy Spirit to them who ask him: "Ask and you shall receive, etc. Let us claim the precious promises; and let us ask in faith, nothing wavering; for he is faithful who promised." Let us close this brief essay by citing the hope of the prophet; "Thou wilt keep him in perfect peace, whose heart is stayed on thee." J. R. FRAME.

THE CLAIMS OF CHRIST.

In all the universe of the Almighty, there is no being or object that has greater claims upon us than Christ. Wealth may have claims, but the treasures of wealth should all be made subservient to the requirements of Christ. I have known men to toil day and night for the treasures of earth, but never spend an hour for Christ or his cause. I have known women to labor, and toil, and spend money that they might be adorned in the gay and fashionable styles of the times, but hardly think of the blessed Christ, who went about doing good. Still, the first sentence at the head of this paper is true.

Science may have claims; yet all science should be used in developing and unfolding the great love and mercy of the Almighty, manifested toward us in Christ. I have known young men to pursue the sciences and never acknowledge the name of Christ. Yet his name is superlative. Such men fail to fill the high purposes for which they were created.

History may have claims; but first, middle and last should be the history of Christ. I have known men to spend time, talent and money in reading and talking of men, nations, laws and politics; but hardly ever mention the name of Christ, or speak of his laws, which are supreme over all laws. But ultimately these men, to their eternal shame, shall bow to the name of Christ.

Christ's claims are superlative, because all were created by him and for him. All blessings come through him. Deny it who may to Christ we are indebted for all good things— for good government, for schools, for friends, for food, for clothes, for the very air we breathe. But above all, and beyond all, he taught, died, and arose to save all men; to save them from sin and all its consequences, that they might enjoy a glorious, holy, and blessed world to come. Hence his claims are,
1st, Faith in him. He has done many works that men might believe. There can be no excuse for unbelief.

2nd, Love to him. He first loved us; surely we ought now to love him.

3rd, Obedience toward him. He taught obedience, in that he obeyed himself. His law is written; you may read it in a few hours.

Believe, love, and obey Christ. This is Christian religion, and no man can be happy without it, either now or beyond the tomb.

Z. SIMPSON HASTINGS.

Pleasant Ridge, Kansas, August 9, 1867.

LETTER FROM T. P. HALEY.

LOUISVILLE, Ky., Aug. 8th, 1857.

My Dear Bro. Wright. I am just now able to sit propped up on my pillows, have had a severe attack of the flux, and was very near the "gate of death," but God has graciously spared me. Nearly all my past life has been given to Him and I feel to day like renewing my covenant, to be more faithful to the end.

"Nearer my God to thee, Nearer to thee, Even though it be a cross that raiseth me."

Dearly beloved brethren, let us be true and faithful yet a little while and God will say "well done." How I love Missouri brethren!

THOS. P. HALEY.

RICHMOND, Mo., Aug., 10, 1867.

Bro. Wright. I have just returned from a preaching tour of some three weeks in this county, during which at two meetings we had some 106 additions, of which 60 were by confession and baptism. The first of these meetings closed on Saturday July 27th, with 55 additions of whom 18 were by confession and baptism, several from the Methodist and Baptists.

The second meeting was held in a grove near Pleasant View, commencing at 4 o'clock, the same day the other closed, and lasted two weeks resulting in 51 additions of whom 42, were by confession and baptism, and several from the Methodist and Baptists.

Bro. Rice was with me through this entire meeting, but being in poor health was not able to preach often. Bro. Lawson was with me during the first five days and bro. Aker during the last eight days of the meeting. The work is going on gloriously in old Ray. We did not forget the Pioneer, but bro. Rice and I both made public as well as private appeals in its behalf, and obtained six subscribers, whose names, with 15 dollars, are herewith enclosed.

Yours, fraternally,

G. R. HAND.

CANTON, Pa., Aug. 6, 1867.

Dear Bro. Wright. I have met with and spoken for the brethren at this place five times. The attendance was large and attention good. The Church has a membership of about 100, a very efficient eldership, but no regular preacher at present. They have a large and elegant house of worship, tastefully furnished, are assisted in their devotion by a very sweet toned organ, played by bro. Hazleton. I also visited

LE ROY,

where we have a good house and about 60 brethren. Here I preached twice. Two ladies made the good confession and were immersed between 10 and 11 o'clock at night. Eld. C. W. Churchill, a worthy and zealous brother preaches for them every Lord's day. I preached four times for the brethren at

GRANVILLE,

where we have a membership of about 150, a fine house of worship and a very interesting Sunday school. It was here that I preached my first discourse, some seven years ago.

UNION.

It was at union that I confessed Christ, and as I took my place in the old familiar desk, my eyes were blinded with tears, and my swelling heart forbid me to speak. I had 4 happy meetings with these dear ones who shared my earliest christian joys. Death has made sad havoc in their ranks, but some 40 still remain. May God bless them and reward them for all their kindness to me.

LOCKS MILLS.

This congregation was organized last winter, under the labors of bro. Delmet, and numbers over one hundred. I believe bro. D. immersed 110 during a meeting of six weeks. They meet in a large school room, but have a house of worship under way, and expects to complete it this fall. I only met with them once, but was much pleased with their appearance, and manifest zeal in the Master's cause.

There are several other large congregations in the vicinity that I would gladly visit, but my furlough has nearly expired, in a few days I shall be on my way to my home in Nebraska. I return cheerfully for I love the Great West and its large hearted, and zealous brotherhood. My love to all the Holy brethren. Please express my thanks to bro. Eastin for an act of kindness recently done me.

Your brother in Christ.

R. C. BARROW.
Wright—We closed a meeting at Little Hurricane, in Carroll county, last Saturday, of five days, with 44 additions—31 by confession, some 8 or ten from the Baptists, the rest reclaimed. To the Lord be all the praise.
H. C. OWEN.

PALMYRA, Mo., Aug., 12, 1867.
Bro. Wright. On the 3 & 4 inst., I preached in New London, and 4 were added by letter, on the 5, having received a Message from Bro. Errett, I went to Frankfort, in Pike Co., where I preached 5 days, twice each day, the result, nine immersions. The brethren there, I think, have good cause to thank God and take courage. I had the assistance of our highly esteemed Brethren, Errett and Hatchet, whom I highly regard for their Christian knowledge and character.
Yours in hope,
W. D. JOURDAN.

ERRATA.—On the fly-leaf accompanying a part of our issue of last week, in the notice of the amount paid by J. A. Grace for the right of sale of Price's Parlor Washing Machine, read $1600 instead of $16,000. Quite a difference, this!

FOR THE BRETHREN.—We are printing an appeal to the Churches of Missouri, from eminent and worthy brethren, in behalf of the Pioneer. It is in circular form, and accompanied by our Prospectus. The object is to give a larger circulation to the paper. Being published in the State, all should feel an interest in its circulation and support, so long as it may be acceptably conducted. We need a paper in the State, as a medium of communication between the brethren, and the Pioneer is proposed as that paper. The appeal alluded to above, should be circulated in all the Churches of the State. And as we have the post-office address of but few of them, will brethren help us to circulate this appeal? We will send, free of postage, to any brother, as many copies as he may think he can dispose of to advantage. Send for packages to distribute free of cost. And let every one into whose hands a copy may fall, feel that he is especially addressed in it, and asked to do all he can to obtain subscribers for the paper, and send us the names and money.

We should like to have a few active agents who will devote their whole time to soliciting subscribers for the paper. We will allow a liberal per cent. on all the subscription money obtained by the agent while he is canvassing for the paper. Write to us for particulars, etc.

SICKNESS.—The sickness of our family must to some extent, form an apology for any lack on our part, in the present number. The mailing will be unavoidably delayed, as the folding, stitching and covering cannot be done in the usual time on account of sickness in our family.

SUCCESS.—The success of the Gospel in Missouri, is at present, we believe, greater and more encouraging than it has ever been. The most happy results are attending the labors of the brethren at almost every point. The meeting at Gallatin, mentioned in our last, conducted by Bros. Lockhart and Smith, closed with 55 additions in all. And the meeting by Brother J. J. Wyatt, mentioned in our last, at Rockhouse Praire, closed with 99. We would be glad if the brethren would inform us immediately of the success attending their labors. We wish to give the latest news, and have to depend much upon them for it.

BREAKAGE.—When we had just commenced working off the Pioneer for the 25th of July, our press gave way, and we have since had the presswork done by Messrs. T. B. & R. W. REYNOLDS, of the Chillicothe Constitution, on their power press. But not having the right quality of ink, our print has not looked well. We are trying to remedy the defect, and have some hopes of being able soon to present the Pioneer in better print, and more accurate typography than we have yet been able to do. We have been much cast down, of late, over the appearance of the paper; but have done the best we could, and we hope our readers will not become discouraged.

MORE LIGHT.—Bro. Wright: I see, in Bro. Patterson's "Theory vs. Practice," in No. 27, on page 424, near the foot of the page, these words:

"That brother who calls for a 'Thus saith the Lord,' in words for everything he does as a Christian, has outlived his generation by eighteen hundred years, and deserves to be placed under the schoolmaster with the twelve tribes of Israel."

I have always thought that we should have a 'Thus saith the Lord,' for all things per-
taining to life and godliness; and if I am in the dark, will Brother Patterson please give us some light on the subject?

Your brother in Christ,

J. J. LEEKEY.

Johnstown, Mo., Aug. 8, 1867.

CAMDEN POINT ACADEMY.

Circular.—This Institution is located in a natural grove, on an eminence, ten miles northeast of Weston, and seven miles north from Platte City, Platte County, Missouri. It is a country location and enjoys salubrity of air, and freedom from epidemic diseases, which render it one of the most desirable locations for a school in Missouri.

The accommodations are ample for 150 pupils.

The Course of Instruction will be thorough and practical.

Our system is opposed to that known as the ROTE SYSTEM, by which pupils are exempt from the labor of thinking for themselves. No plan, in our judgment, is better calculated to defeat the object of education, than that of Text Books with copious written questions so framed as to make study a mere exercise of memory. Those are undoubtedly the best educated, so far as intellectual powers are concerned, whose minds have been most thoroughly disciplined to self dependence and close thinking.

The Boarding Department is under the immediate supervision of the Principal and his lady.

Pupils from a distance should become members of the College Family, where they will be under the immediate care of the Faculty, who will render every possible attention and assistance in their studies.

ATTIRE.—Plain attire is by all means recommended to parents for their daughters. For dress occasions the following uniform will be worn:

**Summer Uniform.**—Pink lawn, gingham or calico dresses, white aprons (waist or long), and white hats, trimmed with pink or blue.

**Winter Uniform.**—Green and crimson woolen dresses, black aprons (waist or long), and hats trimmed with red or green.

**Terms**—The session will occupy a period of forty weeks, divided into two terms of twenty weeks each. The first term commencing on the second Monday (the 9th) of September, 1867; the second term on the first Monday in February, 1868.

Boarding, per week, $4, per term, $80.00

Washing, per dozen, 50

Tuition in Prim. branches, per term, 15.00

" Intermediate "" 20.00

" Junior and Senior " 24.00

Extra expenses, contingent fee, 2.00

Music on the Piano and Melodeon, 20.00

" Guitar," 12.00

Vocal Music, 4.00

Use of Piano, 5.00

Drawing at Teacher’s prices.

All payments will be required on the first day of the term, or at the time of admission.

Pupils will be charged tuition from the day of admission until the close of the term, unless by special arrangement. No deduction made for absence except in case of protracted illness.

Pupils will furnish their own towels, and one blanket, comfort, or outside cover each.

P. K. Dibble, Principal.

Camden Point, Mo.; July 22, 1867.

BAPTIST PUBLICATIONS. The attention of our Baptist readers and others are respectfully invited to the following notice from bro. Wm. Hildreth of the second Baptist Church of this City, and also Sunday school Missionary for the American Baptist Publication Society.

Wm. Hildreth. I desire to call the attention, through the columns of the Pioneer to my facilities for furnishing Sunday Schools with all kinds of reading and other matter, usually used in schools.

I have on hand and well bound, all sizes of Libraries, a large variety of Registers, Class, Singing, and Question books, a good assortment of Bibles and Testaments, and a good selection of Tracts, Pictures, Cards, Tickets, etc. etc. They are the publications of the American Baptist Publication Society.

I will furnish schools with libraries at ten per cent from Catalogue prices without cost of freight. Orders will be promptly attended to.

Address

Wm. Hildreth.

S. S. Missionary, Chillicothe, Mo.

CHRISTIAN UNIVERSITY.—This Institution, located at Canton, Mo., opens this Fall under most flattering auspices. We are personally acquainted with those in charge, and feel no hesitation in recommending the Institution to the patronage of our brethren and friends.

The Bible will be made a Text-Book, and special lectures and instruction given in that department. We have, in Canton, one of the largest and best ordered congregations in the State, in which are regularly conducted the Sunday-school and Bible-class, affording, in connection with the University, superior facilities to young men preparing for the ministry.

CHRISTIAN UNIVERSITY—CANTON, MISSOURI,

WILL be opened on the 17th day of Sept., and close June 24th. The building has been thoroughly repaired, and every facility will be afforded students. Extensive Philosophical and Chemical apparatus for illustration. The Board of Trustees have selected a full and competent Faculty.

For particulars, address

M. C. Hawkins,

Pres’ Board Trustees, Canton, Mo.
STEPS INTO THE KINGDOM.

FAITH—NO. II.

II. In the Garden of Gethsemane, Jesus Christ, in the deepest and most awful agony, offered his last prayer to his Father. He thought of his disciples—not only those who then followed him, but those also who should hereafter submit to his will. “I pray not,” he said, for these alone, “but for them also, which shall believe on me through their word.” Observe what the Savior did not pray for. He did not pray that his apostles should publish to the world that the sinner could do nothing until he received special aid from on high. He did not pray that the sinner should, before attempting to believe on him, pray God that he might be regenerated by a quickening impulse apart from the Truth. He did not pray that others should, while the sinner is agonizing, mourning and sorrowing, pray Almighty God that the Holy Spirit should directly descend with divine power and rouse the slumbering energies of the soul, and announce a child converted to God. No such prayer was ever offered by Christ or his apostles.

Mark now what the Savior did pray for. He prayed for his apostles, his immediate followers. He prayed for those who should hereafter become his disciples, not by an abstract mystic influence, but through the word of his apostles. The word to be published to dying humanity, was the word of the apostles, and yet it was the word of the Holy Spirit; for the apostles spoke as the Holy Spirit gave them utterance. Hence the word proclaimed was spiritual and life-giving in its character, and in every way adapted to induce sinners to believe. Be it remembered, that Jesus Christ prayed for those who should repose faith in him through the word of the apostles; and if there be any other medium or instrumentality through which sinners can be persuaded to believe, it is not once mentioned here, or elsewhere in the scriptures of divine truth. John, in closing his testimony concerning the life of Jesus Christ, uses the following very significant language: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life, through his name.” Could language be plainer? Could words be more pointed? Could the purpose of anything whatever be more apparent? The testimony is before the world. Its object has been explained. Let it be thoroughly examined. It will not be found wanting in truthfulness, clearness, and power. If we could know the character of the Son of God without this testimony, or if we could be induced to believe by any higher power, or if we could enjoy life without faith in Jesus of Nazareth, it is revealed neither here nor elsewhere.
The words of Paul, in Romans, may be appropriately introduced: "So then faith cometh by hearing, and hearing by the word of God." Surely it would not be risking anything, or in any degree whatever perverting the truth, to say that faith comes by hearing, and in the production of faith, hearing is confined to the word of God. No mighty sounds are to be heard, no frightful sights are to be seen, no miraculous wonders to be sought; but the word of God is to be heeded, and the result is faith in the glorious and all-powerful Son of the living God. It is ever the part of wisdom to receive what is said in the Oracles of God, without adding thereto or subtracting therefrom; and it is not going too far to affirm, that it is the part of folly to receive as bible-teaching, that for which only the word of man can be produced. Could it be proved from the teachings of prophets or evangelists, Christ or his apostles, that faith is produced by an influence independent of the word, then it would follow that God has two ways of producing faith: one, by hearing, another without hearing; one by means, another without means. But if this cannot, after diligently and prayerfully searching the scriptures, be ascertained to be true, then such a conclusion is not only contrary to the truth, but subversive of it; and whenever and wherever proclaimed, is mischievous in proportion to the influence exerted over the conduct of the human family. Error is always injurious in its tendency; truth always beneficial. We will add another declaration of Paul. Speaking of the wicked, he says: "Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed), in that day." These verses cannot be misunderstood. They are clear as the light of day. From them it may be safely affirmed, that testimony is to be believed—not human but divine testimony. This testimony, fraught with the highest arguments and purest motives of Heaven, is with us this day, and is as fresh, vigorous and puissant as when first announced by the Galilean fishermen within and around the walls of Jerusalem. Is it to be believed as other testimony is believed, or is there some mystic, hidden meaning to be attached to the words, "testimony," "belief," "faith?" If so, what divinely commissioned messenger has been dispatched to earth, from the Palace Royal of God, to announce the fact to man? Where and when did he make his appearance? Let his credentials be examined. If God, in speaking to man, employed the language of man, at the same time attaching a hidden meaning to it, and not that which is the common, accepted, every day meaning, then there is no possible way, with which we are acquainted, to arrive at the truth. All is darkness, thick, awful darkness. The Bible is veiled from mortal vision, is not a revelation to the human family, and had better be closed and never more opened, for who can understand it?

This notion of a dark, mysterious meaning belonging to the language of the Scriptures, is not only absurd, but impious. It robs God of his wisdom, goodness and power, and invests him with a most repellant character. That God has so addressed the human family that all who will may understand, believe and obey, is on the very face of all his teachings in the Patriarchal,
Jewish, and Christian Dispensations. Its denial closes the lids of the bible, and blocks up the way to God; its admission robes the Almighty Father in glory, majesty, power and goodness; opening up the way everlasting; making it accessible to such as are willing to be saved. It is said by inspired lips, "if we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son." Again it is said, "Behold I stand at the door and knock, if any man hear my voice and open the door I will come in to him, and will sup with him and he with me." Here the Savior is represented as standing and knocking at the door of the understanding and of the heart of the unrepentant, wishing to gain admittance, in order to confer a blessing. This is the part which he has, for eighteen hundred years, been performing. The sinner's part is to give the hearing ear and the understanding heart, and to open the door. Then follows the blessed privilege of being permitted to commune with the chiefest personage among ten thousand and the one altogether lovely, He holds in his hands crowns and everlasting honors — begs to be admitted, that he may bestow them upon the lost, dying sons and daughters of Adam.

But how does the Son of God knock at the door? Let it not be forgotten that his voice is to be heard. Therefore he knocks by speaking. Has he spoken? Unquestionably he has. Through whom? Divinely commissioned and divinely inspired apostles, who spoke as they were, moved by the Holy Spirit. Does the Son of God knock in any other way? If he does, the Scriptures are as silent as the grave in regard to the matter. That the Holy Spirit in the production of faith is the agent, cannot be successfully denied; that the word of God is the instrumentality employed by the Holy Spirit in this work, can not, we think, be honestly doubted; and that the sinner must hear, and must understand before it is possible to believe, we think is also clear; and furthermore, that this view of the matter is in accordance with the teachings of the bible, and the constitution of the human mind, and "justifies the ways of God to man," will not be doubted by those who are beyond the reach of the mist and fog of Babylon.

III. Just at this point of the investigation of this subject, an objection is offered by the self-styled Evangelical denominations of the day. While they believe and teach that faith is ordinarily produced by the Holy Spirit as the agent, through the word as the means, they also believe and teach, that under certain circumstances faith may be produced by the influence of the Holy Spirit, without any means whatever. They believe and teach, that faith ordinarily comes by hearing; but that it may come under given circumstances, by the operation of the Spirit of God upon the spirit of the unconverted without the interposition of any instrumentality. This we deny. We believe and teach, that in the production of faith, the Holy Spirit is the agent, and that the word of God is the means—that through the word the Holy Spirit acts in influencing the sinner to believe in Jesus Christ. We depart not from the Living Oracles in order to establish any fact, doctrine, truth or principle in Christianity. By so doing, we would at once say that the bible is imperfect. But the bible is perfect; therefore we necessarily, logically and scripturally conclude, that God has said, and thoroughly said, all that is necessary to be said, not only upon
the subject of faith, but upon all subjects having a bearing upon the duty and destiny of man. What God can do, may do, or might do, we poor, short-sighted beings know not. What he has done, is now doing, and will hereafter do, in regard to the salvation of the human family, we ascertain alone from the sacred scriptures. They are our creed, our light in darkness, our directory through life, our passport through the gates of death.

But we will briefly examine a few passages which are sufficient to favor an abstract influence. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man, the measure of faith." It will be observed, in this passage, that there is nothing said in regard to the manner in which God bestows faith. That is not denied. But the manner in which he bestows it, the means he employs, is the question under consideration. If it be said that faith is effected independent of all law, human or divine; without regard for the human constitution, moral, physical or intellectual, then this verse is of no avail in the decision of the question. It does not refer to the way in which faith is distributed to the human family. But reference is frequently made to another passage: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit." Surely no word, phrase, or sentence, in any book, ought to be wrested from its legitimate connection. The meaning of a word, or sentence, is ascertained from its contextual connection. We know a man’s character by the company he keeps; so we ascertain the character, force, or meaning of a sentence, word, or expression, by what precedes and what follows. Unless this be so, we are at sea, without chart or compass; the jargon of Babel is sanctioned, and spiritual anarchy prevails. Examining the above passage in the light of this accredited law of interpretation, it will be manifest, that as faith is reckoned among miraculous gifts, in this place, and that as these miraculous gifts have long since passed away, so this miraculous faith, which enabled the subject to work miracles, is no longer imparted. If this be denied, one example to the contrary, since the first century, will be sufficient to overthrow this position. Still, that faith is imparted without any medium whatever, is nothing but the merest assumption, the wildest freak of the imagination, and receives not the slightest favor from this passage. Another proof of the anti-medium theory is supposed to be found in the latter part of Galatians: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." It will of course be noted that these Christian virtues are the fruit of the Holy Spirit. The disciples of Christ bear this fruit; the world does not. And as it is the product of the Spirit of God, it is thus proved that the disciples of Christ enjoy the indwelling of the Spirit. Where this fruit is found, the Holy Spirit is found; where this fruit is not found, the Holy Spirit is not found. These conclusions are evident. Let us hear the views of the orthodox on these verses, and particularly in regard to the term faith. Their testimony is cited especially for the benefit of oth-
ers—those who are allied with them in principle. Orthodox testimony ought to be at par with the orthodox.*

Dr. Adam Clarke. Faith—Pistis—here used for fidelity; punctuality in performing promises; conscientious carefulness in preserving what is committed to our trust.

Dr. McKnight. Translation. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity.

Dr. Bloomfield. Pistis is variously interpreted. It may denote (as most recent commentators suppose) fidelity and integrity, which is not an unfrequent sense of the word.

Hence, according to these distinguished commentators, faith, as found above in Galatians, is equivalent to fidelity, or integrity. This is doubtless its signification here, and whatever may be affirmed of it, nothing can be fairly inferred which will favor the idea of mystic or abstract influence. All the dogmatic assertions of the theological world are unable to remove one stone from the divinely formed edifice of Truth. It will stand when all human theories, assumptions, speculations and inferences shall have been forgotten forever.

One more objection will doubtless be urged, and it will be sought to be sustained by the word of God: “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.” This is regarded by the sectarian world as a strong fortress; as nothing less than a Gibraltar in establishing their assumed position, that faith is implanted in the understanding and affections without means. It is worthy of a careful examination. By looking into the original, it will be perceived that the noun translated faith is in the feminine gender; and that the relative translated that, is in the neuter gender. Therefore the relative that cannot lawfully refer, for its antecedent, to faith. Any one in the least degree acquainted with the Greek language, will admit the correctness of this criticism. But perhaps it would not be amiss to call on some of the doctors of divinity for an honest expression of their views at this point. Again we would say, these witnesses are interrogated for the sake of others. In the settlement of every question connected with the Christian religion, we rely solely upon the testimony of the inspired writers.

Rev. Albert Barnes. The word that, therefore, does not refer particularly to faith, as being the gift of God; but to the salvation by grace of which he had been speaking.

Dr. Bloomfield. After speaking in regard to the antecedent of the relative that—whether it could refer specially to faith or grace—the Doctor says: “Yet in fact the reference seems to be neither to the one more than to the other, but to the subject of the foregoing clause—salvation by grace, through faith in the gospel.”

Dr. Adam Clarke says that that “has the whole sentence that goes before it for its antecedent.”

Dr. McKnight says that that “has the whole sentence that goes before, as its antecedent.”

From the combined evidence of these critical doctors, the relative that cannot properly or especially refer to faith or to grace for its antecedent, but to the whole affair of salvation by grace through faith. The whole affair of salvation by grace through faith, is the gift of God. This is not controverted. But that faith is a gift of God, independent

*So translated in our bibles—Titus ii. 10.—Dr. McK.
of all agency or instrumentality, is not even hinted at in this portion of the divine word. Faith is a gift of God. God confers it. An example illustrative of the manner in which faith is bestowed, we hope will be admissible. The gold of California is a gift of God. But before the precious metal can be obtained, rivers, deserts, mountains, and sometimes oceans must be passed. Days, weeks and months of toil, suffering and weariness must be endured; then the shining dust is secured—a gift of God. But the glittering prize can only be procured by laying hold of the necessary means. The same, in some respects, may be said of faith. The facts of the gospel, namely, the death, burial and resurrection of Jesus, according to the scriptures, are the gift of God. The testimony establishing these facts is not human but divine in its character. The powers of mind, whether extended or limited, are given by the Almighty Father. When these facts are examined, and assented to with mind and heart, faith in Jesus Christ is the consequence. Who will have the hardihood to say that it is not a gift of God, or that it is a gift apart from all means? Surely none except such as have read the scriptures through colored glasses.

W. C. ROGERS.

THEOCRACY.

"Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—2 Cor. vi. 17."

Having made a few general remarks in a preceding article, relating to the perfection of God's government, and its adaptation to the wants of mankind, I will now attempt to go down a little more into the particulars.

The first question which it may be well for us to settle, is, Have we a Theocracy on earth at the present time? This question may be better answered when we shall have determined in what sense we use the term, and what is the nature and object of a Theocracy.

We use the term in its broadest sense, including the civil as well as the spiritual Theocracy. In other words, we use the term Theocracy for just what it means: God ruling in everything pertaining to the government of man.

It is generally admitted, I believe, by all commentators on law, who believe in the divine origin of the Bible, that the first form of government was a Theocracy; that is, a system of government under the immediate direction of the Almighty. All laws were made by him and enforced by his direction. God ruled in all matters, civil as well as religious (in fact, there was no distinction between civil and religious, for it was all religious; they were serving God in everything). It is urged, that as the human race spread over the face of the earth, and increased in numbers, it became necessary for each community or tribe to make laws for its own protection and government. This is the starting-point of all civil law, the foundation of human government. It is also stated that all human laws must be in harmony with the laws of God, otherwise man is not bound to respect them.

The writer on law is not interested in Theocracy farther than to get the starting-point of the science of his profession. Where he drops it I propose to take it up, admitting all the arguments he brings forward to show the necessity of such a system in the first age of man.

The first system of government that existed among men was a Theocracy. A fine illustration of this is given in the case of our first parents in the garden
of Eden. It is assumed, however, that when man was cast out from the presence of God, he was left to govern himself; and consequently laws, are the result of necessity and the product of experience. This assumption I hold to be without foundation, for if God had revealed his will to man after the fall, how then could he have continued to sin? For there would have been no law, and where there is no law there is no sin, for sin is the transgression of law. History tells us that by their sins the people brought swift destruction on themselves. God must therefore have revealed his will to man. If it be admitted that God gave any laws whatever for the government of man, it must be also admitted that he gave all that was necessary for his proper government. The fewness of the laws does not detract from the perfection of the system. All that was necessary, God gave, and this constituted Theocracy. Thus in the Garden, all the positive and negative commands of God are stated in a few words; and yet that was all that was necessary for the government of man in the state he then occupied, and was as perfect and well adapted to accomplish the object God had in view, as was the cumbersome system given to Moses, which it takes pages to recite.

To suppose that God left man, after the fall, with no guide but his reason, having shut the light of heaven from his vision, and left him to follow the dark shadows of earth, and then destroy him for doing that which the best guides directed, is inconsistent with reason and our conception of justice. But God did not leave men alone, for he talked with them as we are told. It was because they would give no heed to the words of the Lord, but followed the vain im-
aginations of their own hearts, that God was compelled to destroy them. In the case in hand, we know the people were punished severely for their wickedness; also, that Noah was upright before the Lord. Some standard was necessary by which to judge the righteousness of Noah, as well as the wickedness of the people. This standard must have been the will of God expressed, and this constituted divine law. We therefore have a Theocracy after the fall, and before the flood. It is unimportant as to the manner in which the divine will is expressed, whether immediate or by representatives; oral or written—the fact of its divine origin is all that is necessary to establish its authority.

Immediately after the flood, God had a government on the earth. The form of this government was patriarchal. God revealed his will to the head of the family, and appointed him executor of his laws. Thus Noah was perfect in the sight of God, and God held communication with him. Knowing the perfect will of God, he taught his children, and brought them up in the nurture and admonition of the Lord. They, in turn, followed the example of their father, and taught their children, and so on. Thus we have a perfect system, a Theocracy, sublime in its simplicity.

So long as men followed the appointments of God, all was well; they were blessed, they were happy. But man was not long satisfied with the arrangements of Jehovah. The divine system afforded him no opportunity for self-agrandizement. The authority of the ruler was necessarily limited, while he himself had to be subject to the law. Their sensual appetites and desires soon led them into many forbidden paths—sin, punishment and unhappiness was the consequence. They soon
began to look upon the law of God as a yoke, for they would not have known sin but for the law.

Leaving their parental roof, and wandering to distant portions of the earth, they felt themselves freed from the restraints of their childhood. The admonitions of their pious fathers failed of their desired effect. By long absence from the influence of their early home; by their different associations and surroundings, and by neglect, the memory of their father's God, and of his holy and righteous laws, soon faded from their minds. Experience soon taught them, however, that laws were necessary for the restraint of the vicious and the protection of the innocent. They did not, however, as wise men, return to the old paths, but concluded to make such laws themselves as the exigency of the times demanded. These laws were necessarily imperfect, and it seems as though they have been going from bad to worse ever since.

This I consider to be the correct theory in regard to the secession from the Theocracy, and the establishment of human government. Nobody, I suppose, is so weak-minded as to affirm, that those people who thus formed a system of laws, and were governed by them, were, at the same time, under a Theocracy in any sense whatever. They were separate from the people of God; they were rebels in the sight of the Lord. There were always a few, who showed their fidelity to God, by remaining faithful to his institutions.

As the number of adherents to the Theocracy was continually growing less as the people increased in numbers, it became necessary, in the nature of the case, in order to perpetuate the divine system among men, that it be established with some one of the families who were living in all the commandments and ordinances of the Lord blameless. They should be set apart by a solemn and divine rite, that they might ever be conscious of their calling. It became necessary, I say, in the nature of things, for God to do this, in order to make a deep impression on the minds of the people, that they might not forget their God, as did their rebellious neighbors. The distinction between them and the rest of mankind must be broad and distinct; always kept up, and rigidly enforced.

The divine honor was not conferred upon Abraham, until his fidelity was put to a severe test, after which he was ordained the father of the faithful. The rite of circumcision was imposed on all the descendants of Abraham, not as an act of separation, but because of this separation, that they might always carry about with them the visible sign of their election. Thus we have the Theocracy established with the family of Abraham, with them to continue until the promised seed should come.

“What then is the superiority of the Jew? Or what is the advantage of circumcision? Much every way; chiefly, because to them were intrusted the oracles of God.”

TULLIUS.

CHRISTIAN UNION—No. II.

Ms. Editor—

Dear Sir: In your strictures upon my proposition of “Christian Union,” you seem to entirely misunderstand both my views and design, and represent me as wishing to lead your people off from the “Lord’s plan,” to adopt a “little creed containing seven articles,” of my own making, for my especial accommodation, and also to let “Infidels in.” You also represent, that I am “not much dissimilar to the heathen in the days of Solomon, who made over-
Why call it "daring and astounding," when it is the very thing your people all highly value? It might do for the Pope to deny the right of private judgment, and smother the spirit of inquiry and free thought; but it will hardly do for Protestants, especially for those claiming to be "Reformers," standing in the front ranks.

3d. Saint, believer, disciple, &c., are proper names to apply to the followers of Christ, to express certain relations or Christian graces; but neither of them are as comprehensive as the name Christian; therefore I proposed it as the only cognomen for the church—Christian Church; not Saint Church, Believer Church, Disciple (learner) Church. But if you object to the name, why uniformly call yourself the Christian Church? As it is that worthy name by which you and your people are called (by yourself and others), and you are not willing to blaspheme or repudiate that worthy name, I cannot see why you should reject it in your reply to me. Charity forbids me to think you did it in order to make the breach as wide as possible between us; and hence I conclude you are honest in rejecting "Christian as our only cognomen."

4th. But I am the most astonished at you, for rejecting what may be termed the test of Christian fellowship, as presented in my fourth item. To put that matter strictly upon a scripture basis, I worded it in Bible language, quoting from Paul to the Ephesians, vi. 24. "Grace be upon all them who love our Lord Jesus Christ in sincerity," said Paul, and my proposition is to receive all such into Christian and church fellowship. But you object to it, and say that "sincerity alone is no evidence of a man's goodness." I did not present...
"sincerity alone" as a test of fellowship; but presented it in connection with the great commandment love—all who love our Lord Jesus Christ in sincerity!"

As you reject this, and, of course, Paul with it, that is Paul’s language with it, please to give us a test of Christian fellowship in Bible language. In looking it over with the sober second thought, I presume you will see that you can do no better than to say, with Paul, "Grace be upon all who love our Lord Jesus Christ in sincerity," without the addition of the word “truth” seen in your reply. The language of the Holy Spirit needs no improving.

5th. Your reply to my fifth item, makes out that Luther, Wesley, Whitefield, all Pedo-Baptists, and the whole denomination of Friends or Quakers, are unbelievers, and of course have been, or will be, damned. I propose to immerse all believers so soon as they have faith in the ordinance; but you reply; that if they have not faith in the ordinance they are not believers at all, are “deceiving themselves,” “working against the Lord,” and have “pleasure in unrighteousness,” and of course are in the broad way to hell. “Charity thinketh no evil.” You do not represent them as deceiving themselves, working against the Lord, and having pleasure in unrighteousness, from any defect in their moral or religious life, but simply because they do not understand that outward form, that external rite, that which Peter calls a figure, and which does not put away the filth of the flesh (sin) just exactly as you do. If you had an undoubted claim to infallibility, and could not err, then such an assumption might possibly pass; but being nothing but a fallible man, and liable to mistakes as other fallible men, does it not look like secularist bigotry, and that, too, of the most exclusive character, to pass such sweeping condemnation upon your religious neighbors, and call three-fourths of the christian world—many of whom are as pure and holy as the sun ever shone upon, “Israelites indeed,” — unbelievers, simply for a difference of opinion on the mode of baptism?

6th. My sixth item is not rejected, if I understand your language, and hence "comment is unnecessary."

7th. My seventh is rejected; consequently the Church, in your estimation, has not the privilege to "break bread as often as she may understand it to be her duty." If the Church, composed of preachers and laymen, with a congregational form of church government, may not understand her duty in this matter, and practice it accordingly, who shall do it for her?

8th. You say “Christian Union is desirable, but only upon the Lord’s plan.” I answer, amen to that, for that is the plan I am trying to present. And you will see that it is the Lord’s plan, for it receives into its broad folds all of the Lord’s people, all who love our Lord Jesus Christ in sincerity.” We fellowship the pure, the holy, the good, receiving into our communion all whom the Lord communes with. We act like the fishermen, in one of the parables: gather the good, but throw the bad away. And now, my brother, if you can show a more excellent way, a better plan of Christian Union, please to do so. The plan I have offered is, The Bible our creed; Christian our name; the right of private (individual) judgment; immerse all believers, so soon as they believe in it; fellowship all who love our Lord Jesus Christ in sincerity; congregational government, and break bread as often as we understand it to be duty.

Your brother, for Christian Union,

J. ELIJS.
P. S. The people I stand connected with, arose about seventy years ago, threw aside unscriptural names and human creeds, called themselves Christians, and took the Bible for their only written rule of faith and practice. They broke loose from the shackles of men's inventions, stepped upon the platform of Christian liberty, and welcome to their Christian and Church fellowship, all who love Christ in sincerity. They carefully word their doctrine in Scripture language, and baptize only by immersion. They have now about two thousand ministers and one hundred thousand members. They publish five religious periodicals, and support two colleges and eight seminaries of learning. And do you not think, let me ask in all candor, that yours and ours ought to be one people? J. E.

Remarks.—The foregoing is entirely too long; one-half the length would have been sufficient. If our paper was larger, the length would be admissible; but, having only sixteen pages per week, we prefer shorter articles.

Bro. E. is referred to our remarks upon his first article on page 390 of the current volume, as an answer to the greater part of what he has here said.

"About seventy years ago," he says, the people he stands connected with "broke loose from the shackles of men's inventions." Why, then, does he seek a union with the same people again, with all their shackles and inventions from which he once broke loose? If we understand him, he is willing to unite with any and all religious people, notwithstanding their diversified notions of the ordinances of the Lord's house, provided only they are sincere. For instance, the Quaker, who has no faith in outward ordinances, such as baptism and the Lord's Supper; and the Methodists and Presbyterians, who prefer sprinkling to immersion, and even the man of the world, who does not wish to be baptized at all, are all invited and welcomed into this union with Bro. E. and his people, provided they claim to love the Lord in sincerity. These are all willing to go to heaven, but are unwilling to give up their peculiar notions, their right of private judgment in these matters of faith; they determine they have a full, free and perfect right to decide, each for himself, whether he shall obey this ordinance, that or the other. Hence one decides that he will be immersed, and another decides that he will be sprinkled, another that he will have the water poured on him; another that he will have his head and shoulders pushed forward under the water three times, while the balance of his body shall be put under the water but once: another decides that he will have nothing to do with baptism at all, still he says he loves the Lord in sincerity; and another decides that he does not understand it to be his duty to break the loaf; another holds that the Lord is too good to damn any one after death, and that all will be saved ultimately, notwithstanding the intimations to the contrary as we may understand them in the book—these all claim to love the Lord in sincerity; and in the exercise of their right of private judgment on these matters of faith, come to these various and different conclusions, and Bro. Ellis is in favor of receiving them. If he objects to any one of these several characters, let him say which, and why. We wish not to misrepresent him, but to understand his basis of Christian Union.

The New Testament, in its plain, natural and primary meaning, without
LETTER FROM BRO. TRICE.

qualifications, is the only basis or ground of an acceptable union of Christians. Every sect in the land claiming to be Christian, takes the scriptures with a qualification either expressed or understood in some form or other, as their only rule of faith and practice. There never can be a union of the people now divided among the various religious parties, until they are willing to receive the New Testament in its plain and primary import, just as the Lord has given it. These qualifications show a dissatisfaction with the Lord’s arrangements; they imply that the proposer of them either knows more, or cares more, for the harmony of the Church, than the Lord does. They exalt man and dishonor God, and are to be rejected. Hence our rejection of Bro. E.’s basis. If he be willing to receive the scriptures, just as the Lord has arranged and given them to us, without improvement on the part of man, either in meaning, force, or arrangement, he will then stand precisely where we do, and there will be perfect union between us.

We will all believe the same things, all speak the same things, and all do the same things.

If the seven articles he proposes be, even in his own understanding (for surely they are not in ours), like the scriptures, why not take the scriptures? If he prefers them to the New Testament (and this he certainly does, or he would not insist on them still in his second article), they must, in his judgment at least, possess something that the New Testament does not; and for this very reason we object to a union with him or any one else on them. We object to any and every thing that rivals our Lord’s arrangements, though it be but in the least. Now, if he does not wish to draw us away, why does he offer to unite with us on any other arrangement either expressed or understood, than the New Testament? The reiteration of these seven articles is proof that what we said is true, his denial to the contrary notwithstanding.

In conclusion, we state that we have no compromise to make in this matter. The arrangement is the Lord’s—we have neither part nor lot in it further than to obey to the letter. We have no right to modify, amend, or set aside, by briefs, bases, articles or anything else, the stereotyped arrangement of the New Testament. By such interference on the part of human hands, the lamented divisions have been brought about. The only way to heal them, is to return to the Lord’s arrangement. This, Bro. Ellis, “is a better or more excellent way” than the one you propose. Will you and your people accept it?

My limits forbid further remarks at present. Will Bro. E. and the reader do us the kindness to read again our remarks on pp. 390-2, in reply to the first article? We submit them as a standing answer, unmet as yet.

LETTER FROM BRO. TRICE.

FOREST HOME, CLINTON COUNTY, MO.,

AUGUST 17, 1867.

Bro. D. T. Wright—Dear Sir, after my Christian regards for you, permit me to make a few suggestions to you, and by your permission to the brethren generally, through your very excellent Pioneer, which ought to be read by every brother and sister in the State, and as many outside of it as can be reached. And here I would again call the attention of our wealthy brethren to the aid of the poor, who can not spare the means to procure the same. Let every brother that can do so, send to Bro. Wright such donations as they may think fit, together with the names of such persons as they may designate, and thus do a great good by strengthening his hands, and reaching many that otherwise
would not be reached. If I were only able, I could extend the circulation of the Pioneer even in my limited acquaintance.

As it is very doubtful about my being at the meeting (which I would very much like), permit me to make a few suggestions. Might it not be best to invite Bro's J. Smith and J. Creath, and some two others as near their equals as you can find, as chief speakers, and the balance of us as mere hearers? I have been pained, on various occasions, to witness the mere stripling or novice consider himself the greatest Apollos on the occasion, and set aside men of more modesty, age and experience, to make room for themselves. I hope these aged brethren may be specially invited, and announced in due time, that we may know whom we may expect to hear. I hope your committee or eldership may take due notice and govern themselves accordingly.

Our young men are our hope after our aged veterans have gone to their reward, which they are fast doing. They should be treated as fathers while they remain, and cared for in their declining years. Our young men should be their pupils, and ride and preach with them as wisdom dictates, that they may take their places when they are gone.

To our preaching brethren I will say, Take the whole armor of God, and contend for the whole truth, with whatever ability God may have blessed you; seize every opportunity, that wherever you may have a hearer, whether on the highway, in the private circle or the pulpit, preach the word; take God and his providence for your reward, and you will surely be blessed. I plow, plant and cultivate at the proper time, and trust God to give the increase. Thus have I been striving to preach for nearly thirty-five years, and have never been entirely forsaken, or seen my children begging bread. To the brethren generally, I will say, that if you want eloquent and able preachers, liberally sustain those you already have. Yours, in the one hope,

S. S. TRICK.

P. S.—To our scribes I must say, Dear brethren, do not give us quite so much Greek or any other unknown tongue. We old fogies, that have but a poor English education, cannot understand you. Read what Paul says on that subject, and I pray that you all quit quoting Bro. Campbell to prove anything to a people whose last appeal is to the Bible.

He has done a noble work; his writings are among us, we may all read and meditate upon them—let him rest in quiet.

S. S. T.

LETTER FROM BRO. BARNES.

GREENVILLE, Alabama, July 28, 1867.

Bro. Wright: I have just received three copies of the Pioneer, and must say I am much pleased. I will, as soon as money gets in the country, send you some subscribers—the general complaint is want of funds. Bro. Garrett tells me that you have, owing to the war and other causes, been somewhat embarrassed. I hope this has passed away, and the Pioneer will prosper, to the tearing down of the strongholds of error, and the building up the beautiful walls of Zion. No man ever attains anything good or great without a great effort, when confronted by adverse circumstances. The useful man is he, who weaves, out of the woof of adversity, a web with which to protect himself in prosperity. Prosperity is often adverse to man, whilst adversity causes him to prosper. I often think the Lord very kind to me—when I would think something of myself, the Lord, by the monitor adversity, teaches me that I am man. Philip had a little dog to remind him of the same thing. We should, in the midst of our distresses, think, bro. W., that this may be the egg from which will be hatched a new man, a better man, a wiser man, a more useful man, a meeker man. "Circumstances make the man," 'tis said. There is some truth in this; but it only becomes a creation in the effort the man makes whilst baffling with them. Bro. G. has caused me to love you and your precious family, whilst there is not a probability we will ever meet on this side of the eternal shores; still, I shall be glad to hear of your labors of love, and read your paper, which has for its object the development of truth, without any mixture of error. I have taken some pains to scatter the copies you sent me. I would like to write to some of our editors, and find out why our papers cannot be made useful as tracts. The papers of twenty years ago are more useful in this respect, than those published now, because the whole matters were then undergoing investigation. I can make good use of the papers I get as tracts, if the plan of Salvation was kept constantly before the readers in short articles. May our Father in Heaven shower his richest blessings upon you and your family. Very truly, yours.

JUSTUS M. BARNES.
KENTUCKY UNIVERSITY.

We call the especial attention of our readers to the advertisement of Kentucky University. As an institution of learning, it has no superior. Connected with it are several Colleges: The College of Science, Literature and Arts; the Agricultural and Mechanical College; the College of the Bible; the Normal College; the College of Law; the College of Medicine.

Kentucky University is located at Lexington, in the very best portion of the State. Its President and Professors are men of the highest reputation for learning and piety. Every facility for a thorough and complete education is here obtained. It has already secured an enviable reputation, and we hope its sphere of usefulness will be enlarged still more.

For the purpose of giving our readers a more comprehensive view of the benefits of this Institution, we make the following extract from the Report of the Regent of the University:

THE COLLEGE OF THE BIBLE.—I submit, herewith, the brief but comprehensive Report of the Presiding Officer of this College. It will be seen that forty-nine young men have entered it during the session, representing some thirteen States; thus showing, that, though in its second year only, it is already commanding the confidence and support of the Church in all sections of the country. The President reports, that all the classes have done remarkably well, and that good order, devotion to study, and a high tone of Christian morality and piety, have characterized the students during the entire session. The intermediate and final examinations of the classes were, in the main, very satisfactory, and evinced the thorough manner in which they had been instructed by the Faculty.

James C. Keith, Albert Myles, and Oliver A. Carr, having completed, in a satisfactory manner, the prescribed course of study in this College, are recommended by the Faculty for graduation, after they shall have received the regular degree of Bachelor of Arts, in the College of Science, Literature, and Arts.

This being the first College which has been regularly organized under the auspices of the Christian Church, for the education of young men for the work of the ministry, its operations have been watched with peculiar interest. I am glad to report that its success, so far, has been all that its most sanguine friends could desire; and the fruits of its good work are already seen in the lives and labors of the young men who are going from it into the missionary field. I would that its rare advantages were more widely known, and with that view I desire to submit a detailed statement of the design, its course of instruction, and its liberal advantages.

1. Its design is to meet the wants of two classes of young men, who wish to prepare for the Christian ministry; first, those who, having the time and means, and having graduated in the College of Arts, or some other Institution of equal rank, desire to obtain a thorough and critical knowledge of the Holy Scriptures in the original languages; and secondly, those of limited means, who wish to spend only a limited time at College, and having no knowledge of the Greek and Hebrew, desire to obtain a general and practical knowledge of the English Scriptures. The course of study, and the character of instruction, are adapted to the wants of both classes.

2. As the name of the College indicates, the Bible is pre-eminently the Text-Book. The Course of Instruction in Sacred History, Sacred Literature, and Sacred Didactics, extends over a period of four years, and is thorough and comprehensive. The mode of instruction is by daily lectures and examinations, and illustrations by charts, maps, diagrams, &c. The lectures embrace a wide range of topics, such as the Authenticity, Canon, Inspiration, and Interpretation of the Old and New Testaments; Evidences of Christianity; Hebrew and Greek Exegesis; Hebrew Poetry; Old and New Testament History and Prophecy; a critical knowledge of the Pentateuch, and other portions of the Old Testament, including Lectures on the History of the Jews; the Gospels, Acts of Apostles, the Epistles, &c.; Ecclesiastical History; the Missionary Work; Church Organization, Discipline, and the Pastoral Office; the personal and social duties and obligations of the Christian Profession; the habits, proprieties, duties and obligations of the Ministerial Office, Sacred Rhetoric, Pulpit Oratory, and the composition and delivery of Sermons. This Course of Instruction students can pursue in whole or in part, as they may desire.

3. The advantages of this College are liberal; it is free and open to all. Nothing sectional or sectarian is taught therein and young men of all denominations are invited to avail themselves of its peculiar advantages. With the exception of an annual fee of five dollars, no charges are made. Free rooms and free tuition are tendered, and facilities are afforded by which young men of limited means board themselves at prices not exceeding two dollars per week. Students desiring to pursue studies in other Colleges can do so, also, without extra charge. So that a full University course of instruction is virtually extended to all who enter this College.

But this is not all. The entire time of President MILLIGAN and Professor McGARVEY, and a portion of that of Professor Moore, is given to the thorough instruction and training of the students. This instruction is not limited to a few weeks, or a set course of lectures, but is free to all for four years, if they desire it: nor is it confined merely to the Text-Books, but their constant, laborious efforts are given to the training of young men in
practical Christianity, in their proper bearing and deportment, as Preachers; and in all their varied duties and relationships, whether in the pulpit or in social life, in the Pastoral charge or the Missionary field. These advantages are gained in the class-room, in the Religious and Literary Societies, in the prayer-meeting, and the Pulpit, and especially by the ever present personal example and influence of these faithful men, who are in constant association with them.

I would that, instead of fifty, we had five hundred young men annually enjoying the blessings of this College, by preparing thoroughly for the great missionary field of the world, which is so inviting to the earnest philanthropist.

LET THEM ALONE.

I refer to Mrs. Jennie Beauchamp and A. P. Williams. The latter has made one or two efforts in promulgating his slanderous sentiments, and trying to palm them off as the views of our brotherhood. These efforts proved to be neither more nor less than abortions. Now, imitating those who lead captive silly women, he calls to his aid Mrs. Jennie Beauchamp, hoping that her book, bearing the euphonious title, "Maplehurst," will aid him in retailing his stale slanders against a people that he either knows nothing of, or else wilfully misrepresents.

I trust that my brethren will not notice this book, as I believe the writers have placed themselves beyond the recognition of Christian men and women. Let the slanderers and their slanderous sentiments appear in judgment before Him whose appointments they seek to disgrace; and let the brethren pursue the even tenor of their way, notwithstanding that in so doing they may still be compelled to regard Christ as a greater than John the Baptist.

R. PATTERSON.

Leavenworth, Kansas.

Will the Mo. Baptist Journal please copy?

R. P.

REPORTS FROM THE BRETHREN.

Potosi, Mo., Aug. 27, 1867.

DEAR BRO. WRIGHT: Recently, at meetings held at Miller's Landing and Gray's Summit, 24 have been added to the fold of Christ. Bro. E. V. Rice, of Troy, was the speaker at Miller's Landing—8 were added there; two Presbyterians, in the evening twilight of life, confessed and obeyed the Savior. Bro. Rice stands as Principal at the head of Troy Christian Institute, and bids fair to build up a first-class school, in which young men are already preparing for the Christian ministry. May Heaven crown the Institute with perennial prosperity. I hope to be at the meeting in October.

Fraternally,

D. M. GRANDFIELD.

KANSAS CITY, Mo., Aug. 20, 1867.

DEAR BRO. WRIGHT: I have recently returned home after an absence of three weeks, spent in Lafayette and Ray counties. On the 4th Lord's-day in July, Bro. W. C. Dawson and I commenced a meeting at Antioch, in Ray county, twelve miles north-east of Richmond. The meeting continued eleven days, resulting in the addition of fifty-two members to the congregation. We had a most delightful time throughout the entire meeting. The weather was delightfully pleasant, the audiences daily in attendance were large, and the brethren very much in earnest. We found Bro. Dawson a very agreeable companion and co-laborer in the work of preaching the Gospel—a workman that need not be ashamed.

On Saturday before the 2d Lord's-day in August, in company with Bro. D., we went to Dover, in Lafayette county, to attend the "August Meeting." We there met Bro. Proctor, of Independence, and Bro. Plattenburg, who has been recently engaged to care for the churches at Dover and Waverly. The meeting was largely attended, and up to Tuesday evening, when we left for home, there had been several confessions, and the prospect, we thought, good for a large number.

The brethren in various parts of the State. There has never been a time so favorable for the successful preaching of the Gospel in this country, as the present. The cry for more preachers and more preaching, comes daily, from all points of the compass. Can we devise some means to put young men into this work? We have many young men in the State who would be efficient if they were encouraged and assisted.

Your brother in Christ,

H. H. HALEY.

SHELBYVILLE, Mo., Aug. 20, 1867.

BROTHER D. T. WRIGHT: The troubles and excitement of the war had had nigh made a wreck of the Christian Church here. We had grown cold and indifferent on the subject of Christianity. Perhaps all of us had done and said things that we ought not to have done and said, and, many of us had left undone things that we ought to have done; and many of us had got so far up in feeling, that I had lost almost all hope of our ever coming together again as Christian brethren. But brother J. N. Wright, of Macon, came here and commenced a meeting on Saturday night before the 3d Lord's-day in July, and preached for us ten days, visiting from house to house, talking to us on the subject of our duties to Christ, and endeavoring to show us the impropriety of living as we were. Near the close of his labors he made a proposition to revive our organization, and inviting all of us who wished to do so to come together, for-
getting what had passed, and commence anew and try to live as Christian people should, so as to yield a better influence among those in whose midst we live. The result was, 25 came forward and had their names enrolled anew, and the meeting came to a close with a great deal of interest manifested. On the 3d Lord's-day in this month, Bro. Short, of Mannibal, preached for us, and extended the invitation, and eight more of the old members came forward—one by letter—and had their names enrolled. It was very gratifying to me to see so many old veterans coming back; it proved to me that they were willing to forgive their erring brethren, and to live on the Lord's side. There are still some that did not come in; what they intend to do is unknown to me, but there is nothing that would give me more pleasure than to see all united as we were before the war commenced.

Yours, in the one hope,

W. M. GOOCH.

Brunswick, Mo., Aug. 9, 1867.

Dear Bro. WRIGHT: A meeting of five days' continuance, at Salt Creek school-house, conducted by Elder J. H. Carter, resulted in eight deaths and burials. Brother Carter is an earnest and able preacher of the word. We have a young congregation at this place, of about 33 members. Bro. Carter is our laborer. May the Lord prosper his work in our midst. Your brother in the one hope,

J. F. WALKER

Clinton County, Mo., Aug. 17, 1867.

Bro. WRIGHT—I have just closed a good meeting of 7 days at Christian Chapel, in De Kalb county, with 13 additions: 10 by confession and immersion. Bro. F. Ellis came to my aid the third day. We ordained, by fasting, prayer, and the laying on of hands, 3 overseers or elders, and 2 deacons.

S. S. TRICE.


Mr. David T. Wright: Dear Sir—Enclosed please find five dollars. Accept the same as a small favor, for the purpose of aiding you in the effort you are making to publish a religious paper in Missouri.

Yours, &c.,

TAYLOR JONES.

FROM BRO. LARD.

Dear Bro. Wright: I am anxious to be at your meeting, and will come if I can, but am in doubt at present. Will make my best effort. Truly yours, in the great cause,

M. E. LARD.

Plattsburg, Mo.—Bro. J. J. Wyatt baptized five persons at Plattsburg, on Monday, the 19th inst. He and Bro. Proctor will hold a protracted meeting there, commencing on Saturday before the 3d Lord's-day in Sept.

Trenton, Mo.—Bro. B. H. Smith held a good meeting at Trenton, on the 18th instant. By some means the cause there was languishing, the members of the Church did not cherish that kindly feeling that should maintain among brethren and sisters, and all this was induced by simple circumstances which none could perhaps satisfactorily explain. With commendable zeal, Bro. Smith preached to the Church rather than to the world, and the result was, he left them unitedly rejoicing in the Lord, ashamed of their former coldness, and determined to live henceforward more for Christ and his cause. The Lord bless and prosper them much.

Macon, Mo.—Bro. Smith left here on the 23d for Macon City, to commence a meeting there on Wednesday evening. We have had no tidings from there as yet, but, trusting a good meeting has been the result, and Bro. J. N. Wright, or some one else, will give us the particulars.

Donations for the Pioneer. — On last Lord's-day we received from different members of the Church here, donations to the Pioneer, to the amount of $21. We appreciate this much, and sincerely thank the generous donors.

We are always glad to receive means to help us, but would suggest that it might be lighter on the giver, and render us nearly the same assistance, to give us new subscribers in lieu of the donations. It would extend our means for doing good, and enable us to give an equivalent for what we receive. Will every friend to the Pioneer resolve to send us at least one more new subscriber?

Renew Your Subscription.—The time of many of our subscribers is expiring. We have no means of notifying them of this, except a cross with their names on the paper. Will they please renew?

Consultation Meeting.

The undersigned Elders of the Christian Church at Chillicothe, on behalf of the brethren, give notice, that a Consultation and Protracted Meeting will be held at this place, commencing October 3d, 1867, and continue for at least over two Lord's-days, and longer if necessary. Preachers and elders are especially invited, and it is hoped as many of the brethren as can make it convenient, will attend. It is desirable to have a good Protracted Meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master's cause.

By order of the Church at Chillicothe, Mo.

4th Lord's-day in June, 1867.

T. W. McARTHUR,

JAMES HUTCHINSON.

Elders.
STEPS INTO THE KINGDOM.

FAITH—NO. III.

In reading the scriptures, it will be seen that the sinner is commanded to believe the gospel, to believe in Jesus Christ. Faith is the result, the consequence, the effect of accepting the gospel. He who accepts the facts of the gospel, cannot but enjoy faith in the Son of God. It is assumed by the so-called evangelical denominations of the day, that faith is dependent on a direct influence of the Holy Spirit, or that the sinner cannot believe until the Holy Spirit regenerate him that he may believe the gospel. **But God commands the sinner to believe,** and declares that if he does not believe he shall be condemned. Yet it is said he cannot believe until God shall see proper to send down the Holy Spirit in order that he may do so. This is placing God in an awful attitude, representing him as giving the sinner a command which he knows he cannot perform without direct aid from him, at the same time telling him that unless he does perform it, he shall be damned. This sectarian position may be illustrated. A king issues a proclamation, commanding his subjects to meet, on a fixed day, in the capital of his kingdom, and celebrate his birthday; and that those who refuse to do so, shall be thrust into a deep, dark dungeon, where, loaded with chains and deprived of food and friends, they shall remain until they perish. At the same time he knows that their hands are tied, and their feet are in the stocks, and that they cannot come to his capital until they receive direct aid from him. The day has come, but the impotent subjects have not arrived at the king's capital. Why? Because of not receiving direct aid from the king himself. They are condemned and led away to punishment. On their way, and until the day of their death, they persist in declaring that they never did receive aid from their king; that if he proffered them assistance, they were in total ignorance of the fact, and that the sentence pronounced against them is unjust. There can be no justice in this procedure. The subjects have been punished for not doing that which they could not do—the king was aware of their impotent condition before making the proclamation. Such conduct on the part of a ruler would be pronounced on all hands a flagrant outrage. Now the Orthodox, the Calvinist and the Armenian—all the sectarian world—unite in saying to the sinner, You cannot believe until God shall aid you by a direct influence of his Holy Spirit from on high; wait until God's time shall come to give you this long desired, long wished for and long prayed for aid—still, if you persist in
your course of unbelief, you shall be punished with everlasting destruction. Thousands living say they have never received this direct, divine aid; thousands dying have made the same affirmation. At the bar of God why are they condemned and punished? According to the awful theory of Orthodoxy, because of not doing that which they could not do; because they did not believe when God knew they could not believe without the direct interposition of his Spirit, which he did not send to enable them to believe. These are the inevitable conclusions deduced from the premises of the Orthodox theory of the Plan of Salvation.

Be it understood, this is not God's Plan of Salvation. His plan, all-wise, and benevolent and just, is far different. He says to the sinner, "He that believeth and is baptized, shall be saved; he that believeth not shall be damned"—persevere in well-doing, be faithful unto death, and I will give you a crown of life. All the testimony necessary to produce faith, has been presented by the Holy Spirit. He has power to examine, or not to examine, this testimony; he has power to believe or not to believe; he has power to obey or to disobey; power to choose life or death, everlasting happiness or everlasting ruin. The arguments, motives, precepts and principles of the gospel, are before him. They are the last, the best appeal of heaven—nothing broader, deeper, weightier has ever been or will ever be given to reach the mind, rouse the soul, touch the heart, or excite to faith and obedience. If all these arguments and motives are rejected, then the sinner must be signed to eternal punishment for not doing that which he could have done; for knowingly, wilfully and perversely refusing allegiance to the king of saints.

III. Surely in this world we need a Savior. The evils are so great, the temptations are so numerous, the difficulties to be overcome so arduous, that unless we have an arm stronger than our own on which to lean, we must faint by the way. Jesus of Nazareth, the Son of the Highest, is held up to view, clothed in all power and authority, willing and able to save all who will fly to his standard. To whom else shall we go? He has the words of eternal life. We believe and are sure that he is our Redeemer. Multitudes in past ages have devoted themselves supremely to his service. Renouncing the sinful pleasures of this world, they have esteemed it their highest honor and happiness to know his will and to do it. They have had their faith tested by fiery persecution, by the poisonous tongue of slander, the sneers of infidels, by the rack and the dungeon. But they faltered not in the performance of any duty. Trusting in the sure promises of God, they surmounted every obstacle, and triumphed over all enemies within and without. With them, Christianity was a reality. They believed in God—that he loved the human family, had given his Son to save the lost. They believed in Jesus Christ, received him as their prophet, priest and king; confided in his word, followed him through evil as well as through good report; imperiled their lives for the sake of doing good. The gospel had taken such deep hold up-
on them, that no fascinations could seduce, no dangers could intimidate, no reverse of fortune could cast them down. The home, the treasures, the joys of these valiant soldiers of King Immanuel, were beyond the clouds, beyond the stars, in the Paradise of God. Heroism, disinterestedness, self-sacrifice, devotion to the cause of truth and righteousness, purity of character, fixedness of purpose, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity have ever distinguished them, with whatever age, country or nation they might be identified.

"And what shall I more say? for the time would fail me to tell of Gideon and of Barak, and of Samson, and of Jeptha; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again: and others were tortured not accepting deliverance, that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented."

I would now respectfully propound the following question, which I insist shall be honestly weighed and honestly answered by the infidel and skeptical world: What induced the millions of Christians to embrace the religion of Jesus Christ, to live as they lived, labor as they labored, and die as they died? It certainly can not be fairly said, that they lived, acted, suffered and died, having no leading purpose before them. Because in all they said, and did and suffered, they must be recognized as men eminently of one purpose. They kept continually before them Jesus Christ and him crucified. On their lips, in their hearts and in their hands were ever to be found his instructions. Men have never lived of greater devotion, single-mindedness, or oneness of purpose.

What, then, was the mainspring of all their actions? It was not fame, for they neither obtained it nor cared for it—they spurned it. It was not wealth, for they frequently abandoned name, treasures and country to enjoy freedom of speech and of action. It was not power, for they never enjoyed temporal or political power, and at no time sought place or position in this world. It has, times without number, been said they were deceived; and as often proved to the contrary. They could not have been deceived—they had better testimony for every step they took, than can be brought forward in favor of the occurrence of any event, or of the existence of any personage, past or present. How, then, shall the conduct of these heroic sons and daughters of the Lord Almighty be accounted for? Manifestly in that they believed, from the most reliable testimony, in the Lord Jesus Christ, with all their mind, and soul, and strength, and hoped for a world beyond the present, fairer than primeval Eden, love-
ERRORS AMONG CHRISTIANS.

Bro. D. T. Wright: Paul speaks of the errors of the Jewish people, Hebrews ix. 7. There are also errors among Christians. The apostles are our examples. Paul spent three years disputing in the school of one Tyrannus, Acts xix. 9, 10. He says to the Ephesian Elders that "by the space of three years I ceased not to warn every one night and day, with tears," Acts xx. 31. Luke says, Acts xix. 11, "And he continued there a year and six months, teaching the word of God among them." These passages are sufficient to show what were the practices of the great Apostle of the nations—what is our practice? It is to go to a place, preach a week or two, convert a few persons and sometimes "organize a little band," and go off and leave them to be devoured by wolves; or add them to a small number without a preacher, and leave them to take care of themselves. This course has greatly injured our cause. Gathering a few persons and calling them churches, and then leaving them, is not after the example of Paul, as cited above. Where we gain a foothold, some person ought to stay with the disciples, and teach them to observe all things which Christ commanded the apostles. They should be nurtured, watered and cared for by some teachers. Wherever we drive down a peg or a stake, we ought to tie it to, as travelers do their horses and mules in a prairie, and graze around it until all the grass is eaten within the range of the rope, and then move again; or like warriors when they take a post, hold it and advance on some other post; and so, save all you take, and get all others you can. There is no wisdom in assaulting a post, or taking it, and then giving it up to the enemy. This is folly. The papists never act in this way. When and where they plant their Jacob's staff, they defend it to the last; so ought we. Yet a hint suffice.

Another error among us, is to collect money from rich men, and put it into the hands of other men, to pay over to certain men, to the neglect of others who labor as hard and as much as those who receive the salaries; but the laborers have to be paid with the poverty of the poor members. The society men drink the cream and eat the butter, "the small men" who do the work, have to drink the blue milk and eat no butter nor cream. Let the churches individually pay the men who work for them, and in their own counties and neighborhoods. The churches are better judges as to who can work for them, and of the amount of work done, and what it is worth, than committees at a distance can be. Churches do not need guar-
Let the Elders of every congregation see that every member pays for the purpose according to his ability, or as God has prospered him. The poorest members ought to pay quarterly and annually as much as the Methodists: one dollar annually. Our young sisters can spare this amount from their jewelry and finery, for this way the Jewish women contributed their share toward building the Tabernacle and Temple. Many hands make light work, is a true proverb. Let every individual church choose, employ and pay her own workmen, just as every family, and factory, and shop does. Don't call it giving to pay a man for work. We give to beggars, and pay men for work. We do not talk of giving to farm hands, carpenters, blacksmiths, doctors, lawyers and merchants. We speak of paying them their wages and bills.

It has become fashionable, among many of our churches, to receive a preacher, labor for a week or two weeks, and even one year, and then when the labor is done, pay the preacher with the poverty of the poor members. The rich men make the poverty of the really poor members a cloak for their avarice. This is often done. I am telling my experience, brethren, and you know our enemies charge us with denying experimental religion. I tell them I do not deny it. I tell my experience occasionally. On this last trip, I preached one week, and just before I left, the richest man in the church presented me five dollars for the week's work, and that was for the whole church; and he offered as an excuse for the smallness of the sum, that he had paid out this year one hundred and forty dollars for value received, or work done, and this was the reason for not paying me for what I had done for him and the church. In the same way, every man might pay all future debts by pleading that he had paid former just debts, therefore he ought not to pay any future just debts for work done.

There were four or five rich men in that church who were fully able to have paid me twenty or twenty-five dollars for the week's work, which is the least sum that ought ever to be offered a preacher for one week's work. These men never find out that they are so poor until the work is done. If they were either honest or just men (to say nothing of Christians), they would say to the preacher, when he came to preach for them, "Brother A., we are glad to see you, and would be glad to have you preach one week for nothing, if you will do it for nothing, for we are not able to pay you twenty or twenty-five dollars for one week's preaching." But be sure you tell the truth when you say so; be sure that when property is offered for sale you do not pay from one to ten thousand dollars cash for it. But four or five rich men in a church too poor to pay a preacher twenty-five dollars for a week's work!

I once preached one month for a church, made forty converts for her, and when about to leave, she gave me a large roll of five, ten, twenty-five and fifty cent notes, and a few of larger size, which roll I did not examine till next day; which roll, when I had deducted my expenses from it, left me forty dollars for thirty days'
work. Farm hands were getting two dollars per day. When I got home, I paid a hand three dollars a day. This, brethren, is too mean to be published. Your avarice and meanness is all that saves you from exposure. How wicked and mean to defraud a common laborer; how much more detestable to defraud a preacher of the gospel because he will not sue you and recover the debt; but how infinitely more mean and sneaking is it to defraud an old preacher, who has devoted fifty years of his youth and manhood to the good of his race. I believe that when a preacher works for a church one week, and then is paid with the avarice of mean men, that he can recover his debt at law, and I wish some brother would try it. I have been kept poor all my life in this way. Tell your experience, brethren. Don't deny "experimental religion," brethren. I have a passage of scripture for such avaricious persons, James v. 4. I will give it with McKnight's commentary on it. Hark. "The hire of the laborer who has reaped your fields, which is fraudulently kept back by you in violation of God's law (Levit. xix. 13), cries for vengeance against you: And the cries of the reapers thus defrauded, have entered into the ears of the Ruler of the Universe, who is much more powerful than the greatest of you, and who will punish you severely." There is a twofold cry mentioned here: the cry of the hire and the cry of the reapers themselves. To mark more strongly the greatness of the injustice done, Moses says, Deut. xxiv. 15: "At his day thou shalt give him his hire, lest he cry against thee to the Lord." By representing the cries of the reapers, defrauded of their hire, as entering into the ears of the Lord of Hosts, the Apostle intimates that the great Ruler of the Universe attends to the wrongs done to his creatures, or is affected by them as tender-hearted persons are affected by the cries of the miserable; and that he will in due time avenge them by punishing their oppressors. Let all oppressors consider this; especially those who cheat preachers out of their wages.

Among the Jews, every seventh year was a Sabbath to the Lord. They attempted to cheat the Lord and the land out of this rest by working the land every seventh year. The Lord carried them into Babylon seventy years, until the land had gained her seventy years rest; 2 Chronicles xxxvi. 21. I will here express a thought which has often occurred to me during the late war, and since. It is this: May not war have been sent to deprive those persons of their property who would not pay any part to support religious institutions. Many persons before the war put up the same plea of poverty that they now do, after losing all they had. They attempted to cheat the Lord out of his own, and they have been cheated out of it all, or the Lord lost all he gave them.

Why is the body worth more than the soul? Is it because it will endure longer? Men will pay more for every thing pertaining to the body, than for things to save the soul. They will pay a doctor one or five hundred dollars more cheerfully for a temporal life, than they will a preacher twenty for the same services. Why is this? Are the preacher's time, ta-
lents, learning and services not worth as much to him as the doctor's? They will pay a lawyer one hundred where they would murmur to pay a preacher ten for the same time and labor. This ought not to be so. As the soul will live so much longer than the body, and is worth so much more than the body, so should we be willing to pay more for it in proportion to its worth and duration. One soul will exist longer in eternity, than all the inhabitants of this earth, ranged in close succession after each other.

Some of our people neglect the Lord’s Supper on every Lord’s-day. They attend to it monthly. Some of our people have a periodical religion; they attend big meetings and big preachers, and not oftener. Brethren, if you do not sustain your meetings by your presence, and your preachers by your money, you will drive them from preaching to secular employments. They must live like other men. I heard yesterday of a preacher who said, the reason why he went into politics was, he could not support his family by preaching. I have said more in this essay about paying preachers, than in any piece before, because I have been charged with being against paying preachers, because I opposed Missionary societies. Every Christian ought to pay at least as much for the gospel as he does in taxes to Caesar.

J. CREATH.

FUNERAL PREACHING.

Bro. Wright: I would not be naughty. I would not ask hard questions for the sake of bothering the brains of my good brother, neither for the satisfaction of answering such interrogatories myself through the medium of the press. I would not attempt to introduce an unprofitable subject to my brethren, and through them to the world; but my solicitude for primitive customs in the Church of Christ, prompts me to ask you and your co-laborers in the great work which God has assigned you, where you get your precedent or authority for preaching funeral discourses? It has been a matter of pride with many of the ministers of the Christian Church, that they had discarded all human creeds, confessions of faith, and customs not found in the New Testament, and that, instead, they take the inspired Scriptures as the man of their counsel, and the rule of faith and practice—to believe all that it teaches; to obey all that it commands; to give due deference to its pending judgments, and to enjoy all its promises, so far as God has given them ability. It has also been the custom of many ministers in the Christian Church to challenge objections to the customs of said Church. For instance, in teaching faith, repentance, confession and obedience, we have a “Thus saith the Lord.” For assembling on the first day of each week, to break the loaf and make the contribution, we have the illustrious example of the apostles and primitive disciples. With regard to the officers in the Church, and the proper qualifications of persons to fill them; their duties, responsibilities, &c.; marriage, divorce, the support of the ministry, and many other important scriptural doctrines, are all fortified by the plain teaching of the Spirit. Now, when the ambassador of Christ, in proclaiming the good
news of Salvation to the children of men, preaches the Gospel, the power of God unto salvation, how impregnable he is to all assaults, from whatever source, the world or the sects; or when called to account for teaching any legitimate doctrine, or cleaving to any primitive custom, with what avidity he seizes his weapon, the sword of the Spirit, to defend his position, and put to flight his assailants; but suppose you that some one, watching us both in theory and practice, should ask us this significant question, "Why is it that you Christians, who profess to be so earnestly 'contending for the faith once delivered to the saints,' cleaving so tenaciously to apostolic customs, professing to believe all the Scriptures teach; also making every command essential, discarding all customs unauthorized in the New Testament, and professing to teach none other Gospel than that which ye heard in the beginning—why is it that you preach so many funeral sermons? Where is your authority for preaching any other funeral than that of our blessed Savior, whose Gospel cannot be preached without preaching his death, burial, resurrection and ascension? Where is your precedent for preaching funeral sermons for all classes of the dead—old, young, good, bad, professors and non-professors, and many of them having gone to that 'bourne from whence no traveler returns;' twenty, thirty, and forty years since; and many of them, too, who never honored any profession of religion, but who lived and died in open hostility to God and his Christ?"

Now, brethren, what do you seize upon to meet this accusation? Think of it, brethren, is it not a limb of the old mother of harlots, come out in new dress? And do you not dishonor your calling in giving countenance to its growing proportions and fearful abuses? When your humble correspondent was a boy, it was rather a rare thing to preach a funeral in protestant Christendom, except for some very pious person, or where some young lady or gentleman was thrown from a horse or carriage, or by some other accident numbered suddenly with the pale nations of the dead; and that usually took place at the time of interment, which seems to be rather a fit occasion to impress the hearer that in the midst of life we are in death. But if it is not founded in the word of truth, or divine precept, I could not sanction that practice, however solemn and devotional the occasion.

Brethren, I have known some evangelists and elders who have told me that they didn't believe in funeral preaching; but they practice it because it is fashionable, popular, and for the gratification of surviving friends. I verily believe, that the one-half of the preaching which I have heard in the past two years, has been of that character, and my heart has been sickened by listening to the eulogies on the dead, and smooth manner in which a preacher will handle his subject when preaching the funeral of two or more persons at the same time, of very diverse character. I am done preaching funerals until I find more authority for it.

Think of it, brethren. I have aimed at no argument; I only wish to call your minds to this custom—if it is right, I wish to be convinced of it; if it is wrong, I hope the brethren
will let it go with the things of the past. I am, dear Sir,

Most respectfully,

J. C. HEBERLING.

Boonville, Missouri,
August 18, 1867.

REMARKS.—We know of no authority from the Lord for preaching the funeral of disobedient persons after their interment, and never do it. Nor can we give a thus saith the Lord for preaching the funeral of any other man or woman after their burial, and we do not do that. Some however do, and let them answer. In one or two instances in life, we may have done so, but not of late, and hope we shall not. We speak occasionally to the living on the occasion of the death of a person at the burial while the corpse is lying before us, but we remember no express command or precept for even this. But the occasion seems to us a very fitting one, for preaching the Gospel, when the providential surroundings all contribute to check the wandering mind and bring it to serious reflection. If the deceased lived a faithful life, we can quote the consoling assurances, they rest, and will receive a crown of righteousness at the coming and appearing of our blessed Lord. If they have been disobedient, though we have seldom spoken on such occasions, we simply preach the gospel, laying stress upon, and giving marked attention to, the initiatory steps of a full and unreserved obedience to Christ, and pass the subject by, religiously, in silence, leaving the hearer, to decide himself from what the Lord has said of such as die in their sins, as to the condition of the deceased. We never compromise any truth on such occasions, still others may for aught we know; and as no apostle, evangelist or other inspired man ever preached on such occasions, it seems, very truly, that we ought not to do so, if we would follow their example to the letter.—Yet on the death of a righteous person, we can see no harm in repeating the promises and consolations of the gospel.

REMARKS.

CACOETHES SCRIBENDI.—This, I believe, is the disease which one of my physicians says I have. I never did like the idea of doctors using big words; and since reading bro. Trice's advice to the Pioneer's scribes, I am persuaded that we ought to have a translation of the above. Perhaps if the disease were named in plain English we would be able to apply a remedy. But, who of us mere Englishmen knows what to do for the Cacoethes Scribendi? Is the disease curable or incurable? Will not the doctor who made the diagnosis be kind enough to prescribe a specific if there is one? It is too bad to let myself and others suffer through ignorance. And worse than all besides; bro. Wright suffers too from the effects of this awful disease; such is the opinion of the doctor at least.

Well rather than suffer myself, and be instrumental in causing others to suffer, I will make an effort to find out the nature of my disease, by getting at its name in English.

Since writing the above I have concluded that the two big words mean something like this, an itch for writing, or in other words, the writing itch. Now, since I have found out the disease, I can prescribe for myself, and fellow sufferers.

PRESCRIPTION:—Let bro. Berry,
and others, who are not thus sorely afflicted, write for the Pioneer, and furnish articles sound and true, articles which will edify the brethren, and increase the circulation of the Pioneer. If bro. Berry will do this, I promise him an attentive reading. I think, that if brethren Berry, Proctor, Haley, Hand, and others, would become regular contributors, the effect would certainly be a good one, and conducive to a much larger circulation of a paper which ought to be liberally sustained.

It would be a lasting shame, especially to the brethren of Mo., to let the Pioneer fail for want of a support. Bro. Wright has endured many hardships as an editor; and now his locks are blooming for the grave. In his declining years the brethren should come up manfully and cheerfully to his support. He has not "appeared on his own pages as a beggar," but has always, and does now, offer a fair and full equivalent for every dollar solicited. If the above named brethren, and others equally acceptable, will consent to fill his columns with suitable matter; then every subscriber would get more than the full value of his money. In all this their is no begging; but a just appeal, made in behalf of an aged brother, "whose praise is in all the churches." I have written for the Pioneer for the last four years. I did it at the solicitation of its editor, and because he could do no better just then. Now the case is somewhat different, Missouri is becoming settled, good meetings are being held, writers of ability are again available; and we shall see if they come to the aid of a most worthy brother, and make in his hands, a paper which will be an honor to the cause and the State. R. P.

THE PROSPECT.—Cheering indeed is the news from every quarter. The people seem to be just waked up to the understanding of the gospel. The mysticism thrown over the preaching of the Disciples by the sects is disappearing, and the astonishment is now that they were ever so misunderstood. Every effort, by the denominations around us, to prejudice the people against what we teach and have all the time taught, is reacting upon themselves and helping us rather than otherwise. The charge that we ignore the heart and teach head religion only, is now being looked upon by many intelligent people as wickedly false; and all will soon come to the same conclusion and the fabricators of this malicious charge will stand where they ought to. Every recurrence to our former teachings and writings, but expose the falsity of this charge, and inspires confidence in the position we occupy. "Great is the truth, and mighty above all things and will prevail." Let every disciple gird on the whole armor of God, and march into the conflict. The victory is sure, and the reward certain. When God is for us, who can be against us?

D. T. W.

For the Christian Pioneer.

THE CHRISTIAN LIFE.

"For our citizenship is in heaven," So says that glorious Apostle Paul, as he spake by the inspiration of the Holy Spirit. And we believe it; nay more, we know it. The man who has taken upon him the high and exalted name of Christian, and does not know that he has passed from a state of death to one of life; if he does not know that he
has passed from a region of darkness to one of light; if he does not know that he has passed from the power of Satan to be governed by the commands of God only, that man has not made much progress in the divine life.

Christianity is not a dream of the night, to vanish into "thin air" when one awakes. It is one of the great realities connected with man's existence. Christ, its founder, was "the Lamb slain from the foundation of the world." It requires the renovating and redeeming power of the religion of Christ, to fit man for a happy immortality, as much as it required the creative power of God to create him at first. And he who refuses to have his life governed by the principles of Christ, will never obtain eternal life. No matter how much he says "Lord! Lord!" if he does not the will of the Father in heaven, if he has not the "Spirit of Christ he is none of his." And if none of his, how can he enter into the joys of his salvation?

As we watch the march of human beings as they journey on over the world and disappear in the grave, each one leaves a life enrolled on the records of time. Is it a trifling thing, then, how we spend our days here? Nay, even the giving of a cup of cold water is recorded. Some lives are made beautiful by the delicate drapery of poetry; some lives are made resplendent by the gems of science which adorn them; some lives are made brilliant by literary attainments. But all these have the touch of the "earthly." They want a consecration to God, by being admitted into the "kingdom of his dear Son," where every thing necessary is taught men to "perfect holiness in the Lord." They lack the title to an "inheritance with the saints in light!" No Utopian dreams of statesmen to perfect a government among men, ever equalled the reality in the "kingdom of Christ." Its subjects receive a power to bid the stormy passions of the spirit subside. A power is within their reach of commanding envy, hatred, jealousy and pride depart, and they obey. They have a power of clothing their spirits with gentleness, kindness, patience, godliness, charity; and love is the beautiful garment they wear; and they walk in all the loveliness, grandeur, and majesty of the Christian life—hope pointing them to the rewards of all those who are "faithful in Christ Jesus."

Brethren and sisters, how is it with our lives? What record is being made of them? Have we the Spirit of Christ? Are our characters being moulded by the rules and regulations of his kingdom? Are we by "holy life and godly conversation" testifying to the world that we are the children of God? Do others seeing our good works, glorify our Father in heaven?

JENNETTE HARDING.

LONDON, Neb., Aug. 27, 1867.

LETTER FROM BRO. LONG.

SAVANNAH, Mo., August 29, 1867.

DEAR BRO. WRIGHT: I am glad to receive a letter from you, and will be glad to make your personal acquaintance in October next, when I hope to meet with you, and consult together with regard to the interests of the Master's cause in Missouri. I have been two weeks in your State, and before I had time to visit my relatives, settled around Savannah, became involved in a protracted meeting with brethren Rogers and Hopkins. The meeting was held in the interest of the church at Savannah, and resulted in about 60 additions. Next Saturday I go with bro. Hopkins to Oregon, in Holt county, to hold a meeting. I shall keep you posted as to results. At our contemplated meeting at Chillicothe, I hope we shall have a free interchange of thoughts and views with regard to matters concerning the greater efficiency of the churches in Missouri. There is one question which I want to see thoroughly ventilated, to-wit: What is the nature of the relation which the pastor of a church sustains to the eldership? Among the sects there is no misunderstanding with regard to this relation, because it is defined and settled by their creeds; but with us petty rivalries, jealousies, and misunderstandings are continually occurring on account of the fact that this relation among us is not clearly defined and understood by all concerned. Now, cannot our creed, the New Testament, give us all necessary light with regard to this question? We know that there are some a little tender on this subject. But the welfare of the churches demands that this question...
should be settled, that we may avoid, for the future, the unpleasantries which have so often sprung up in the churches out of a misunderstanding with regard to this relation. I shall remember the Pioneer, and will do what I can, both by furnishing you an article occasionally, and also by endeavoring to increase your list of subscribers.

Fraternally,

J. M. LONG.

LETTER FROM BRO. GRANDFIELD.

MILLER'S LANDING, Missouri, August 29, 1867.

DEAR BRO. WRIGHT: I have just closed a meeting near Potosi, Washington county, Mo., resulting in 24 additions, 2 of whom were not permitted to obey the Savior, being forbidden by parental authority.

I am authorized to say, through the Pioneer, that any good preacher, desiring a good location and salary, can find them, together with a pleasant, congenial home, where his labors will be blessed, and his honest toils crowned with precious souls for his hire, by corresponding with the writer of this article.

A Christian man of God, who rises above the party strife of the age, is the character desired.

This great country is comparatively destitute of Christian heroes, and every mail brings a plaintive call for some one to “break to us the bread of life.” How sadly do we mourn over the loss of those dear preaching brethren who have left us and found congenial homes in other States. I fear their places will never be filled.

As Kentucky University, and our beloved Alma Mater at Bethany, Va., furnish their classic sons with employment at home, why can we not concentrate our efforts at Canton, in our own State, make that institution a magazine of intellectual power, and emancipate our growing State from the dismal darkness and shackles of sectarianism? Give us the men and money lavished over Kentucky’s wide-spreading acres, and we could soon demonstrate the problem that earth has no better field for the Gospel of Christ than this oppressed Missouri home.

Fraternally,

D. M. GRANDFIELD.

ANNUAL MEETING:

The Convention of the Churches of Christ in the Ninth Congressional District of the State of Missouri, met at Middletown, Montgomery county, Mo., on Friday before the third Lord’s-day in August, 1867. The President, Bro. J. K. Rogers, being absent, the house was called to order by the Vice President, Bro. Timothy Ford.

Prayer by Bro. E. V. Rice.

Minutes of preceding meeting were read and adopted.

Reports from the Churches being in order, the following were made:

- **Motions and Resolutions.**

Fraternally,

J. M. LONG.
On motion of A. H. Rice,

RESOLVED, That we most earnestly urge upon our brethren the importance of organizing and sustaining Sunday-schools in every place where it is possible, as one of the greatest engines of power, in the hands of the Church, for good.

On motion of J. J. Errett,

RESOLVED, That we cordially recommend Christian College, of Columbia, and Troy Christian Institute, of Troy, as every way worthy of the confidence and patronage of the brotherhood.

On motion of J. J. Errett,

RESOLVED, That an abstract of the proceedings of this Convention be published in the Christian Pioneer, and that we cordially commend this publication to the patronage of the brethren.

On motion of D. Stewart,

RESOLVED, That the members of the Convention tender to the brethren and friends in Middletown and vicinity, their sincere thanks for their hospitality during this meeting.

On motion of A. H. Rice, Convention adjourned to meet at Mexico, Audrain county, Mo., on Friday before the third Lord's-day in August, 1868, at 11 o'clock, A. M.

T. FORD, President.

W. CHRISTIAN, Rec. Sec.

TRENTON, Mo., August 24, 1867.

D. T. WRIGHT: I commenced a meeting at Gallatin on Saturday before the fourth Lord's-day in July, and continued with good interest until the following Friday, with 32 additions, and then was joined by Bro. B. H. Smith, and continued until the next Tuesday night, with 12 more additions, making in all 44. This was a joyful meeting. To the Lord be all the praise, and may he bless and keep all those brethren faithful.

BENJ. LOCKHART.

We have editorially reported this meeting before; but we give the above as more accurate.

D. T. W.

TRENTON, Mo., Aug. 24, 1867.

D. T. WRIGHT: The Yearly Meeting of Mercer county, Mo., commenced at Goshen on Saturday before the second Lord's-day of August. There were present a large gathering of people, and preachers Bros. Porter, Moore, Hedrick, two brother Vannoy's, and myself. Brother Porter and myself did most of the preaching until the following Thursday, when he left for home, and I continued the meeting until the following Monday, when I had to leave for home, with a fine interest for further good. There were 89 confessions, and 3 from the Methodists, 1 from the old Christian order, 1 reclaimed, 1 by commendation, and 1 by letter—46 in all. May the Lord bless and keep them all faithful.

Your Brother,

BENJ. LOCKHART.

RICHMOND, Mo., Aug. 28, 1867.

Bro. Wright: On Monday night, 12th inst., I commenced preaching at Missouri City, Clay county, and continued twelve days, including the third Lord's-day. The large house of our brethren was well filled, night after night, and sometimes densely crowded, with a very attentive audience, notwithstanding the effort of sectarianism to prevent its votaries from hearing the word of truth, by getting up an opposition meeting. Bro. Palmer had commenced the meeting on the second Lord's-day, being his regular monthly appointment there, and according to appointment of near two months' standing, I arrived on Monday, and continued as above, the immediate result being 8 additions to the church. Four hearing, believed and were baptized; two were restored, and two received by letter. Bro. Palmer was with me a few days at the beginning, and Bro. H. H. Haley was with me the last two or three days, and remained to preach on Saturday night, and perhaps Sunday, if the brethren could prevail on him to stay. Sectarianism became alarmed (the craft being in danger) early in the meeting. The Methodists have a meeting house there, but not having a preacher on hand to hold a meeting, they dispatched a messenger post haste to another county, for a Presbyterian preacher, who arrived in time to commence a meeting on Thursday night, which was continued till Monday night. I refer to this as one of the symptoms of sectarianism, in its decline. Its nervous system is becoming so sensitive, that it is easily thrown into spasms by the preaching of "the word of truth, the gospel of our salvation," in its vicinity.

Yours, fraternally,

G. R. HAND.

PALMYRA, Mo., Aug. 24, 1867.

DEAR BRO. WRIGHT: Just home. Have been at Emerson, this county; preached several times; much good, I believe, was effected. Had three immersions, and one added by letter. In love, yours,

W. D. JOURDAN.
DEAR BRO. WRIGHT: I enclose five dollars, for which send the Pioneer to James Branstetter, New Harmony, Pike county, Mo., and F. M. Gourley, Vannoy's Mill, Pike county, Mo. All the preachers in our county are preaching industriously almost every day in the week, in the brush and school-houses of the land, and success is crowning their labors. Old prejudices are dying away, and a better state of feeling is fast gaining ground.

In haste, your brother,

W. J. MASON.

Sedalia, Mo., Aug. 26, 1867.

DEAR BRO. H. T. WRIGHT: I have just closed a meeting at Union in this (Pettis) county, with 18 additions—14 immersed. Bro. Joseph Wright and Bird Smith were with me part of the time. Bro. Wright will immerse to-day, and we hope others will obey the Lord. The prospects were truly flattering, but I was compelled to leave to make preparations for moving to this place, and in October take the oversight of the congregation here.

I called the attention of the congregation to the claims of the Pioneer, as the only paper in Missouri advocating the apostolic teaching. I commenced highly the spirit and temper of the Editor in his editorials. Would that the social circle, the pulpit and the press would exhibit more of the fruits of the Spirit—thus would our light shine. Let us pray for it and work for it more and more, and not be weary.

As ever, Yours,

T. N. GAINES.

St. Joseph, Mo., August 31, 1867.

DEAR BRO. WRIGHT: As you seem to regard it as of some interest to the brethren, I give you the result of my labors since the third Lord's-day in May to the present. I speak from memory, not having kept any written memorandum. At the time above mentioned, I commenced a meeting at old Gilead, in Clay county, closed Monday week following with 70 additions, mostly by baptism. Here I was assisted part of the time and greatly assisted, by that self-sacrificing servant of Christ, F. Aker. Next to Centerville, same county; same help, only 11 additions. Next to Antioch, in Clinton county; 99 added here. Bro. W. C. Rogers of this city, came to my aid for a few days; done some good preaching, and made a very favorable impression on the community as a Christian gentleman, but was compelled to return to this city after a few days. Thence I went to New Market, in Platte county, over a week; had between 60 and 70—46 baptized; meantime preached at Plattsburg Saturday night and Lord's-day and night, with 7 additions—5 baptized. Returned to New Market, preached three days and nights more, and closed worn and fatigued, so that I concluded to rest until to-day, and shall soon leave to commence a meeting ten miles south of this.

I ought to have said that at New Market I was assisted a portion of the time by bro. Dibble, a fearless and able advocate of the truth. Bro. Wright, this country belongs to us, and if we only had a score or two more such as he and the bros. Walker, Aker and Trice, feeble and infirm as the latter is, we would soon possess it.

Fraternally yours,

JOSEPH J. WYATT.

Mexico, Mo., Aug. 21, 1867.
After spending a few days so pleasantly together, we separated, to enter upon our work with fresh zeal, and I trust with great earnestness.

Yours, truly,

J. W. MOUNTJOY.

HUNTSVILLE, Aug. 27, 1867.

BRO. WRIGHT: During the present month, bros. Featherston, Keith, Bush and myself, have obtained the following additions to the Church of Christ: At Middle Grove, 15; Jacksonville, 7; Sturgeon, 4. Bro. F. and myself are at this place at present, and will remain through the week. Send me some of your Circulars, and we will renew our efforts for the Pioneer.

Yours, fraternally,

J. A. BERRY.

STATISTICS.

Bro. Cortes Jackson, of New London, under date of August 26, 1867, furnishes us the following statistics:

NEW LONDON.—The church here numbers about 120 members. Elders John Dawson, J. C. Jackson and Dr. Martin.

SALT RIVER.—The church on Salt River, Ralls county, Mo., has 75 members. Elders James Fuqua, James Glasscock and T. M. Bowles.

BRICK MEETING HOUSE.—The church at the Brick Meeting House, in Ralls county, Mo., numbers about 75 members. Elders Richard Bersiers and James Alford.

Bro. Clayton Keith, student of Ky. University, in a letter to bro. J. H. Abshire, of this place, under date "Sturgeon, Mo., Aug. 23, 1867," gives the following:


Bro. James A. Berry preaches once a month. The brethren and sisters, many of them young men and young ladies, have organized a Bible-class, and the church will meet weekly in the future.

APPEAL.

During the past seven years brother Wright has been engaged in the publication of the 'Pioneer.' Through all the dark and trou- bious days he has conducted himself in such a manner as to commend himself to the highest confidence of the disciples of Christ. The brethren everywhere, regard brother Wright as the proper man for the position now occupied by him. Owing, however, to the limited circulation of the Pioneer, he has not been sustained or encouraged as he justly deserves to be.

From a recent and faithful statement of the financial condition of the Pioneer, it will be seen that brother Wright is losing twenty dollars per week. This ought not to be allowed any longer. Brethren, let us one and all, immediately and in earnest, go to work and obtain three thousand subscribers for the Pioneer. This can be done. Let it be done, and done quickly. This will enlarge brother Wright's sphere of usefulness, and enable him to make his excellent paper every way better and more acceptable.

If the Pioneer should go down, we will have no Christian Weekly or Monthly, west of the Mississippi, save the 'Evangelist;' no organ of our brotherhood, no publication set for the defence of primitive christianity in our own State. No brother would be likely to start another paper in the West, nor would there be any guarantee of its success should it be started.

The Pioneer must not go down. It must and shall be sustained. Brethren, we pray you heed this appeal. Let us all work as one man, for the success of the Pioneer and the advancement of the cause of Christ.

W. C. ROGERS, St. Joseph, Mo.
J. J. WYATT, " " "
W. D. JOURDAN, Palmyra, Mo.
H. H. HALEY, Kansas City, Mo.
JAS. N. WRIGHT, Macon city, "
A. W. DONIPHAN, St. Louis, "
JAS. A. BERRY, Jacksonville Mo.
JACOB CREATH, Palmyra, Mo.
B. H. SMITH, Chicago, Ill.
E. J. LAMPTON, Augusta, Ill.
J. K. ROGERS, Columbia, Mo.
JO.'S.' FICKLIN, " " "
W.M. HATCH, St. Louis, Mo.
M. C. HAWKINS, Canton, Mo.
SAMUEL HATCH, " " "
J. W. McCARVEY, Lexington, Ky.
C. JACKSON, New London, Mo.
J. S. ALLEN, Bethany, Mo.
W. J. MASON, Mexico, Mo.
J. R. FRAME, Lexington, Mo.
G. R. HAND, Richmond, Mo.
G. W. LUNGAN, Dresden, Mo.
J. M. HENRY, New Albany, Ind.
T. P. HALEY, Louisville, Ky.
R. PATTERSON, Leavenworth, Kans.
S. S. TRICE, Plattsburg, Mo.
O. F. DAVIS, Pisgah, Mo.
P. AKEH, Smithville, Mo.
J. T. RICE, Kington, Mo.
J. C. LAWSON, Gentryville, Mo.
A. WILSON, Paris, Mo.
T. N. GAINES, Fayette, Mo.
L. J. EASTIN, Chillicothe, Mo.
T. W. McARTHUR, " "
J. H ABSHIRE, " "
J. F. DAVIS, Mooresville, Mo.
EDITORIAL ITEMS.

Personal.—President J. K. Rogers, of Christian College, Columbia, Mo., visited our city on last Friday, and remained till Monday morning. The College, we are gratified to learn, is in a highly prosperous condition, and will enter upon the seventeenth annual session on the 16th instant, with most flattering and encouraging prospects. Bro. Rogers has gained for himself, by close attention to the interests of the school, and incessant toil and labor to advance the improvement of the young ladies intrusted to his care, the reputation of a first-class educator, and as eminently worthy of a liberal patronage. Parents having daughters to educate, can not do better than to send them to Christian Female College. We take much pleasure in calling attention to this Institution. See advertisement on the third page of the cover.

Bro. Rogers preached in the Christian Church on Saturday night, and also twice on Lord's-day, to large and attentive audiences. The discourses were very interesting, and we trust that the truth, so clearly and forcibly presented, found a permanent lodgment and a good soil in the hearts of many hearers on that occasion, from which it will bring forth an abundance of fruit.

D. T. W.

An Acceptable Present.—Last week, Messrs. J. Ruegger, A. Friedley, S. Burgey, and Pitt Cloudas, four worthy and estimable citizens of this city, but neither of them members of the Christian Church, called at our residence and presented us with a new hat and a pair of new boots, both of a fine and excellent quality. We appreciate this present and expression of regard most heartily, and sincerely thank the generous donors. May they long live, and enjoy largely of the blessings of the Father of all our mercies. And may he, whom we are trying faithfully to serve, so keep and order our steps, that we may never abuse the confidence which these and others have reposed in us.

D. T. W.

The Church Reporter.—Such is the title of a very neatly printed, double-column octavo monthly of 16 pages, published at Quincy, Illinois, by bro. E. P. Belshe. The first No., the only one as yet received, is quite creditable, both in its matter and mechanical appearance. Bro. Belshe has in this taken the right view of the matter, that which is worth doing at all, is worth well doing; hence the Reporter is issued in first-class style. We find no fault, as far as noticed, with the paper, and think that all will like it much. But while it assumes to occupy a place not yet specially filled by any other publication among us—that of a compiled report of the cause from every possible quarter—it will yet operate against worthy publications in the State that have long struggled for an existence. For instance, the Gospel Echo, edited by bro. E. L. Craig. Bro. Craig has justly earned, by his untiring efforts and faithful labors to publish a religious paper, a large circulation and a liberal support, which we believe he is not receiving, and the Reporter by bro. Belshe, we fear, will still further lessen his already too small support. But possibly the brethren of Illinois may sustain the four papers now published in that State, and asking their patronage; but we very much question it. They can do it if they will, but will they do it?

D. T. W.

An Important New Book.

R. W. Carroll & Co.,
CINCINNATI, OHIO,

Will publish, this fall, a work of intense interest to every Christian Disciple, entitled The Living Pulpit of the Christian Church, A SERIES OF ABLE AND ELOQUENT DISCOURSES, DOCTRINAL AND PRACTICAL, FROM EMINENT REPRESENTATIVE MEN AMONG THE DISCIPLES OF CHRIST, Arranged and Edited by W. F. Moore, making an elegant octavo volume of some 600 pages, with a BRIEF BIOGRAPHICAL SKETCH, and a full-page steel Portrait of each Contributor, forming a desirable collection of from 25 to 30 accurate likenesses of well-known brethren. Agents, male and female, are desired to take orders at once, with Prospectus Books. Address, stating choice of territory, the Publishers.

EXCOMMUNICATION.

The evils connected with, or consequent upon excommunication, are not only great but numerous. Could we exhibit none but that exhibited in the violation of our confession—this alone would present it as an evil most appalling in its nature and consequences, to every mind capable of appreciating it. Were it possible for a person to suffer himself to be cut off from the body of Christ, by the law of Christ, and still retain his moral powers in a healthy state, so as to be accurately sensitive under conviction on account of sin, nothing short of the deepest mental agony would be the consequence. How degraded would a man feel himself to be! How false hearted! False to his God, to his Savior, to his brethren, to himself!

In the present state of society, however, we cannot reasonably expect this subject to be generally appreciated. The customs of the world, or at least many of them, are highly detrimental to fidelity in both church and state; and operate as preventives to those compunctionous throbings of conscience which ought to result, in every instance, from an infraction of the principles of our christian profession. It is indeed most alarming and lamentable, that a very large proportion of mankind, even in this nominally christian country, seems to be governed but little by the obligation of their covenants made with their fellow men, and break them habitually, with very little apparent contrition. Need we wonder, then, to see these same persons throw aside their christian profession as if it was a very light thing; and, instead of repenting in sackcloth and ashes, rather glorying in their rebellion, and hardening there necks against all the remonstrances of their brethren, and against all the motives of the christian religion? Under these circumstances, it is precisely what we ought to expect; especially, when, perhaps, not one in a thousand of them understand the solemn sanctions, the infinitely weighty obligations of the good confession. The ease and impunity with which many respectable persons break their own solemn covenants, and still retain their respectability, might be illustrated by a reference to the frequency with which the temperance pledge has been broken within these last few years, by persons who had pawned their honor that they would not drink any thing as a beverage that could intoxicate. They are now found in the use of intoxicating drinks! Have they forfeited their honor? Not in the estimation of the great majority! They are very honorable men, forsooth! and, perhaps, rather boast that they had the spirit, the gentility, the independence, to violate a solemn covenant. Infinitely more alarming
EXCOMMUNICATION.

is the condition of the man who breaks his baptismal pledge, the good confession—for this is a pledge given not to man only, but to God! and not that we will abstain from the use of ardent spirits merely, but from all sin, the Lord being our helper.

But this is not all: the excommunicated are excluded from the privileges of the congregation. They can no longer partake of the Lord's supper. They are cut off from pastoral oversight and admonition. The prayers of the congregation are no longer for them, only as the saints pray for the world; indeed, these excluded ones, having deserted to the camp of Satan, have placed themselves at a greater distance from the prayers of the congregation, than are those of the world, who have never made a profession. They go out from under the watchcare of the brethren. They are in one sentence, cut off from a proprietorship in all the ordinances of the house of God; and therefore from all the benefits resulting from a proprietorship in those ordinances. They are cast out from the ark of safety—and prostrate in their sins and blood, lie festering, preparatory, if not restored to the favor of God, to eternal burnings. How fearful the condition of such persons! If the genuine christian, in the enjoyment of the divine favor, must "work out his own salvation with fear and trembling," how much more should the excommunicated exceedingly fear and tremble? Feeble, and without the help of those means of grace, by the use of which "the righteous scarcely are saved," where shall these ungodly and sinful men appear? If while enjoying access to all the ordinances of the house of God, they permitted Satan, like a strong man armed, to take possession of the whole citadel of their soul, is it not alarmingly probable, that now, since he has obtained possession, he will keep it, and that their last state, like the man out of whom the unclean spirit was cast, and was afterwards possessed by seven spirits, more wicked than the first, will be incalculably their worst state?

But dark as this case has already been made to appear, the half has not yet been told us. What an evil influence does the bad life of the excommunicated shed on the world and on the church? Often they become the bitterest enemies of the church; and misrepresent and slander it in a most wicked and cruel manner. This, more or less, prevents the salvation of others. But even should they remain the nominal friends of the church, still their bad conduct, and their fall, will discourage others, and prevent them from making the requisite efforts for salvation. And it should also be remembered, that the excommunicated almost always have their friends, sometimes relatives, who become offended at their exclusion, and behave in so unchristian a manner as to make it necessary to exclude them also. Much bitterness and heart burning is the result;—sometimes schisms and fractions, confusion and evil work;—a long train of evils, the effects of which will be commensurate with eternity, and all these having their origin in the sins of man, who so persisted in sin as to render his exclusion necessary. On what responsibilities has God connected with a profession of the christian religion! How fearful the condition of every man, who having made the good confession, tramples
AN AWFUL CALAMITY.

531

under his feet its solemn obligations! Such men, through obstinacy, or the love of sin, may resist the motives of the gospel while on earth, and may even proudly or stubbornly die without a renunciation of their sins; but when the great day of reckoning shall come, they will find, when it will be too late, that they had been engaged in a most disastrous enterprise. While here, they may be angry with, and abuse the church; but if the law of Christ has cut them off, the sentence of the church has been ratified in heaven; so that their wrath and abuse is not so much directed against the church, as against the head of the church—the one Lawgiver, who is able to save and destroy.

“The sentence of excommunication, says James, should never be proceeded to by the church, but with the greatest caution and seriousness. It should be accompanied with sorrowful and humble confession of the delinquent’s sin, and earnest prayer that it may have a good effect on his mind, and the minds of others. It should be done in the name of the Lord Jesus, and not as an act of the church’s own authority. It should have an immediate reference to the ends of the church fellowship, and the benefit of the offender. It should be unattended by any emotions of wrath, malice, party-spirit, or personal resentment. In short, from the beginning to the end of the fearful proceeding, there should be a manifestation of all that deliberation, discretion, seriousness, grief, and awe, which this solemn act of excision seems natural to demand. There appears in this act a reference to the future judgment of Christ. In one sense, the church now judges for Christ in matters of his kingdom; and wo to them who dare to pronounce this sentence, without being persuaded on good grounds, that it is the sentence of Christ himself. It is the echo of his awful voice, saying even now to the offender, ‘Depart from my house;’ and unless the offender repent, an anticipation of his sentence, saying at the last day, ‘Depart from my haven.’—A. Raines.

AN AWFUL CALAMITY!

“To be separated from the Church of Christ, and denied his fellowship and the ordinances of the Lord’s house, is the most serious calamity that can befall a mortal man in this life. It was designed for the preservation of the body of Christ, and the reclamation of disorderly men. To attain both these ends, it should be solemnly and impartially executed upon the part of the church; and he who is excluded, should, if possible, be made to feel the awful solemnity of the act, and the terrible consequences to him if it fail to have the effect proposed. It is a lamentable and an alarming fact, that through the delusion and blindness of the devil, the majority of those who are now excluded from the church, persuade themselves that they have been badly treated, and their misguided friends join in the hue and cry, and thus thicken the clouds of delusion that shut out from the minds of the excluded, a full apprehension of the turpitude and enormity of guilt which has fastened upon their consciences. These false friends, whose misdirected and blind sympathies strengthen the arm of rebellion, and harden the heart of impenitence, are not only plunging a friend into irretrievable ruin, but are falling headlong with
him into perdition! Scarcely is there a more heartless, cruel and ruinous piece of conduct known to the church, than the conduct of many in this day, who, instead of maintaining the cause of law, of righteousness, and good order, are always ready to side with the side of anarchy and misrule; and instead of pouring the unmixed light of eternity upon the mind of an erring fellow-being, make cause with him, and palliate or excuse altogether the vice that is drinking up the soul."

From the Western Recorder.

"WHAT IS IT THAT SAVES A SOUL?"

To this question, Dr. John Thomas of New York, who has many followers in this and other states, would reply. "An understanding of, and obedience to, the truth, is that which saves the soul;" while the followers of A. Campbell would answer, "Salvation can be spelled in no other way than with these letters, and they in the following form: Faith, repentance, baptism, and pardon."

The above is, as I believe, a true index to the doctrine of the two denominations above indicated. To my mind there is no difference on this point between them. They teach the same thing, and alike they fail to give the true answer to the question at the head of this article.

To the question: "What is it that saves a soul?" I reply,

1st. It is not good works.

"Not by works of righteousness which we have done." (Titus iii: 5). "Who saved us and called us with an holy calling, not according to works." (2 Tim. i: 9). "Not of works lest any man should boast." (Eph. ii: 9).

2d. It is not closing in with the offers of salvation.

"No man can come unto the Father but by me." (John xiv: 6). "No man can come unto me except the Father who sent me draw him." (John vi: 44). "Without me ye can do nothing."

3d. It is not desiring to be saved.

"The soul of the sluggard desireth, and hath nothing." (Proverbs xiii: 4).

4th. It is not seeking.

"Many shall seek to enter in, and shall not be able." (Luke xiii: 24).

5th. Finally: It is an interest in the election of God the Father—in the redeeming blood, and justifying righteousness of Jesus Christ—and, in the quickening and sanctifying work of the Holy Spirit. Here we read: "By grace ye are saved." (Eph. ii: 5). "Eternal life is the gift of God." (Rom. vii: 23). "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." (Rom. ix: 16).


*J.*

Remarks.—Of all the denominations, so far as we can judge from our exchanges, the Baptist is warring most directly against us. This is lamentable, yet it is so. Indeed it is like a family difference. The Baptists and the Disciples constitute, it may be said, one family, as there is in reality but little difference between us; at least not sufficient to divide us; at least not sufficient to divide us, and we ought, therefore, to be one. Many intelligent and good men on both sides see this, and anxiously desire the oneness. But there are others, who, from their peculiar education and present standpoint, do not see the identity; hence they are continually exercised at the apparent proximity of the two, and labor, with a zeal worthy of a better cause, to create prejudice.

The writer of the foregoing in the Recorder, does himself injustice. He commits a fallacism, and that apparently intentional, in presenting an
important point, which tends to lessen the weight of all the obligations God has imposed upon us, and encourages a neglect and disregard of the only means within the power of man for his salvation. Satisfy men "that an understanding of, and obedience to, the truth;"—"that faith, repentance, baptism, and pardon," are not essential to the salvation of the soul, and the last one of them will be lost. That God can save men in ignorance, disobedience, and unpardoned, is what no man should teach. In one sense, there is nothing impossible with God, in another sense there is: "It is impossible for God to lie." He has said, "The soul that sinneth it shall die;" and "he that believeth not shall be damned," and "if you die in your sins, where I am ye cannot come," and that "the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power;" "except you repent, you shall all likewise perish;" "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Hence we affirm, that God cannot save men without faith, without repentance and baptism, without obedience to the gospel, and without pardon. The writer of the foregoing extract, in order to gratify an envious feeling, and create a prejudice against the Disciples, puts himself in the unenviable position of placing men beyond the reach of salvation. Man cannot save himself; but God, in his great mercy toward us, by the death of his Son Jesus Christ, our Lord, proposes to save us through simple instrumentalities within the capacity of every one, even a knowledge and "understanding of, and obedience to, the truth;" "faith, repentance, baptism, and pardon," and without these he proposes to save not a single man or woman. "Let no one deceive you; he that doeth righteousness is righteous, even as he is righteous;" "and if you know that he is righteous, you know that every one that doeth righteousness is born of him." "Blessed are they who do his commandments, that they may have a right to enter through the gates into the city." Would that our brethren of the Baptists, when they speak or write, would do it of the ability that God supplieth, and as his oracles or word directs, and not to prejudice the public mind against us.

D. T. W.

More Light.—This is asked by bro. Leckey, and in view of a statement made by me. The article alluded to contains the light solicited, and to it I refer bro. L. The light is in this brief clause: "in words." Surely bro. L does not expect to find a command in words for everything he does as a Christian. The New Testament is not a book of precepts exclusively. The Savior taught by laying down principles, and whatever is fairly implied in these the Christian may do, though the thing done is not commanded in words. I could present many instances, illustrative of what is here said; but surely these are not necessary. And beside this, my sheet is full.

R. Patterson.

Fear God and keep his commandments.

"This text-book," as the preface sets forth, is not designed to supersede any other work on Campbellism, but to supply a demand which has not heretofore been supplied. As these people usually deny their real sentiments when closely pressed in argument, it is very important that the people have access to a book containing the proof, in the words of the founder of Campbellism, showing the prominent errors of this system in contrast with the Scriptures, arranged as a book of easy reference.

The author has succeeded, we think, in preparing such a text-book. If it is possible to present the system produced by the current reformation, as it is taught by the leading "disciples," this book has faithfully presented it. Many who style themselves "christians" may not acknowledge the picture which our author draws; many would shrink from confessing the errors which he brings to the light. But the book is nevertheless an expose of the system. If thousands are connected with this error by accident, or prejudice, or education, whose experience and practice are a denial of it, this phenomenon constitutes no good reason why it should not be exposed. Manfully meeting error for the love we bear to the truth, and kindly treating the erring, is the only sure way to stop the progress of the former and win the latter back to the primitive faith.

—Missouri Baptist Journal.

REMARKS.—This author no doubt feels that he has done a good work. I should like to see a copy of his wonderful production; but in the absence of the means, shall have to wait.

Why do they not refer to our present teaching? There is more being said and written now than at any former period. We number more now than we have at any former period in our history. There are more people becoming obedient now, under the preaching of our brethren, than at any previous time in our history. Why not refer to our present teaching and writing? Why go back to the writings of the dead? We never consult them as to what to teach. We never advise anyone to consult them to know what to do to be saved. Our text-book is the Bible, the word of God. To that we refer all the time, and not to the writings of any mere man, living or dead. We refer the people to the Scriptures. We preach and teach the Scriptures. They are able to make men and women wise unto salvation. No people can excel us. We go to the fountain head. What the New Testament teaches, we teach. That among several hundred thousand people, there should be no mistake made by any one of them in his teaching, would indeed be remarkable. Yet in this respect we claim to be freer from error than any other people. There is a remarkable agreement in the preaching and writing of our brethren in Europe, America, and Australia; indeed, wherever Disciples are found, they all believe the same things and teach the same things. This is natural. Take the New Testament into a heathen land, translate it faithfully into the native language of the people, let them read it, untrammeled and unprejudiced, and they will exhibit the practice and views of our people.

Our Baptist neighbors are wonderfully exercised about something they are pleased to call Campbellism. Every now and then we have the announcement of a new book on the
subject, assuring the reader that it fully exposes the thing. But the book is no sooner purchased, than another is announced, crying lo, it is here! It is astonishing that the thing is so difficult to find, or that the people are so stupid and dull of comprehension that all these books become a necessity. But the present author proposes to “supply a demand which has not heretofore been supplied.” He is going to “furnish the proof in the words of the founder of Campbellism.” In his opinion, then, no other author has done this! A candid admission, truly; nevertheless the truth. If his book contains what he says it does, it will be a rare book among the Baptists. It will contain more of the teaching of inspired men, than any book they have ever published, aside from the Bible. But as we have seen nothing yet from the author, further than the few sentences couched in this announcement, we are not prepared to give an opinion as to the merits of the work. But if we should be allowed to form an opinion from the company in which we find him, we should question very much his competency to give a faithful exhibit of the teaching of any of our brethren. We know of none of his company, such as are engaged in this crusade against the Disciples, that can give a faithful exhibit of the teaching and practice of a single one of the apostles. We defy the whole company of them, to produce a man that can give, in writing, as this Mr. Ray, of Tennesee, proposes to do on Campbellism, a Text-Book on the teaching and practice of either Peter or Paul, giving the proof in the words of the apostle. If any one thinks he can do it, let him try it, and as poor as we are, we will purchase a copy. If he cannot do this, how can he tell what Campbell or any one else teaches?

But it is intimated that we deny our real sentiments! This reminds us of the way some of them used to talk about God—that he had a secret will and a public will. His public will was that Christ died for all; his secret will was that he died only for the elect. His public will, that is the Scriptures, did not express his real sentiments; and many of them, just as honest and as well intentioned as this man Ray, set about to teach the people what God’s real sentiments were! Shocking, shocking! that men will have the presumption to question the veracity of both God and man, rather than give up a sinking cause! Deny their real sentiments!! Well, the day of wonders is not over yet! Strange things will still occur. We may say and write just what we please, it is not our real sentiment! This is the introduction of the latest invention to oppose us that we have yet heard of. What next?

D. T. W.

---

PREACHERS.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. ix: 13, 14.

We would here invite the reader’s attention to the import of the command that they who preach the gospel shall live by the gospel, that is, by their preaching. The Lord has ordained that they who preach the gospel shall be sustained. While he ministers in spiritual things, that is, preaches the gospel, his temporal ne-
cessities shall be supplied by the brethren for whom he labors. This is as plain and as binding a command as any the Lord has left us. In all candor and affection we would say to the brethren, it cannot be ignored with impunity. The Lord will not hold those guiltless who treat this as a dead letter. On its faithful observance depends the strength and efficiency of the ministry. Every disregard of it but weakens its strength, and places that cause which is above all others, on the shoulders of the weak and incompetent alone; upon such as are humble in life, neither educated nor possessing the means to educate themselves. It is not right to increase the poverty of those already poor men, who, for the love they have for Christ, labor for him, pay or no pay. God never did demand any man, or class of men, to labor for naught; but in every instance where he required his services, he provided amply for his support. But in no instance has he been more clear and positive, than in the requirement to preach the gospel. It is there a standing ordinance, and he that resists it, resists the ordinance of God, and will bring upon himself condemnation. Our prosperity depends upon our faithfulness in all the Lord has commanded—not upon a part of what he has commanded, but upon all. While we contend earnestly for other duties, and neglect this, we condemn ourselves. Preachers, too, should be careful that they do not encourage this neglect, and thus become particeps criminis. It is not a matter left with us to observe or not; it is a plain and positive enactment, as much so as that we shall not forsake the assembling of ourselves together, as that we shall break bread, or that the believing penitent should be baptized. Preachers can ignore this provision, and teach men so, and augment a fearful state of things. If we would enjoy the divine presence, and the glory and the success he delights to give his people, we must observe his laws and not our own inclinations. We have no right to argue the fitness nor expediency of this provision. The Lord has ordained it, and man should be silent. That it may be abused, and encourage a state of idleness among preachers, is no argument against it. Baptism may be abused and men submit to it for wicked purposes, still that will not annul the ordinance. The Lord commands it, and man cannot set it aside. So he commands in all the churches of the saints, that the preachers of the gospel shall have their support from the brethren for whom they labor, and man cannot set it aside. One of the able editors of the Review, speaking upon this subject, says:

"We know what we say, when we declare that there is no class of men in the world more stintingly and meanly paid than preachers. Oh! it is a dreadful thing to be obliged to go through the world like mendicants, cringingly begging your way to the gates of Paradise. Yes, the preacher's life has a bright side to it, but that bright side is far beyond the rolling river. The dark side is here, and the background of poor preachers' experience is largely inlaid with sombre pictures of half rations; short stays at one place, short friendships, many slights, frequent rebukes, the impugning of his motives, being shifted from pillar to post, at the caprice of some flirt ing fashionable Flora McFlimsey in the church, or sent adrift by some hard-hearted avaricious Shylock. * * * * while no other class exerts such a mighty
THE EIGHTH DAY.

As every thing belonging to the New Dispensation was prefigured and shadowed forth under the Old, so we shall find that different typical institutions were given of this change of the day of weekly rest. The eight day is particularly distinguished throughout the Old Testament. Circumcision was to be administered to children on the eighth day. The first born of cattle which belonged to the Lord, were not to be received till the eighth day of their age. On the eighth day and not before, they were accepted as sacrifice. On the eighth day the consecration of Aaron and his sons was completed, and he entered on his office as priest. The cleansing of the leprosy, which was typical of cleansing from sin, took place, after various ceremonies, on the eighth day. The same was the case as to those who had issues, and also respecting the cleansing of the Nazarites. On the feast of the tabernacles, the eighth day was a Sabbath, and was called the great day of the feast. On the first day of this feast thirteen bullocks were offered; on the other six days the number was decreased by one each day; so that on the seventh day, there was only seven bullocks offered. But on the eighth day the number was reduced to one bullock, after which these sacrifices were ended. At the dedication of the temple, when it was completed or perfected, the ark of the covenant being placed in it, Solomon kept the feast seven days, and all Israel with him; and, on the eighth day they made a solemn assembly. Ezekiel in his vision of the city and temple and land, toward the end of his prophecies, says, “Seven days shall they purge the altar, and purify it, and they shall consecrate themselves; and when these days are expired, it shall be, that upon the eighth day, and so forward, the priest shall make your offerings upon the altar, and your peace offerings, and I will accept you, says the Lord.” Now let the correspondence of the spirit with the letter be observed.

“On the eighth day, when Jesus rose from the dead, those were who dead in their sins, and the uncircumcision of their flesh, were quickened together with him in whom they are circumcised. On that day he was received as the first born from the dead. On the eighth day he was accepted as a sacrifice. On the eighth day, when he was “consecrated for ever more,” he entered his office as priest; for while on earth he was not a priest. On the eighth day he cleansed his people from sin. On the eighth day, having by one sacrifice forever perfected those that are sanctified, he made an end of sin offering. On the eighth day, the temple of his body being raised up, and perfected through sufferings, his disciples, on that day, held solemn assemblies. And upon the eighth day, and so forward, he, as that priest who having consecrated himself for evermore, entered into the holiest of all, and who “ever lives to make intercession” for his people, stands at the alter, as the Apostle John beheld him, having a golden censer with much incense, which he offers with the prayers of all the saints, upon the golden altar which is before the throne.”—Haldane’s Evidences.
A VISIT TO FAIRVIEW.

Bro. Wright: Dear Sir—Having had a desire to visit the brethren at Fairview, in Worth county, and receiving an invitation from them to attend a meeting to commence at that place on Friday before the 1st Lord's-day in September, made by bro. Osborn of Gentry county, accordingly my wife and myself took the 2 o'clock train (a train not, however, propelled by steam, but by a pair of mules attached to a spring carriage), bro. H. Shackley being conductor, we made a start for Fairview, a distance of 25 miles. We run up ten miles to our worthy old brother John Stewart, or as we all love to say, "Uncle Johnny," the father of the lamented W. D. Stewart. Here we remained all night, and bro. Stewart accompanied us next day. We arrived at Fairview at 12 o'clock, and addressed the people on the importance of Christians placing all confidence in the word of God. Bro. Osborn being sick, was not able to attend. We were truly sorry of it, as we had not seen him for twenty-eight years. On Monday our esteemed and worthy bro. J. M. Wood, now of Albany, Gentry county, came up. This was our first acquaintance with him, and we were much pleased. Bro. Wood is a safe and sound man, doing good service in the north-west, and agrees to labor more in the future for the spread of the Pioneer, which cause we laid before the brethren at the meeting, and obtained a few subscribers, which we send you. But there is one misfortune with our preachers who are giving their whole time to the preaching the word; the brethren forget that the families of preachers have to be provided for as others.

The brethren in Gentry and Worth ought to do more than they are doing in this direction for bro. Wood. We made our home with our worthy bro. Dr. W. Marrs, who is an energetic and working member.

We had two additions; a young lady and a very worthy young man confessed and bowed to the authority of our Lord. He is a young man of fine promise, and we hope it will not be long before he will be found pleading his Master's cause. The brethren should encourage him. We had a rejoicing season. Here we met old brethren whom we had not seen for over twenty years. In fact, bro. Wright, we had one of our old-fashioned meetings—all seemed to enjoy the meeting so much. We met some brethren from Iowa we had never before seen. In union and harmony we worshiped God together. The meeting closed Tuesday night. May the Lord preserve us unto his everlasting kingdom.

J. S. ALLEN.

CIRCULAR.

Christian University has, at a cost of about $2,000, been thoroughly repaired, and furnished with good Apparatus and other fixtures necessary to a thorough Scientific and Literary course of instruction.

Young men desiring to graduate, will find no pains spared upon the part of the Faculty, to make their scholarships of the highest order, and the graduates of the University equal to any in the country. The opportunities of acquiring a thorough Business Education, Penmanship, Book-keeping and Commercial Law, has not been enjoyed before in the State, as a part of the University Course.

The next Annual Session, consisting of two Terms of twenty weeks each, will commence the 17th of September, 1867, and expire the Fourth of July, 1868.

Rates per Term, invariably in advance:
CIRCULAR.

Collegiate Department, $20; Commercial ditto, $10; Academic ditto, $12; Commercial course, if taken alone, $20.

B. H. Smith, President and Professor of Languages; S. Hatch, Professor of Chemistry and Natural Science; O. Pirkey, Professor of Mathematics; J. C. Risk, Professor of Natural History, Grammar, Rhetoric and Botany. Tutors in the Academic Department not selected. O. Pirkey, President of Commercial Department; M. C. Hawkins, Professor of Commercial Law. Tutor to be selected. M. C. Hawkins, President Board of Trustees.

REMARKS.—We are truly grateful to see the highly encouraging prospects of success looming up in reference to Christian University. From the shape matters have now taken there, success is inevitable, and the University as a first-class institution of learning, and as such a most valuable acquisition both to the Christian Church, under whose auspices it is conducted, and to the State, is now a fixed fact. At no previous time do we remember of its having such flattering prospects of success.

It can now boast of a Faculty unsurpassed by any institution. The members are not only thorough scholars, but experienced teachers. The patrons of the school have in this a guarantee of success. There will be no experimenting, as might be the case with a young and inexperienced Faculty. The Faculty is composed of experienced teachers, of acknowledged ability and thorough scholarship. We clip the following notice of them, individually, from the Canton Press:

"CHRISTIAN UNIVERSITY.—As this institution opens upon the 17th inst., it may be a matter of interest to know who compose the Faculty and what ability they offer to the young men of the country to guide them along the slippery paths of science, we propose giving this modicum of information.

B. H. Smith, President, is a graduate of Bethany College, a ripe scholar and a teacher of unsurpassed ability, as every one who has enjoyed the opportunity of receiving instruction at his hand can testify.

Dr. S. Hatch is a graduate of Amherst College, and has had many years experience as a teacher and President of Bacon College in Kentucky, and is thoroughly acquainted with the department over which he presides.

O. Pirkey, President of St. Paul College, brings twelve years experience as a teacher and president of colleges as an offering to our people, a graduate in the sciences of Bethany College, a practical teacher and mathematician.

J. C. Risk is a graduate of the State University, and was for several years engaged in Kentucky as the principal in a female school and recently at Canton, and is perfectly familiar with the most recent textbooks in his department.

Dr. M. C. Hawkins brings a singular combination of talents. Holding a diploma with the degree of Doctor of Medicine from the American Medical College and one from the Law School at Cincinnati as Bachelor of Laws, and a practical knowledge of commercial law, ability will not be wanting upon his part to make the course thorough and complete. In the varied pursuits of life to which he has given attention, his exertions have been crowned with success, and we now infer that a public enterprise that secures the sympathy of the best citizens of our country and the individual energies of such an one, cannot possibly fail.

Then let us all go to work and build up in our midst an institution that will adorn our State as one of its proudest monuments of learning, and our town as the Parthenon of the Mississippi valley."

MEETING AT MOORESVILLE.

Bro. Wright: Bro. Lockhart commenced a meeting at the beautiful town of Mooresville, in this, Livingston county, ten miles from Chillicothe, on the H. & St. J. R. R., on Saturday, the last day of August. It continued until Thursday night following, with 64 additions, about 50 by confession and baptism—one or two from the Methodists. On Tuesday, bro. L. buried 23 persons in the waters of Grand River. Every day after Sunday, more or less persons were baptized. Bro. Lockhart was compelled to leave Friday morning, leaving three ladies, who had made the good confession the night previous, for bro. J. H. Davis to baptize.

Among the number baptized on Wednesday, was a young man by the name of Reynolds. He sent for bro. L. to come by his
residence, where he lay sick, and take his confession. Bro. L went, took the confession of the young man, and baptized him in Grand river. He was pale and emaciated, and being unable to walk, he was carried in and baptized. This was a solemn and impressive scene.

Great and increased interest was manifested during the meeting to its close. Better attention was given to the preaching of the gospel, than at Mooresville. Bro. L presents the truth as it is in Christ Jesus, with great boldness and much force, but yet with kindness. The new and large school house in which he preached, was crowded day and night, to hear the gospel.

My heart was made to rejoice at witnessing so many going forward to confess their faith in the Savior, and put him on in Baptism. Among the number were the old, whose heads were whitened with the frosts of many winters; the youth, in the bloom of life; the husband and wife, all pressing forward to enlist as volunteers in the army of the Lord, under the blood-stained banner of King Immanuel, taking as their charter to govern them, the Bible, and the Bible alone.

It was a glorious meeting, and many hearts were made glad. There is now a good membership at Mooresville, and the brethren are determined to build a good meeting-house. We hope they will press the matter of having a good house to worship in. They should meet every Lord's-day, and keep up a Sunday-school, cultivate love and harmony, live the Christian in their daily walk and conversation, and great good will be the result.

There never was a better time for the preaching of the gospel than the present. The harvest is plenty and the laborers are few. May many more take the field as proclaimers of the unsearchable riches of Christ, and labor for the union of all Christians upon the platform of the Bible alone, discarding all human creeds, that only divide the Christian world. To the Lord be all the praise. Fraternally,

LUCIAN J. EASTIN.

MEETING AT MACON.

MACON, Mo., Sept. 4, 1867.

BRO. WRIGHT: BRO. B. H. Smith commenced a meeting at this place on the 23d inst., and continued ten days, with the following accessions: 12 by confession; 11 by letter, commendation and restoration. We had a glorious time. He had large and attentive audiences, and a general impression for good has been made here. Our brethren, at the commencement of our meeting, obtained from the Elders of the O. S. Presbyterian Church, the use of their house for the meeting, and about the third day the following note was addressed to one of the brethren by the "Divine" who preached for them the last year:

MACON, Mo., Aug. 27, 1867.

MR. A. LARRABEE: Dear Sir—A number of the members of the Presbyterian Church have complained to me against the use of the church by your denomination, and I am charged with giving the grant of the church. You are therefore requested, by the leading members and officers of the church, to discontinue the use of the house.

Yours, &c.,

S. J. BOGLE.

So we had to repair to the court-house, where we continued till the close of the meeting. The Episcopalians had that rented for every Sunday forenoon, with the understanding that we should have it when we had a preacher from abroad; but, lo! they would not give way, so on Sunday forenoon we attended to the immision, and left them to speak to about 20 persons, as we learned. The crowd went to witness the burial of those who had died to sin. We have a heavy sectarian combination against us here, but think by proper effort, the gospel unadulterated will be firmly established here. At this writing, the Southern Methodists are using the house of the Presbyterians for their Conference, I presume with the consent of the "leading members and officers" of said church. Yours, in hope,

A CHRISTIAN.

PALMYRA, Mo., Sept. 4, 1867.

DEAR BRO. WRIGHT: Last Saturday night, I preached in Shelbina, three times on Lord's-day, and once on Monday, when the church organization was completed, by the selection of three deacons, and the ordination of one elder. The situation of the cause there, requires of the brethren their best effort, and the assistance of our preaching brethren when passing, which I hope they will give.

Yours,

W. D. JOURDAN.
LETTER FROM BRO. LONGAN.

DRESDEN, Mo., Sept. 4, 1867.

DEAR BRO. WRIGHT: I reached home night before last, and found your kind letter awaiting me. I shall not be able to attend the Chillicothe Meeting. This I regret very much, and more especially as many brethren whom I greatly desire to see again, and many whom I have never met, but whose acquaintance I should be most happy to make, are likely to be present. The pressing demand for labor in the Lord’s harvest, determines me to deny myself this great pleasure. If I keep my health, I propose to lose just as little time as possible between this and cold weather. I pray God to bless your meeting. May it be truly a feast of love; and may all things be done in the name of Christ, to his glory, and to the building up of the church, which is his body.

I have had no time, lately, to write for the Pioneer, and may not have for a month or two. If I can accomplish anything for the truth, I shall, as heretofore, most cheerfully write when I can find time. However, my name may not be quite as common on your pages as it has been during the last few months. The “itch of writing” is a widespread disease, and I do not desire to become infected with it.

We have lately had protracted meetings at the following points, viz: Hopewell, Morgan county; Craighead school-house, Pettis county; Knob Noster, Johnson county; and Gist’s school-house, Montieau county. At the first-named place, there were 8 confessions; at the second, 13 confessions and a number of scattered brethren and sisters gathered into the fold; at the third, there were 14 confessions and quite a number who had stood isolated since the war, came in and were united to the congregation; at the last, there were in all 49 added to the congregation. Of these, 4, I think, were from other congregations, several from the Baptists, and the others from the world.

In each of these meetings, several preachers were present. We worked together, rejoiced together, and to a man unite in giving all the glory to God, in whose name, and for whose honor, we toiled. May the Great Shepherd watch over the lambs gathered into his fold. Your brother in Christ,

GEO. W. LONGAN.

LETTER FROM BRO. FORD.

MONTGOMERY COUNTY, Mo., September 3, 1867.

DEAR BRO. WRIGHT: I heartily endorse the Pioneer, and will aid all I can to extend its circulation. Enclosed find $5 for myself.

A. B. ATEN.

CORRESPONDENCE.

541
for current volume. I think I can send you a good list of names to begin with the next volume. As an item of news, say that our District Meeting at Middletown closed with the most gratifying results. Thirty-four were added to the church, and the brethren much encouraged. Bro. A. H. Rice, of Clarksville, remained with us, and continued the meeting for six days after the Convention adjourned. Bro. Rice is an efficient advocate of the old Jerusalem Gospel.

During last week, there were ten added to the church at Wellsville, on the N. M. Railroad, in this county; the result of a meeting of six days, held by bro. Wm. D. Campbell, of Mexico, Mo. Brethren Wilson, Jackman and myself, assisted him. On last Lord's-day, two young ladies confessed at one of my regular preaching places in Lincoln county. The good cause is prospering throughout the bounds of my observation. With many wishes for your success in the noble enterprise in which you are so resolutely engaged, and for your final triumph through Christ, I am your co-worker in the vineyard of the Lord,

TIMOTHY FORD.

LETTER FROM ELD. JOHN SMITH.

MEXICO, Mo., Sept. 4, 1867.

My Dear Bro. Wright: Yours of _ _ ult., was duly received, but being absent from home on a preaching tour, could not answer until now.

I feel truly grateful to the brethren and sisters of your city for their solicitude in my attendance at your Consultation meeting, and would be more than rejoiced to repay them, as well as yourself, by making you a visit at the time specified; but it is at present doubtful, owing to the fact that brother Winthrop H. Hopson wrote me that he would be in Missouri late in September, or early in October, whereupon I wrote him immediately that he would be here, and gave him as my reason for wishing to know, that I greatly desired to attend your meeting, beginning on the 3d of October. Hence I cannot say, definitely, at this time, whether I will be with you or not. But if it should not conflict with bro. Hopson's visit at this place, I will be with you, the Lord willing.

Remember me affectionately to the brethren and sisters, and believe me to be truly your brother in Christ,

JOHN SMITH.

Remarks.—From the foregoing, we trust that not only bro. Smith, but bro. Hopson also will be with us at our meeting. As he is expected to be in Missouri about the time of the meeting, we cannot think he will deny himself the opportunity of meeting with so many of his fellow-laborers in Christ, as he will meet by coming to Chillicothe. We shall therefore look for bro. Smith and bro. Hopson both at our meeting. The Lord direct their way, that they both may be with us on the occasion.

D. W.

LETTER FROM BRO. BARROW.

LONDON, Neb., Sept. 2, 1867.

Dear Bro. Wright: I last night closed a very interesting meeting of some four days, during which six persons confessed faith in Christ, and were buried with him in baptism. The meeting was held at a school-house a few miles east of this village, and was generally attended by the brethren and sisters of London. Bro. Thos. Edwards, an Elder of the church at Brownsville, has been doing a good work in this community, immersing 11 within the last few weeks. He is a very acceptable speaker, zealous and devout, and will do good work for our Heavenly Master.

"An Appeal to the Churches of Missouri," in behalf of the Pioneer, has been placed in my hands by our excellent sister, Jennette Harding, of this place. We will do something for the Pioneer, regarding both the paper and its faithful and laborious editor, eminently worthy of our support. We have about 25,000 brethren in the State of Missouri; will they not sustain their only paper? I believe they will. The names of the noble men appended to this "Appeal," assure me that within the present year the Pioneer will find its way to the home of nearly every Disciple in the State. Your brother, and fellow-laborer in Christ, R. C. BARROW.


Dear Bro. Wright: I organized a congregation on the second Lord's-day in May, at Stokes' Mound, with 14 members; they now number over 30—I meet them once a month.
I commenced a protracted effort at the residence of Mr. F. Rollins, on Saturday before the second Lord's-day in this month; continued 5 days; the result was 11 from the world, and 4 who had been immersed were added—no one to assist me. Have noble brethren and sisters here.

The war scattered the flock, which was once organized at Blue Mound; but the most of them humbly confessed and are now rejoicing with the saints. They have passed through a dark and gloomy day, but I hope and pray that their pathway may grow brighter and brighter till the end.

We commenced a protracted effort on the 17th instant at Mandeville, which continued 11 days—the result was 75 added to the congregation of disciples there. The laborers were brothers J. H. Carter and Wm. H. Gaunt. About 60 of the above number were immersed. It was a glorious time. I am located here, and you may be sure I was not an idle looker on. May the Lord bless these brethren and sisters here.

The war scattered the flock, which was once organized at Blue Mound; but the most of them humbly confessed and are now rejoicing with the saints. They have passed through a dark and gloomy day, but I hope and pray that their pathway may grow brighter and brighter till the end.

We commenced a protracted effort on the 17th instant at Mandeville, which continued 11 days—the result was 75 added to the congregation of disciples there. The laborers were brothers J. H. Carter and Wm. H. Gaunt. About 60 of the above number were immersed. It was a glorious time. I am located here, and you may be sure I was not an idle looker on. May the Lord bless these laboring brethren more and more. I feel a deep interest in the spiritual welfare of all the churches, and especially of the new converts; they need to be fed with the sincere milk of the word, that they may grow thereby.

I am now preaching the most of my time, and if my strength continues, I hope to make another good report in a few weeks. I would like to be at the Big Meeting at Chillicothe in October, but I do not think I will be able to get there.

Bro. Wright, you have my prayers; your paper breathes the right spirit, and should be sustained, and if the brethren lay hold in earnest it can be done. May the Lord prosper you is the prayer of an humble follower of Christ.

JAMES GILLILAND.

JOHN A. SMITH EXPOSED.

The Christian congregation meeting at the Cook school-house in Knox county, State of Missouri, would state to the brethren at large, that there was a man by the name of John A. Smith, who came among us last winter, claiming to be an evangelist in the Church of Christ, and he was favorably received. He rented a farm in this vicinity, and moved on it in March last, after which there were unfavorable reports followed him from Sullivan county, Mo., and the brethren called upon him to clear up said reports. He asked for three or four days to consider upon it, which was granted, and he left in less than twenty-four hours, since which time he has not been heard of. He left a wife and children here. There was a woman of his acquaintance who left the next morning after he did, and she has not been heard of since. Now this is to put the brethren on their guard against said Smith.

Done by order of the congregation,

W. H. GLENN, { Elders,
B. F. O'BRIEN.}

REMARKS.—The foregoing has been to hand some two weeks or upward. There is no date to the order of the church, but possibly this was an oversight in the writing. It is postmarked on the envelope, Aug. 10. We are sorry that such things occur. At first, we thought of declining the publication; but good brethren think it best to make it. Human nature is weak, and preachers as well as others, are liable to fall when they rely upon it—when they forget the arm and the strength that sustains them. The Lord be merciful to bro. Smith, and open his eyes that he may see his folly, repent himself and change his course.

D. T. W.

Died, suddenly, near Richmond, Ray county, Mo., August 21, 1867, at 10 o'clock, P. M., in his 23d year, A. G. BROWN, only son of Brother Richard Brown, of Kansas City, Mo. May the Lord comfort the father, and mother, and sisters of the deceased in their sad bereavement.

G. R. HAND.

Departed this life, on Saturday evening the 17th of August, 1867, in Cooper county, Mo., Mrs. MARY A. ADAMS, wife of George L. Adams, aged 19 years and 3 days, after a painful and lingering illness of about 3 months, which she bore with becoming Christian fortitude. She submitted herself to the claims of the blessed Savior, by confessing her faith in him, and putting him on in Christian baptism, on the 3rd Lord's-day in September, 1866, and from that time till her death she lived an exemplary life, and has, no doubt, gone to that Rest that remains for the people of God. She leaves an affectionate husband and an infant daughter four months old, together with a large circle of relations and friends to mourn her loss. But they mourn not as those who have no hope. In her death the Church of Christ at New Salem, Cooper county, Mo., has lost a worthy and devoted member; but she sweetly sleeps in Jesus, and we hope to meet her where sickness, pain and death will be feared and felt no more forever.

Dearest sister, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal.

O. P. DAVIS.
CONSULTATION MEETING,

The undersigned Elders of the Christian Church at Chillicothe, on behalf of the brethren give notice, that a Consultation and Protracted Meeting will be held at this place, commencing October 8d, 1867, and continue for at least two Lord’s-days, and longer if necessary. Preachers and Elders are especially invited, and it is hoped as many of the brethren as can make it convenient, will attend. It is desirable to have a good Protracted Meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master’s cause.

By order of the Church at Chillicothe, Mo.
—4th Lord’s-day in June, 1867.

T. W. McARTHUR,

JAMES HUTCHINSON, 

Elders.

An Appeal to the Churches of Mo.

During the past seven years brother Wright has been engaged in the publication of the ‘Pioneer.’ Through all the dark and troublous days he has conducted himself in such a manner as to commend himself to the highest confidence of the disciples of Christ. The brethren everywhere, regard brother Wright as the proper man for the position now occupied by him. Owing, however, to the limited circulation of the Pioneer, he has not been sustained or encouraged as he justly deserves to be.

From a recent and faithful statement of the financial condition of the Pioneer, it will be seen that brother Wright is losing twenty dollars per week. This ought not to be allowed any longer. Brethren, let us one and all, immediately and in earnest, go to work and obtain three thousand subscribers for the Pioneer. This can be done. Let it be done, and done quickly. This will enlarge brother Wright’s sphere of usefulness, and enable him to make his excellent paper every way better and more acceptable.

If the Pioneer should go down, we will have no Christian Weekly or Monthly, west of the Mississippi, save the ‘Evangelist;’ no organ of our brotherhood, no publication set for the defence of primitive Christianity in our own State. No brother would be likely to start another paper in the West, nor would there be any guarantee of its success should it be started.

The Pioneer must not go down. It must and shall be sustained. Brethren, we pray you heed this appeal. Let us all work as one man, for the success of the Pioneer and the advancement of the cause of Christ.

W. C. ROGERS, St. Joseph, Mo.
J. J. WYATT, “ “ “
W. D. JOURDAN, Palmyra, Mo.
H. H. HALEY, Kansas City, Mo.
JAS. N. WRIGHT, Macon, Ill.
A. W. DUNIPHAN, St. Louis, “
JAS. A. BERRY, Jacksonville Mo.
JACOB CREFAT, Palmyra, Mo.
B. H. SMITH, Chicago, Ill.
E. J. LAMPTON, Augusta, Ill.
J. K. ROGERS, Columbus, Mo.
JOS. FICKLIN, “ “ “
WM. HATCH, St. Louis, Mo.
M. C. HAWKINS, Canton, Mo.
SAMPLER HATCH, “ “ “
J. W. McGARVEY, Lexington, Ky.
C. JACKSON, New London, Mo.
J. S. ALLEN, Bethany, Mo.
W. J. MASON, Mexico, Mo.
J. R. FRAME, Lexington, Mo.
G. R. HAND, Richmond, Mo.
G. W. LONGAN, Dresden, Mo.
J. M. HENRY, New Albany, Ind.
T. P. HALEY, Louisville, Ky.
R. PATTERSON, Leavenworth, Kan.
S. S. TRICE, Plattsburg, Mo.
O. P. DAVIS, Pisgah, Mo.
P. AKER, Smithville, Mo.
J. T. RICE, Kington, Mo.
J. C. LAWSON, Gentryville, Mo.
A. WILSON, Paris, Mo.
T. N. GAINES, Fayette, Mo.
L. J. EASTIN, Chillicothe, Mo.
T. W. McARTHUR, “ “ “
J. H. ABSHIRE, “ “ “
J. F. DAVIS, Mooresville, Mo.

An Important New Book.

R. W. Carroll & Co.,
CINCINNATI, OHIO,

WILL publish, this fall, a work of intense interest to every Christian Disciple, entitled

The Living Pulpit of the Christian CHURCH,

A SERIES OF ABLE AND ELOQUENT DISCOURSES, DOCTRINAL AND PRACTICAL,

FROM EMINENT REPRESENTATIVE MEN AMONG THE DISCIPLES OF CHRIST;

Arranged and Edited by W. T. Moore,

Making an elegant octavo volume of some 600 pages, with a BRIEF BIOGRAPHICAL SKETCH, and a fine, full-page steel Portrait of each Contributor, forming a desirable collection of from 25 to 30 accurate likenesses of well-known brethren.

Agents, male and female, are desired to take orders at once, with Prospectus Books.

Address, stating choice of territory, the Publishers.

R. W. CARROLL & CO.

177 west 4th st., Cincinnati, Ohio.
STEPS INTO THE KINGDOM.

NO. IV.—REPENTANCE.

1. Repentance is not godly sorrow. Many of the so-called Orthodoxy offer the following language of Paul as proof indubitable that repentance is godly sorrow: "For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the wicked worketh death." Godly sorrow is represented here, not as repentance, or a part of it, but as producing it. Therefore, godly sorrow stands as the cause of repentance, which is the effect. Cause and effect cannot be used interchangeably, as standing for or meaning the same thing. Godly sorrow and repentance are never found in the Christian scriptures signifying the same thing, and ought never to be so used by those who have any regard for a pure speech.

2. Repentance is not works. John the Baptist proclaimed in the wilderness, to the Jews who crowded to his baptism, demanding to be baptized by him, in consequence of lineal descent from Abraham: "Bring forth therefore, fruits meet for repentance," &c. The fruits here spoken of is works. These fruits, or works, are not repentance, but must be mete for or worthy of, repentance. Let all bible themes, or principles, or qualities, be called by bible names. Let all things which God has joined together, remain together; those which he has not joined together, remain where he has placed them, with their appropriate names.

3. Repentance is not turning to God. Paul, in speaking before Agrippa, declared he was not disobedient to the holy vision which he saw, "but showed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God and do works meet for repentance." If repentance and turning to God are identical in signification, then has Paul commanded the same thing in the two expressions; these differing only in appearance, not in reality. This is not the manner in which the Spirit of God deals with mankind. There is no needless verbiage, no tautology. Each word, sentence, section and book has a meaning, clear and unambiguous, when rendered as the Holy Spirit gave them to the world.

II. Repentance is a change of the will. The will is correctly defined as "that faculty of the mind by which we determine either to do or forbear an action; the faculty which is exercised in deciding, among two or more objects, which we shall embrace or pursue." I am fully aware that many of the first minds in our ranks have come to the conclusion that the word in the Greek translated repentance,
should instead be reformation. I do not wish to enter at length into an examination of the truth or falsehood of this position. I feel convinced that repentance is the correct rendering. For this conclusion permit a few reasons—strike, if you choose, but hear. 1. Reformation is not only a change of will, but of conduct; but from the words of John the Baptist, addressed to the Pharisees and Sadducees, it is manifest that repentance is an inward change; a change either of mind, heart, or will, and its results altogether outward, affecting the life and manners. That which produces this change of life, of conduct, of manners, is called repentance; but the change of life, conduct, or manners, is never once called repentance, but must be worthy of it. Reformation includes both an inward and an outward change; has respect both to the mind or will, and the conduct. Hence the term reformation, it will be perceived, is too broad for the word in the original which is rendered repentance.

2. Peter, on the Pentecostal day, commanded those who believed and cried aloud “What shall we do?” to “repent,” &c. The same day he gave the command, they obeyed it and were baptized. But if they were commanded to reform, this they could not have done in one day. Some of those in the presence of Peter had assisted in the crucifixion of the Christ. Surely they could not reform in a day. Yet they did that very day repent and were baptized. They could change the will the moment they had received the testimony of the apostle. This they did—this is repentance; and the deeds which should follow, would establish the fact of their having repented.

3. A person may repent and yet be unconverted; or, rather, repentance precedes turning to God. Peter, in the third chapter of Acts, says, “repent and be converted;” or, rather, repent and turn, or convert yourself. But, if reformation is equivalent to repentance, and if reformation includes both an inward and an outward change, pray tell us what change was wrought in manners in the way of good works before baptism? for be it remembered, they must have reformed—if this be the meaning of repentance—prior to baptism. A person may change his mind before conversion; but not until converted can we have any assurances of his reformation.

III. Repentance results in a change of life and manner. From what has already been said, it would seem to be unnecessary to dwell on this division of the subject, and still we beg the privilege of offering with emphasis a few remarks. That a change of life and manner will follow a genuine scriptural repentance, will not be questioned. That such a change is demanded by the christian scriptures, cannot for one moment be doubted by those who reverence the word of God! A person may affirm that he is determined to become a christian; but of the fact that he is such, the world can know nothing until he produces the fruits that are worthy this good resolution.

The truly penitent has solemnly determined to live not to himself but to God, and for God. He has made up his mind, not from seeing any great sights in the heavens above or on the earth beneath; not from reading any thrilling romance, or hearing of the death of a dear friend. The
mind and heart have been changed by undoubted facts; facts the most wonderful that have ever transpired on earth—these facts have engaged the powers of the mind, sunk down into the heart, produced sorrow; godly sorrow, which has wrought with such power, such energy as to produce repentance, which is followed by a corresponding change of life. The truly penitent, entering, according to the plan of the gospel, into the kingdom of Christ, shows now to the world that he has before him higher joys and honors than can be found or bestowed in this world, and which the world, time, nor death can snatch from him.

According to the philosophy of the human mind and the divine law, repentance follows faith in Jesus Christ. But did not Jesus Christ, in speaking to the Jews, command them to "repent and believe the gospel?" Such language he used, and with very great propriety. Still further it will be granted that in the time of Christ it was necessary that the Jews should repent that they might believe the gospel. But repent toward whom? Toward God; and with respect to what? The law of God, or the law and the prophets. They had supplanted the law and the prophets by their traditions, and rendered the Old Testament of no effect, on mind, heart or manners. Read the terrible denunciations of Jesus against them for this wicked act. They had forgotten God, and trampled the word of the Most High under foot; and not until they repented, changed their will—willed to regard God's law as such—abandoning forever the commandments and traditions of the Elders; could they see Jesus the Messiah, who was the end or object, not of their senseless traditions, but of the law, for righteousness and the burden of the prophets and seers of Israel. The traditions which they held said nothing of the Messiah; in no way delineated his spotless character, or portrayed his wisdom, power, goodness, condescension, love, death, burial or resurrection. God, not man, had done this in the law and the prophets. Hence, by repenting, they were enabled to come to the only source, the Book of books, containing inexhaustible evidences that Jesus is the Christ, the Son of the living God; that he must suffer on the cross, enter the grave, and come up from its dark confines, leading captive captivity. This will explain the language of Paul, in the 20th chapter of Acts, that he "testified both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." When the Jew repented toward God, he believed in Jesus and repented toward him; when the Greek believed in Jesus, he repented toward him and began the new life.

When Paul stood in the midst of Mars Hill, he said, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

The reason assigned by the inspired speaker for commanding all to repent, it will be noticed, is that they may be prepared for the coming day of judgment, which has been appointed. According to the gospel plan of salva-
tion, *all*—not may, but—*must* repent or perish. We have no scriptural right to give an opinion about the matter. God has given the plan, fixed the terms, in accordance with his infinite power, wisdom and goodness. This plan and these terms must remain unchanged until these heavens be no more. Of what avail to become apologist to God or man for any who may fail to comply with the stipulations offered by the great King to the sinner and ungodly? To what degree will it exalt the character of God, confirm the truth, or strengthen the faith of God's people? Better let the secret matters of the Most High alone until the day of eternity, when, if essential to our happiness, all things now dark to us, or difficult of explanation, will be opened up to our contemplation.

Things to be believed, obeyed and enjoyed, belong to us and our children forever. The fields of revelation that lie before the Christian student, are broad, very broad, all radiant with objects of priceless worth, imperishable beauty and glory. On these we may gaze and ponder until three-score and ten shall have passed away, and then die, leaving our lesson more, much more, than half unlearned.

Thus will we "glorify God, that we may enjoy him forever." Thus will we become like God, and become prepared for entering upon that glorious and blissful rest which remains for the people of God.

W. C. ROGERS.

THE SECTARIAN THEORY OF REGENERATION.

One of the savory dishes of the religious bill of fare in sectarian theology, doled out more frequently than any other, is what may be termed a mystic and unintelligible theory of regeneration. The dialogue between Christ and Nicodemus, recorded in the 3d chapter of John, is made the foundation upon which the mystic doctor rears his airy and intangible theory. When pressed by an antagonist, he darts away, like the stealthy owl, and disappears in the gloom of the 8th verse of this chapter: "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." Against the sectarian theory of regeneration, based upon this passage, we make the following objections, which, we think, to every reflecting mind, are sufficient to show that it is false and absurd.

1. In the first place, assuming that the passage, as it now stands, is correctly translated, it does not, by a thousand leagues, teach the sectarian theory of regeneration. Assuming the doctrine to be true, it is certain that it is not taught by this passage. The comparison is not between the movements of the wind and the operations of the Spirit, but between the wind and the man born of the Spirit. But it may be asked, How is the man born of the Spirit like the wind? No one can tell. Then, granting that the Greek word *pneuma* has been correctly translated by the term *wind*, there is still not the slightest allusion to the influence of the Spirit on the heart in the work of regeneration.

2. But again, we object to this theory, because it makes regeneration, or the new birth, a great and inscrutable mystery. We are told by the standard Calvinistic authors, that infants, as well as adults, may be the
subjects of this mysterious and inscrutable process. We quote from the "Outlines of Theology," by Hodge. On page 351, the question is asked, "Are infants susceptible of regeneration? and if so, what is the nature of regeneration in them? Infants, as well as adults, are rational moral agents, and by nature totally depraved. The difference is, that the faculties of infants are in the germ, while those of adults are developed. As regeneration is a change wrought by creative power in the inherent moral condition of the soul, infants may plainly be the subjects of it in precisely the same sense as adults, in both cases the operation is miraculous, and therefore inscrutable." By this author we are taught, that regeneration is an inscrutable or incomprehensible miracle. Now, with regard to the nature and origin of life, we freely admit that there is a mystery, one which has ever eluded the keenest analysis and the most profound researches of the philosopher. We cannot define life. We see its effects in animated nature, but life, the thing itself, in its nature and essence, is a profound mystery. But however great a mystery life may be, there is no mystery whatever in birth. One of the simplest things in nature, is a birth. But the birth of water and the Spirit is just as simple as a birth of flesh and blood. There is no mystery about either. Hence this mystic and inscrutable regeneration exists only in the brains of Calvinistic theologians, and in the musty and misty theology which they have written, and not in the bible.

3. Another objection against this theory of regeneration is that it completely destroys the metaphor of a birth. The Savior, in his conversation with Nicodemus, has seen fit to compare his theory of regeneration to a birth. Whence the propriety of this figure? Because of certain striking analogies between a birth in the animal kingdom, and the great spiritual change which a man must experience in order to enter the kingdom of grace. The Savior says, "Except a man be born again, he cannot see the kingdom of God." Now, in a birth there is the previous existence of life; but is that process which simply introduces the subject of it into a new state, and surrounds him with new relations, in order that the life previously obtained may be enjoyed. But the sectarian theory makes regeneration consist solely in the impartation of a new divine life to the soul. There is in this theory no change of state, no new relations established, and hence in it not the slightest analogy to a birth. The advocates of this theory ought never to talk of the new birth, because their theory does not allow the use of such a figure.

4. But still again, this theory involves itself in the absurdity of confounding the birth with the begetting, the beginning of a new life with the beginning of a new state, which are two totally distinct things, both in thought and in the order of time in which they occur. In a birth, there is first the previous existence of life, after that the entrance into a new state, in order to enjoy the life already possessed. But according to the sectarian theory, when the new life has been imparted to the soul, when the begetting takes place, then the person has been born again; so that the begetting and the being born, the beginning of life and the beginning of a
new state, are completely confounded. In this theory they are not two distinct things, but one and the same thing.

5. A fifth objection which we urge against this theory, is that it makes regeneration a miracle, and that, too, as much of a miracle as the raising of Lazarus from the dead. We are told that regeneration is instantaneous, necessarily so because there can be no appreciable lapse of time in passing from death to life; and this life, imparted to the soul instantaneously, is infused into it, like a sudden shock of electricity, by the naked impact of the Spirit of God upon the spirit of man. The advocates of this theory glory in the fact that it is a miracle, and illustrate it by the raising of Lazarus from the dead by the omnipotent power of Christ. Without desiring to detract in the least from the glory due to God; in so great, so divine, and holy a work as that of regeneration, we must nevertheless enter our solemn protest against such a view of it as this.

6. A sixth objection intimately connected to the foregoing, is that it is utterly irreconcilable with the doctrine of human responsibility and free agency. We are told by the advocates of this theory, that man is so depraved that he cannot think a good thought, nor perform a good deed, and that the eyes of his understanding are so completely closed against the light of God's truth, that he cannot understand and obey the gospel to the salvation of his soul, until first of all this depravity has been removed and what is termed a spiritual taste imparted to the soul by the direct and immediate power of the Holy Spirit. Furthermore, we are told that the soul, in this quickening, regenerating process is wholly passive; that the sinner must first be regenerated by the immediate power of the Spirit before he can believe, repent, or perform any other act, and that hence regeneration is before faith in order to faith. On page 172 of Fisher's Catechism, the question is asked, "Why cannot man co-operate with God in this work?" A. "Because there can be no acting without a principle of action. Regeneration being the infusing of spiritual life into the soul, it is impossible the creature can co-operate, or concur with God in it, any more than Lazarus in the grave could concur in his own resurrection, till the powerful voice of Christ infused life and strength into him." Again, on page 166, we have the question, "Is the Spirit of Christ, upon his first entrance, actively or passively received?" A. "The soul, morally dead in sin, can be no more than a mere passive recipient." That regeneration is before faith, is shown in the next question and answer. Q. "What is the immediate effect of quickening the dead soul, by the Spirit of Christ passively received?" A. "The immediate effect of it is actual believing; Christ being come in by his Spirit, the dead soul is thereby quickened, and the immediate effect of this is the embracing of him by faith." Hence, according to this theory, man is as passive in regeneration, as utterly void of all agency on his own part, as the infant is in being born into the world. This saps the foundation of all free agency and human responsibility. If the sinner fails to be regenerated and goes to perdition, it will be no fault of his own; it will rest with God alone. A universal
SECTORIAN THEORY OF REGENERATION. 551

salvation, without regard to moral character, would be far less shocking to our sense of justice than such a partial salvation as this, in which a large part of the human race are eternally damned for failing to be regenerated when they have no power to believe and be saved.

7. But in the last place, though not least, this theory contradicts the plain teachings of the word of God. We are told that the Holy Spirit is the sole agent in regeneration; whatever is done is by the Holy Spirit alone, by his direct and immediate agency, without any instrumentality whatever. To substantiate this, we only have to appeal to the standard Calvinistic authors. In the “Outlines of Theology” by Hodge, on page 349, we have the question, “What is the nature of supernatural illumination?” A. “This illumination is called supernatural, because, having been lost it can be restored only by the immediate power of God.” Again, on page 347, “The Holy Spirit, by an exertion of creative power, changes the governing dispositions of the heart in a manner inscrutable, and by an influence not apprehended by the consciousness of the subject.” Still again, on the same page we are told that conversion, when distinguished from regeneration, “signifies the first exercise of the new disposition implanted in regeneration, i.e., in freely turning to God. Regeneration is God’s act, conversion is ours.” Once more we quote from Bishop Hopkins, vol. 3, page 554, “The divine operation in regeneration, of which the new heart is the effect, is immediate, or it is not wrought by the agency of any means as the cause of it, but by the immediate power and energy of the Holy Spirit. It is called a creation, as the divine agency in it is as much without any medium as in creating something from nothing.” Again this author tells us that this change is wrought by the Spirit of God immediately; that is, it is not effected by any medium or means whatsoever.”

Thus it is perfectly clear that this theory ascribes regeneration to the Holy Spirit alone, as the sole agent, operating on and changing the heart independently of the word of God, without motive, truth, argument, or any other means whatsoever. But is this the teaching of the word of God? Far from it! The clear statements of scripture are to the effect, that in regeneration there is a twofold influence: the Holy Spirit as the agent, and the word of truth as the instrumental means of regeneration. In proof we shall cite two passages bearing directly on this point: “Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures.” James 1. 18. Here the apostle ascribes the begetting, or work of regeneration, to God as the efficient agent, but states that it is “by the word of truth,” the gospel, as the instrumental means with which it had been effected. The same view is taught by Peter, in his first epistle: “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever.” 1. xxiii. In this passage, the word of God is represented as sustaining the same relation to regeneration, or the new birth, as the seed in the animal kingdom to life. As there can be no life in nature without the seed as the germinal principle, so there can be no regeneration, according to the Bible theory, with-
out the word of God as the instrumental means. Hence it follows, that
the theory which ascribes regeneration wholly to the Holy Spirit alone,
entirely independent of the word of truth, clearly contradicts the plainest
teachings of the scriptures, and is therefore false and untenable.

Hoping to take up this subject again, we shall only add one other
thought, and then close. It is only in
the sectarian theory of regeneration
that the true issue between us and
sectarians on spiritual influence clear-
ly comes out. They maintain, as we
have seen, that regeneration is the
work of the Holy Spirit alone with-
out any instrumentality whatever,
whereas in opposition to them plant
ourselves squarely on the plain teach-
ings of the word of God, and contend
that this divine work is the result of
a two-fold influence, the Spirit of God
as the efficient agent and the word of
God as the instrumental means. This
issue is too clearly and sharply defin-
ed for any one who has ever thought
carefully on this subject to misun-
derstand. In the language of the la-
mented Campbell in his Rice debate
“any other issue than this is false-
feigned and deceptive.” Thence,
this new fangled theory which has of
late made its appearance in some of
our periodicals and which flipantly
denies the personal presence and in-
dwelling of the Holy Spirit, making
his influence a mere metonymy, is
not the true issue on this question,
but nothing save a barren and empty
speculation, the only effect of which
is to lead the mind away from the
simple issue between us and the sects.
I imagine that any one who should
suffer himself to be drawn away into
a discussion of the modus of divine in-
fluence instead of the simple question
with regard to the means of conver-
sion would cut a very sorry figure in
the hands of such an adroit and wiley
opponent as N. L. Rice. This very
thing of presenting a false issue about
the mode or philosophy of Spiritual
influence was the effort of Rice when
confronted by Campbell. But the
clear head of the latter knew to well
where his strength lay to be decoy-
ed away into such a discussion.

J. M. LONG.
SAVANNAH, MO., Sept. 13 1867.

EXCOMMUNICATION.

It is a saying, no more trite than
true, that “prevention is better than
cure.” To this we shall add, “pre-
vention is better than excommunica-
tion.” The scripture rule is, “If a
man be overtaken in a fault, ye who
are spiritual, restore such a one in
the spirit of meekness; considering
thyself, lest thou also be tempted.”

We often lament the defectiveness
of our congregations in point of dis-
cipline. And we are bound to admit
that many of them are deplorably de-
fective. To us, however, it appears,
that this defectiveness does not so
much consist in the not bringing er-
ing individuals before the congrega-
tion, as in the want of private admo-
ition and exhortation. We are com-
manded to “exhort one another daily,
while it is called to-day, lest any be
hardened through the deceitfulness
of sin.” This mutual exhortation is
made the duty, not of the preachers
and teachers only, but of the whole
brotherhood; and would, in innume-
erable instances, were it performed
according to the scriptures, prevent
the necessity of public trials, or even
trials before the eldership; and if so,
EXCOMMUNICATION.

it would in very many instances pre-

vent excommunication.

Now, it is a known fact, that mu-
tual or private admonition and ex-
hortation is but little practiced in
many of our congregations. In all
such cases the number of apostacies
must be many; and, consequently,
instances of exclusion must be nu-
merous. In many instances, if a broth-
er errs, instead of meekly admonishing
him, we become shy of him, and dis-
tant, and perhaps aid in publishing
his fault, and in some instances, if
his case is not very promptly brought
up, animadvert with great severity
on the tardiness of our Muzzled (1
Tim. v: 18) lay Bishops, whom we
have put into office, it would seem,
among other purposes, to keep the
disagreeable work of exhortation and
admonition off our own hands: or
that, having many servants, we may
be a kind of spiritual quality! Thus,
an ordinance of christianity is per-
mitted to lie prostrate among us; and
a most important ordinance too; in-
tended as a preventive against the
hardening effects of sin. It would
be marvellous, indeed, if the leaving
this wheel out of the machinery of
our discipline, should not be attended
with very deplorable consequences.

We mention mutual and private
exhortation as one of the means by
which excommunication might be, in
many instances, prevented; it is, how-
ever, but one of the means. The
whole influence of the preachers and
teachers, and the efficacy of all the
ordinances of christianity, as well as
the exhortations of the brotherhood,
should be brought to bear against the
deleterious power of sin; and, the ef-
forts to be made should be in the ra-
tio of the object to be had in view,
the saving of souls from death, and
covering a multitude of sins. In ma-
ny cases, much forbearance should be
used. Men, in their best estate, are
encompassed with many imperfec-
tions and frailties; and hence, for
many of their derelictions, should be
more pitied than blamed. The gov-
ernment of the church, when admin-
istered according to the law of Christ,
is a government of grace. The rod
of iron is rarely to be used. We may
place the standard of christian duty
as high as we please; but let us take
care how we unchristianize those
who come short of it. Scandalous
offenders must be excluded (1 Cor. v:
11), but the babe in Christ (1 Cor. iii:
1-3), though under the influence of
an often preponderating carnality, is
to be fed with the sincere milk of the
word, that he may grow thereby.
Exclusion, in every instance, should
be the last resort,—every means hav-
ing been previously expended, by
which the offender might be restored.

We have sometimes thought that
some of our congregations are more
influenced by a fear of the opinions
of the world, in reference to the of-
fending members, than by the law of
Christ. Hence, in such cases, we
have often heard, among them, this
exclamation, 'What will the world
say?' Now, although we are not for
wholly disregarding the opinions of
the world, still, we cannot consent to
make them our CHURCH DISCIPLINE.
We have, in the scriptures, a perfect
law of liberty; and it is our duty to
govern our congregations by this, let
the world's opinions be what they
may; and, consequently, instead of
suffering ourselves to be unduly influ-
enced by the opinions of the world,
and, as the result, prematurely cut-
ting off a brother, we should cast about in our minds for means of restoration. These being brought to bear fully, from time to time upon his mind, if he is not restored the great probability is that he is not a Christian. He "loves not the Lord Jesus Christ," and "is anathema marana-tha." He has become a lifeless branch, and needs to be pruned off, to be gathered in a bundle, with other lifeless branches like himself, to be burned, in the coming day of dreadful retribution.

"It is a question worthy of consideration," says James, a Baptist, "how church members should conduct themselves toward those who are separated from their communion. We are not left without instructions on this head. ‘If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.’ 2 Thes. iii: 14, 15, ‘I have written unto you, not to keep company, if any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat.’ 1. Cor. v: 11. Two things are here evident: 1. We are commanded to withdraw from voluntary association with such individuals. We are to shun their company. We are not even to sit down with them to an ordinary meal, &c., and this is to be done, to testify our abhorrence of the sin, and that the offender himself may be ashamed, and feel the awful situation in which his transgression has placed him. 2. But it is equally evident from the apostolic injunction, that excommunicated persons are not to be utterly forsaken and abandoned. ‘Count him not as an enemy, but admonish him as a brother.’ Pains should be taken to bring them to repentance. They should not be given up to their sins, and given over, to become more and more vile. The pastors and members should seek opportunities to admonish and warn them, ‘peradventure God may give them repentance to the acknowledging of the truth.’ Upon their penitence and reformation, they should again be received into communion with compassion and love, joy and gratitude.”

The reader will perceive that it is the opinion of James that the apostle prohibits Christians from partaking of an ordinary meal with an excommunicated person. And Dr. Adam Clarke is of the same opinion. His words are, “Not even to eat with such; have no communion with such a one, in things either sacred or civil. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be; but ye must not even thus far acknowledge a man professing Christianity who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin, and let the world see that the church of God does not tolerate iniquity.” Barnes’ words are, “to have no intercourse or fellowship with him of any kind; not to do anything that would seem to acknowledge him as a brother; with such an one not even to eat at the same table. A similar course is enjoined by John. 2 John 10, 11. This refers to the intercourse of common life, and not particularly to the communion.” To these we might add a long list of the learned,
who testify that Paul prohibits the partaking with an excommunicated person in a common meal. Now, may we not ask, why "note" persons in this way? why mark them as with a brand of infamy? Is it not because, having violated their profession, or confession, they are to be viewed as traitors? It is somewhere related of the traitor Arnold, that on visiting England he was introduced to a noble Lord, and extending his hand, he doubted not that his Lordship would grasp and shake it with great cordiality. How must Arnold have been cut to the heart, under a sense of meanness, when instead of the anticipated cordiality, he perceived himself to be looked upon by his Lordship with withering scorn! "What!" said his Lordship, "the traitor Arnold! I will never give my hand to a traitor!"

But is a man who is excluded from the church of Christ, by the law of Christ, a traitor? Christians are soldiers, constitute the army of the faith — Jesus is the captain of their salvation; the kingdom of Satan constitutes an opposing army; follow it not, then, that those who go from the army of the faith are traitors? Certainly they are deserters. And if, after desertion, they, in any way, aid and abet the enemies of the church, they are traitors. They have sworn allegiance to the government of the prince Messiah, and in violation of this oath gone over to the armies of Satan. These being the facts of the case, what are they but traitors? And is not this the grand reason why the apostle commands that with such the christian shall not eat? These questions demand our most pious consideration.

It should not be forgotten, howev-
RESPONSIBILITY.

on others, and others, in turn, on us; hence this common responsibility, this mutual interest that maintains in society. This dependence upon each other, includes both the temporal and spiritual welfare. We are as morally bound to guard the spiritual interest of our neighbor, as the temporal. We are, before God, no more bound to rescue him, when within our power, from a temporal or physical calamity, than we are to save him from a spiritual calamity. That man, who would see his neighbor suffer, and make no effort to help him, would justly receive the condemnation of the entire community. But as much greater and more valuable as the soul is than the body, so much greater should be the condemnation of him who wilfully neglects the spiritual good of his neighbors. With men this may be overlooked, but not with God. The visible and material agency for spiritual help from the awful calamity, is now wholly intrusted with the Church. The power of salvation is intrusted with the Church. The only means for the saving of men, are intrusted with the Church. All the knowledge that God has given of himself, and of man, in reference to earth, heaven and hell, is entrusted with the Church. Every member of the Church is involved in this responsibility. God has sent his Son into the world to save men. The great provision has been made at a tremendous and awful cost, and the whole is now entrusted with the Church. The bread of life is to be administered to the perishing nations by the Church. By her faithfulness they may live; by her neglect they perish. What responsibility! My brother, do you know that you are under this responsibility? What proportion of the nations of the earth have the bread of life? How few of them know anything about it! Yea, even at home, how many know not the Savior! How many are living without hope and without God in the world! God will hold us responsible. We lament the divided condition of christians; we lament our own coldness in the cause; our troubles and afflictions. Why should we expect it otherwise, till we recognize our responsibility, and act accordingly? God is not like men—he weighs everything justly; he looks into matters as they really are, and will award to every man a just reward for what he has done, whether it be good or bad. Whether we recognize this responsibility or not, it matters not—God will notice it, and hold us accountable. Let each lay to heart the great trust, and be not like the slothful and fearful man who hid his Lord's money; but work, that at his coming he may say, 'Well done, good and faithful servant.' Our business is as much to save others as ourselves. No man can save himself independently of trying to save others. It is in our earnest efforts, guided by the truth, to save others, that we save ourselves. In doing others good, we do ourselves good; in saving others, we save ourselves. In neglecting others, we neglect ourselves. In letting others perish, we shall perish ourselves; with the same measure that we mete it shall be measured to us. Selfishness belongs not to Christ nor his cause—it is covetousness, and no covetous man can be saved. Let us work while it is light; the night of death will soon be upon us, the grave will soon cover us, and there is no work nor device in the grave.

D. T. W.
From the Christian Standard.

BROTHER MILD'S VISITORS.

Brother Mild is a preacher and lives in town. He is always glad to have his friends visit him; especially is this true of his country brethren and sisters; but at the same time he wished it distinctly understood that he does not keep a Hotel for the special convenience of all that happen to have business in town. Brother Mild — without the knowledge or consent of his wife — permits me to chronicle three visits recently paid him, believing that many who read the Standard will heartily sympathize with him.

Visit No.1. On Monday, bro. A. came to town on business; to be a little more precise, he came to sell a load of wheat, and purchase some groceries for his family. Brother A. lives near Gripfast corners, and owns a large farm there. He has many horses, and the cattle on several hills are his. Brother Mild once held a meeting at Gripfast, and brother A. munificently presented him with a veritable greenback, value one hundred cents. Brother A. disposed of his wheat at two dollars and thirty cents a bushel, completed his purchases and concluded to call on bro. Mild, which he did at a quarter before twelve o'clock. Now, Mrs. Mild had intended to have a "cold bite" for dinner, and the cold biscuit, butter and meat had been placed on the table awaiting the coming of the children from school. The cold dinner is set off, and warm biscuit is made out of some excellent flour, made from a previously brought load of wheat, grown by good bro. A., and for which brother Mild paid ten dollars a hundred. The little girl is sent to the store to purchase some tea at two dollars and fifty cents a pound, and bro. A. makes a good dinner, and, with many urgent invitations to come to Gripfast and hold a meeting, bro. A. departs, evidently well satisfied with himself and all the world.

Visit No.2. On Tuesday sister B. came to town, accompanied by her two buxom daughters, and a small boy to drive the horses. Sister B. lives near the Pinchem school-house, where bro. Mild once held a meeting, keeps twenty cows and many chickens. She came to town to purchase summer finery for her daughters, and brought butter and eggs to pay for it. The party found their way into bro. Mild's parlor a little after eleven o'clock, and found that gentleman engaged in reading Baxter's Spiritual. Brother Mild laid aside his book, and Mrs. Mild retired to the kitchen to prepare dinner, after giving bro. M. one of those masonic signs known to the married. Bro. Mild soon after entered the kitchen and was told in a whisper, that there was not butter enough for dinner for so many, and some eggs were needed to make a cake. A consumptive pocket-book was produced (bro. Mild's salary is six hundred a year), and the little girl was dispatched to the store to get some of the same butter and eggs brought in by good sister B., paying forty cents a pound for the butter, and twenty cents a dozen for the eggs. After dinner sister B. insisted that bro. Mild should again visit the Pinchem school-house, and took her departure, leaving Mrs. Mild a little jaded and tired to be sure, but then, wasn't she glad to have her friends visit her? Visit No.3. On Wednesday bro. C. came to town, and his team stopped in front of bro. Mild's
CORRESPONDENCE.

MEETING AT LEXINGTON, KY.

LEXINGTON, Ky., Sept. 6, 1867.

DEAR BRO. WRIGHT: The Kentucky C. M. Society has just closed a most harmonious and glorious meeting. Harmonious, because the best of order and harmony characterized all its proceedings; glorious, because of the deep and heartfelt interest of all who attended, in the soul-stirring theme of the redemption of the world.

Of the first day's proceedings I cannot speak particularly, as I did not reach there till late in the evening; but I learned from those in attendance, that the interest for the first day, was far in advance of the first day of previous years. This was considered a hopeful indication for the future. The Convention met each morning at 8 o'clock, and spent one hour in social worship. These meetings were, perhaps, of all others, the most interesting. The deep and earnest prayers, the soul-stirring exhortations, the rich, melodious music, all conspired to bring before our minds a foretaste of the heavenly joys, and full realization of the poet's declaration,

'Tis heaven on earth begun,'

whilst the unity that prevailed, made us feel doubly interested in the Savior's prayer, as recorded in the 17th chapter of John. Bro. Fillmore, and a young bro. Hopkins, kept the meeting enlivened, from time to time, with the songs of Zion, which they sung with a zest that showed they were not in a strange but familiar land. Business lasted from 9 till 11, and from half past 1 till 4 each day, and was conducted upon high-toned Christian principles. Everything showed a manifest improvement in the way of work, for the advancement of the cause of Christ. Everything like legislation for the churches was earnestly discarded, and whilst many good things were recommended, all were left free to act as in their judgment they should think best. One great fact was fully developed during this meeting, which has not, perhaps, been so deeply felt heretofore. This is the great demand for earnest, faithful proclaimers of the gospel, in all its ancient beauty and simplicity. We have a host already, but we need, and greatly too, another host. Many localities in Kentucky are calling for laborers. California is calling, and Australia has made a draft for two more evangelists from America. Bro. G. L. Surber, who left Kentucky a year ago, writes from Australia, under date of June 26th, that they want two more evangelists. They are in earnest about it, too, because bills of exchange, amounting to £160, have been received to pay their passage from America to Australia. Bro. McGarvey read an interesting and cheering letter from bro. Surber, before the Convention, after which prayer was made for brethren Surber and Gore, who one year ago left home and friends, and all that was dear to them on earth, by the ties of nature, and went forth to a far off land to preach the everlasting gospel to perishing humanity. Hence a topic of absorbing interest is presented for the careful consideration of every philanthropic Christian heart, which is, How can we make the supply of preachers equal to the demand? But one way can be marked out, by which this can be done, and that is this: Seek out the young men of undoubted piety, who are willing to work, wherever they can be found, and put them to work.

The preaching during the meeting was excellent. Brethren A. Raines, J. B. Grubbs, Isaac Errett, H. T. Anderson, and others not now remembered, gave fine discourses. The good sisters were on hand with sumptuous dinners, served up in fine style in the
LETTER FROM BRO. RHEA.

PLATTE CITY, Mo., Sept. 9, 1867.


I send you a few subscribers; hope to send you more soon. The brethren here have just expended upwards of $300 on their meeting-house, but will also help sustain the Pioneer. The Appeal to the Churches of Missouri will, we trust, do much good. The Pioneer must not lag. We feel proud to know we have the truth, and should be liberal to sustain the cause, let it cost what it may. The brethren here, I think, will make a worthy response to this Appeal. Bro. Gaylord will work for the Pioneer, and successfully, too.

The churches in this section have been enjoying some meetings with more than usual interest. Bro. Aker will, no doubt, give you the report. Last week, bros. Dibble, the two bros. Waller, and Aker, held a meeting in the forks of Platte river, and obtained about 100 additions to the congregation there. The church there was organized last summer by bro. Hand. The truth is prevailing mightily. Let God be praised for the success.

S. F. RHEA.

LETTER FROM TEXAS.

COTTON GIN, Texas, Aug. 17, 1867.

Bro. Wright: I beg, through your paper, the valuable Pioneer, which came to hand, including the back numbers, by last mail, to thank bro. Geo. W. Longan for this additional evidence of his kindness toward myself and family. I have run hastily over all the numbers, and find very much to interest me, in the correspondence, especially, and I am also much interested in the "Autobiography" of bro. Jacob Creath, than whom I do not think there lives in the Reformation, or out of it, a more devoted and faithful man.

I have to-day, for the first time, come across bro. Longan's letter of 21st May, giving an account of his trip through Windsor, Calhoun, Clinton and Warsaw. He says: "Warsaw was once my home," and I repeat, Warsaw was once my home; and how heartily I endorse what he says of my dear old home. We, too, have there, in the "quiet cemetery," two of our loved ones—a bright, good boy aged 11, and a sweet little girl, aged 2. I see many of our old and dear friends are away from the State; why is this so? Bro. Hopson in Va. (my native State); bro. Wilkes in Illinois, and other brethren scattered around. I suppose, however, like myself, they left during the war. By the way, I see bro. Creath declines giving his experience of the late war; perhaps it is best.

I see bro. Longan, in his letter of 10th July, in which he so kindly directs the Pioneer to be sent to my address, suggests that "Perhaps one subscriber in the far-off South may be the means of your getting many more." I hope, at least, to make you up a small list, though we are much scattered in this part of Texas. We have, in some parts of this great State, many brethren, and some bright lights in the cause of Christ; but not in this region. Bro. Kendrick, whom perhaps you know, at least from reputation, is at Bastrop, on the Colorado, and bro. Carltn (formerly of Springfield, Mo.) at Bonham; and others, whom I know not personally, scattered about. There is a wide field in Texas for the promulgation of the truth. I am your brother in Christ,

JAMES ATKISSON.
CONSULTATION MEETING,

The undersigned Elders of the Christian Church at Chillicothe, on behalf of the brethren give notice, that a Consultation and Protracted Meeting will be held at this place, commencing October 3d, 1867, and continue for at least over two Lord's-days, and longer if necessary. Preachers and Elders are especially invited, and it is hoped as many of the brethren as can make it convenient, will attend. It is desirable to have a good Protracted Meeting, and a general consultation for the good of the cause, cultivate a general acquaintance, and strengthen and build one another up in the Master's cause.

By order of the Church at Chillicothe, Mo.

4th Lord's day in June, 1867.

T. W. McARTHUR,

JAMES HUTCHINSON,

Elders.

An Appeal to the Churches of Mo.

During the past seven years brother Wright has been engaged in the publication of the 'Pioneer.' Through all the dark and troublous days he has conducted himself in such a manner as to commend himself to the highest confidence of the disciples of Christ. The brethren everywhere, regard brother Wright as the proper man for the position now occupied by him. Owing, however, to the limited circulation of the Pioneer, he has not been sustained or encouraged as he justly deserves to be.

From a recent and faithful statement of the financial condition of the Pioneer, it will be seen that brother Wright is losing twenty dollars per week. This ought not to be allowed any longer. Brethren, let us one and all, immediately and in earnest, go to work and obtain three thousand subscribers for the Pioneer. This can be done. Let it be done, and done quickly. This will enlarge brother Wright's sphere of usefulness, and enable him to make his excellent paper every way better and more acceptable.

If the Pioneer should go down, we will have no Christian Weekly or Monthly, west of the Mississippi, save the 'Evangelist;' no organ of our brotherhood, no publication set for the defence of primitive Christianity in our own State. No brother would be likely to start another paper in the West, nor would there be any guarantee of its success should it be started.

The Pioneer must not go down. It must and shall be sustained. Brethren, we pray you heed this appeal. Let us all work as one man, for the success of the Pioneer and the advancement of the cause of Christ.

W. C. ROGERS, St. Joseph, Mo.
J. J. WYATT, " " "
W. D. JOURDAN, Palmyra, Mo.
H. H. HALEY, Kansas City, Mo.
JAS. N. WRIGHT, Macon city, Mo.
A. W. DONIPHAN, St. Louis, "
JAS. A. BERRY, Jacksonville, Mo.
JACOB CHEATH, Palmyra, Mo.
B. H. SMITH, Chicago, Ill.
E. J. LAMPTON, Augusta, Ill.
J. K. ROGERS, Columbia, Mo.
JOS. FICKLIN, " " "
WM. HATCH, St. Louis, Mo.
M. C. HAWKINS, Canton, Mo.
SAMUEL HATCH, " " "
J. W. McGARVEY, Lexington, Ky.
C. JACKSON, New London, Mo.
J. S. ALLEN, Bethany, Mo.
W. J. MASON, Mexico, Mo.
J. R. FRAME, Lexington, Mo.
G. R. HEND, Richmond, Mo.
G. W. LUINGAN, Dresden, Mo.
J. M. HENRY, New Albany, Ind.
T. P. HALEY, Louisville, Ky.
R. PATTERSON, Leavenworth, Kansas.
S. S. THP, Plattsburg, Mo.
O. A. DAVIS, Pisgah, Mo.
P. AKER, Smithville, Mo.
J. T. RICE, Kington, Mo.
J. C. LAWSON, Gentryville, Mo.
A. WILSON, Paris, Mo.
T. N. GAINES, Fayette, Mo.
L. J. EASTIN, Chillicothe, Mo.
T. W. McARTHUR, " " "
J. H. ABSHIRE, " " "
J. F. DAVIS, Mooresville, Mo.

An Important New Book.

R. W. Carroll & Co.,

CINCINNATI, OHIO,

WILL publish this fall, a work of intense interest to every Christian Disciple, entitled

The Living Pulpit of the Christian Church,

A SERIES OF ABLE AND ELOQUENT DISCOURSES, DOCTRINAL AND PRACTICAL,
FROM EMINENT REPRESENTATIVE MEN AMONG THE DISCIPLES OF CHRIST,

Arranged and Edited by W. T. Moore,

Making an elegant octavo volume of some 600 pages, with a Brief Biographical Sketch, and a fine, full-page steel Portrait of each Contributor, forming a desirable collection of from 25 to 30 accurate likenesses of well-known brethren.

Agents, male and female, are desired to take orders at once, with Prospectus Books.

Address, stating choice of territory, to the Publishers,

R. W. CARROLL & CO.,
7-33 117 west 4th st., Cincinnati, Ohio.
From the Millennial Harbinger.

WHAT SHALL WE BE CALLED?

It seems, at first sight, curious that this question could, at this late day, be a question with any one; yet it is so—and as we are seeking, not only to restore apostolic order, but also to call Bible things by Bible names, it is not impertinent to ask or to seek an answer to the inquiry, What shall we be called? That there is no one designation uniformly and exclusively used by us, will be at once admitted. Is this right? This question must be answered in the light of the scriptures. Did the primitive church call the members by one name, or did they use several? The answer to this question is easy. Four different designations are common in the scriptures. 1. The Disciples,—2. The Saints,—3. The Believers,—4. The Brethren. Can we repudiate any of these? Surely not. They each and all have divine sanction and must be admitted into the vocabulary of pure scriptural speech. We may—it is right for us to speak of ourselves as, The Disciples, The Saints, The Believers, The Brethren. This cannot be gainsaid. Let no one, therefore, presume to repudiate or exclude from our Bible-language these Bible designations of the people of God.

But can we, with propriety, regard any of these as properly names? Is any one of them strictly suitable to designate the members of the Church of Christ, as a distinct and peculiar people? A Disciple is a scholar; a pupil, a follower of some Teacher—and of course is altogether indefinite when used alone. A Disciple of Christ is intelligible and specific—but the term by itself is too vague and indefinite to answer the demands of a significant and definite name. If we were to call ourselves “The Disciples,” the questions would perpetually arise, “Disciples of whom?” “What Disciples,” &c. The term expresses simply a relation to a teacher, it may be to any teacher according to the circumstances. Hence we cannot concede that it should be adopted by us as the specific name by which we would be called.

“The Saints,” is liable to similar objections. It means consecrated persons, and is used, both in the Old and New Testament scriptures in the same general sense. “Precious to the Lord is the death of his saints,” was sung by David before the Church of Christ was founded. As a specific and adequate name for the present people of God, it must be rejected as unfit.

“The Believers” is also too general. It comprehends too much. Unless limited by the connection in which it is used, it expresses no particular class of believers. It may mean a Jew or a Turk. It is relative, but
WHAT SHALL WE BE CALLED?

does not express its relation. That
is left indefinite. One may be a be-
liever with reference to any system
either of truth or of falsehood that
may be presented to him, but before we
can understand his true position,
we must be told what it is that he
believes. This the word Believer
does not of itself and alone reveal to
us. It does not, therefore, answer
for a name.

So with “The Brethren.” This
was a common term of address with
the Jews. “Men and Brethren,”
opened nearly every public speech.
It is in fact the common term of af-
filiation for all sorts of societies. Free
Masons, Odd-Fellows, and boon com-
panions of a social or literary club,
all salute one another as brethren—
and “The Brethren” with each, means
the members of his own society. It
is an expression, therefore, which
serves very well when we are speak-
ing among ourselves and of: one an-
other, and recalls very suggestively
the near relation in which we stand,
as members of the same great family
of God, of whom all, both in heaven
and on earth, are named—but it is
not suitable as the common designa-
tion of the people of God now on
earth.

In rejecting each of these designa-
tions as our proper name, let it not
be thought that we would drop their
use, as most expressive and suggest-
ive terms by which we may speak of
and address one another. On the
contrary, we rather fear that they
do not sufficiently adorn and enrich
the style of modern Christian writers.
If we realized more strongly, the au-
thority of the great Teacher, the
term “Disciple” would be more com-
mon on our lips; if our lives were

more purely consecrated to Christ,
we should more habitually think of
one another as “Saints;” if we were
more constantly leaning in trust up-
on the sustaining and guiding hand
of the Savior, we would be more used
to the conception that we are a class
of “Believers;” and did we more rever-
ently and filially “bow our knees
to the Father of our Lord Jesus
Christ, from whom the whole family
in heaven and on earth is named,”
we would be more affectionately
bound to one another, as a common
brotherhood, and delight in the ap-
pellation of “Brethren.” But while
all this is true, no one of these terms
is at once sufficiently definite and
comprehensive for a significant and
adequate name. Do the scriptures
furnish no other? We think they
do, and hesitate not to say, that it is
the name—“Christian.”

This term occurs but three times
in the scriptures. That we may have
the whole scope of scripture authority
on the subject fully before us, we
shall quote these passages. We quote
from the common version. Acts xi:
20—“And the disciples were first
called Christians at Antioch;” xxvi:
28—Agrippa says to Paul, “Almost
thou persuadest me to become a
Christian;” 1 Pet. iv: 16—“Yet if
any man suffer as a Christian, let him
not be ashamed, but let him glorify
God on this behalf.” From these
 scriptures we learn, first, the origin
or first application of the name (A.
D. 44); second, that it was so fami-
iliarly known at the time of Paul’s
defense before Herod Agrippa II, as
the popular designation of the Disci-
plers, that this king used it in his re-
ply, as their recognized name. This
occurred about A. D. 60—or 14 years.
WHAT SHALL WE BE CALLED?

after the name had been first given at Antioch. Third, that at the time of Peter's 1st Epistle (A. D. 60), the disciples were punished for bearing this name, and exhorted by the apostle not to be ashamed of it, but rather to glorify God on account of it. These are instructive facts. Let us consider them more fully.

The first application of this name was at Antioch, about the year of our Lord 44, or 11 years after the first sermon of Peter, on Pentecost. How did it originate? We understand on this wise. At first, the proclamation of the gospel was confined to the Jews. It was also mostly in Jewish synagogues, that the first preachers presented its claims and offered its salvation. But about two years before this event at Antioch, Peter had had the celebrated vision at Joppa—the blessings of the kingdom had been divinely extended to the Gentiles, and under this divine warrant, zealous men had begun to exhort such also to obedience. Some of these, who had been driven from Jerusalem upon the persecution that arose about Stephen, men of Cyprus and Cyrene, came to Antioch. Hitherto, they had "preached the word to none but the Jews only, but now they speak to the Greeks likewise, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord." Up to this time, it seems that the Disciples of Christ had been confounded with the Jews. It was a movement in the synagogues and strictly among the Jewish people, and in no very definite sense distinguishable by the world. But now it oversteps these limitations—it bursts the narrow bonds of Judaism, and gathers into its ample folds the Gentiles also. It is salvation for all the world. The Jew repudiates it—casts it out of the synagogue, and lo! it turns to the Gentiles. The first great and public outbreak in this new direction occurred at the Seleucian Antioch. It could but create the wildest excitement. News of it soon reached the mother church at Jerusalem, and true to her parental solicitude, she sends forth a chosen messenger to guide and encourage the movement. Barnabas, "the son of consolation," a Levite and citizen of Cyprus, is selected for this important mission, and when he saw "the grace of God," he was glad and exhorted them all, that with purpose of heart, they would cleave unto the Lord.

It was this Barnabas, who, some time before, had introduced Paul favorably to the apostles at Jerusalem, when as yet they were afraid of him, and he it is who is now first to perceive that the door is opened for him as the apostle to the Gentiles, and to call him to enter upon the peculiar mission for which he was chosen. Paul is in temporary retirement at his native Tarsus. Thither Barnabas goes to seek him, that he may bring him to Antioch. Paul could not have forgotten the heavenly commission, which made him a witness and a minister to all men, especially the Gentiles, and would spring with joy to meet this opening call for his appointed work. Thither Jerusalem, the Jewish metropolis, had been the great center of evangelical labor and influence—and the Jewish people the special objects of the gospel mercy; henceforth another city—the Seleucian Antioch, a great Gentile metro-
Potiphar is to become also a center, from which the apostle to the Gentiles is to go forth on mightier labors than even Peter's, and in which the wider philanthropy of the gospel is to exhibit first its power to save the Greek as well as the Jew. For a whole year Paul and Barnabas met with this new and peculiar church at Antioch, and taught much people. And it came to pass that the disciples were here first called Christians. This is the historical statement.

Who gave this name? There are three answers. 1, Paul and Barnabas gave it; 2, the disciples themselves assumed it; 3, the people without gave it.

Those who contend that Paul and Barnabas gave the name, claim that there was a prophetic promise, which was fulfilled on this occasion. In Isa. lixii: 2, it is written, "And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." This prophecy, it is affirmed, clearly points to this signal introduction of the Gentiles. Moreover, it is argued, that the Greek verb chrematisa, translated were called, is in the active voice, and should be translated they called.

A few, indeed, go so far as to claim, that the verb contains the idea of calling by divine authority—and see in this alleged fact, a fulfillment of that part of the prophecy which promises that the "new name" shall be one "which the mouth of the Lord shall name." But all this is exceedingly fanciful. The new name, which is promised in Isa. lixii: 2, is expressly stated in the 4th verse of that chapter to be Hephzibah, that is, "My Delight," and not, as fancifully as

sumed, this name, Christian;—and the interpretation put upon the Greek ekrematiasai, is not warranted by any authority of acknowledged repute among scholars. It is true that chrematisa is the aorist, infinitive, active; but in the first place, it is not in construction with autous, "they," that is, Paul and Barnabas. Whatever chrematisa may mean; it expresses no action of these persons. Synachthenai, "they assembled with," and didaxai, "taught," are both in agreement with autous, "they," meaning Paul and Barnabas, as is shown by their close connection by the conjunction kai, "and;" but the kai is not repeated before chrematisa,—on the contrary, chrematisa is followed by the enclitic te, which introduces an additional clause, and refers it back to egeneto, "it came to pass." So that the verse means literally, not only that it came to pass that they (Paul and Barnabas) met with the church and taught much people, but that it came to pass, in addition to this (te), that the disciples were called, &c. It is clear, therefore, that Paul and Barnabas did not impose this name.

Did the disciples give it to themselves? Evidently not, in the strict sense of imposing on themselves a name. If the evangelist had intended to say this, he would have used quite a different expression and a different word. This word, chrematisa, is not the common Greek word for calling, in the sense of giving or imposing a name. Leto, kaleo, onomadzo—these are the common words of the New Testament to express this action. Hence we do not find respectable scholars contending that Luke repre-
sends the disciples as calling themselves Christians.

Yet there is a sense in which they gave themselves this name, and it is on this account that we find this very peculiar and unusual word employed by Luke. *Chrematizai* does not mean primarily to call or name at all. It means to carry on or transact a business. But a business is a calling, and by pursuing a certain calling, one gets to be called by the name of the calling.* So if we devote ourselves prominently and zealously to the cause or interest of a particular leader or reformer, we get to be called by his name. This was precisely the case here. These disciples did not call themselves Christians, but because they were distinguished by their faith in Christ, and persecuted by the Jews for preaching Christ,—they by their conduct in these respects, got to be called, by the outside beholders, by the name of the person whom they followed and whose cause they espoused. It is remarkable how literally we now imitate this style of speaking in our common and we may say almost vulgar expressions in similar cases. Let one act in any extraordinary manner, so as that his conduct forms a characteristic—and we say of him, "he carries on so that he will get to be called this, that or the other"

*Kuinoel, on this word in this place, says, "Chrematizai, 1 aorist, infinitive, active, 'nominiati sunt'; chrematizzein Atticis erat res agere, spud recentiores, res ita agere, ut nomen adipsicaris, hinc significations intransitiva dici, nominari," etc. Chrematizai, 1 aorist, active, infinitive — "were called"; chrematidzein, with the Attic writers, was to carry on a business; later—so to carry on a business, as to get a name from it; hence in the intransitive signification of "to be called," "to be named," &c.

name," whatever it may be: that expresses his habit. This is precisely the force of *chrematizai*, here. It is used in but one other place in the New Testament in this sense. In Rom. vii: 3 the common version reads, "So then, if while her husband liveth, she be married to another man, she shall be called an adulteress. Here the word is *chrematizai*, future, indicative, active—but rightly translated here as in our passage in Acts, passively. The sense is precisely the same in both cases; the parties got the names by their conduct.

The question next arises, did the Christians consent to this name and wear it as an honor? We think they did. This seems to be implied in the language of Peter already quoted. He says, "If any one among you suffer as a Christian let him not be ashamed, but let him glorify God in this behalf"—or as the version of the Bible Union has it, "in this name"—following another and well-supported reading of the original. That the name was generally given by their opponents and those even who perhaps felt no particular hostility to them of any sort, is abundantly evident. It took its rise, as the distinctive appellation of the first public organization of Gentile converts. It marked a most important step in the progress of the church, when it first stood out distinctly before the world as separate from Judaism, and avowedly upon Christ, as at once its founder and ever living head. It described definitely and comprehensively precisely what they were. If disciples—it explained—of Christ; if saints—because Christ was made of God unto them *sanctification*; if Believers—because "through Christ is the forgive-
ness of sins, and by him all that believe are justified from all things," (Acts xiii: 39); and if brethren—because they were all of one family—having received the adoption of sons, through the redemption which is in Christ Jesus. So that, in this name they could say, “Let no man glory in men, for all things are ours; whether Paul, or Apollos, or Cephas or the world, or life, or death, or things present or things to come; all are ours; and we are Christ’s and Christ is God’s,” 1 Cor. iii: 22, 23. Whilst, then, we think it clear, that the first Gentile disciples received this name from the pagans, we have no doubt that they willingly wore it and rejoiced to be thought worthy of it—and that very soon it became the universally adopted designation of the followers of Christ. That it was by many given in derision is no doubt true—but equally true, we do not question is it, that by the greater number, it was used merely as a distinctive apppellative, just as Galilean, Herodian, Pharisee, or Sadducee, without any special feeling either of partiality or prejudice. It was the publicly recognized name of the primitive disciples, known and used of all men and gloried in by the true followers of Christ. Let us also recognize it and glorify God in honoring it.

One more question, and we will bring this article to a close. Since the public name of the disciples is Christians, are we warranted in calling the church, which is composed of Christians, “the Christian Church”? We judge not. Such an expression is nowhere found in the language of the New Testament. We have “The Church of God,” “The Churches of God,” and “The Churches of Christ,” but nowhere Christian Church or Churches. The reason of this style is obvious. Christ calls the church his: “upon this rock will I build my church”; he is the head of the church: the church is his body. The church is not named of its members, but of its head. Christians expresses a quality of the church, as does Macedonia, or any other qualifying adjective; but not its name;—the name of the church is given by its head, who is Christ. Whilst, then, we take to ourselves the name Christian, let us adopt the style of scripture, and call our congregations “churches of Christ,” or “of God.” We prefer the specific and definite. Both are scriptural, and either will do. But let us at once drop the style growing so common, of calling the church of Christ the Christian church. It is not uncommon to see this error engraved in marble, and built into the front walls of our houses of worship. Here, perhaps, there is a double ambiguity, but our space will not allow us to speak of it now. Meantime let us aim to establish the scripture style in reference to our name—and when asked who we are religiously, answer, Christians; and to what church we belong congregationally, answer, the church of Christ. Let us refrain from the use of the expression Christian church—first, because it is unscriptural; and second, because it names the church from the members rather than from its founder and head.

W. K. P.

A CONVERSATION.

Christian. “Are the usage of the Methodist Church the same as that of the New Testament churches?”
METHODIST. "They are. I assure you that the Methodists do not practice any usage unless they have scripture for it."

C. "Have they scripture for calling sinners up to the mourner's bench, under the impression that God will pardon their sins there?"

M. "I don't know that they just have scripture for calling them to the mourner's bench; but God has owned and blessed these means."

C. "We are not inquiring whether God blesses any means, but whether they are the same as those used by the first Christians? But the Methodists sprinkle little babes, and call it Christian baptism; did the first Christians do that?"

M. "We are told that the jailer and all his house were baptized. Don't you think there were some children among them?"

C. "If I should preach to little babes, could I prove my practice from the scriptures?"

M. "No; but why do you ask me that simple question?"

C. "Why, you say that if there were any babes in the jailer's family, they were baptized, as it is said all his house were; and as it is said that Paul preached to all that were in his house, I conclude that if there were any babes, he preached to them too. Do you see that I have just as much evidence, and of precisely the same kind, to prove that they preached to babes, as you have that they baptized them. What do you say?"

M. "Why—well—God blessed the Methodist Church in a great increase of numbers, which he would not have done, if it was not the true church."

C. "Does the increase of the Mormons and Campbellites prove that they are the true Church?"

M. "Oh no. They are damnable heresies."

C. "Well, but if their increase does not prove they are right, can you tell me how the increase of the Methodists proves they are right?"

M. "They—well—we have got the evidence in ourselves, and feel the witness in our hearts that we are the children of God."

C. "Well, but they say they have the witness in them, and feel, too, they are right. What reason do you assign, that I should believe you sooner than them?"

M. "I see plainly enough that you are an infidel; I pray the Lord to convert your soul. If you don't get religion you'll be damned. It's not worth while to spend time talking to such a skeptic. I hope you will get your eyes open before you die, for I see you are taken captive by the devil at his will."

C. "Hold, friend! Don't be in a passion. You call me an infidel; pray, what divine communication have I denied?"

M. " Denied! You deny all the scriptures, and don't believe in true religion at all. You are not worth talking to; if the Lord don't open your eyes, you'll be lost!"

THE PRAYING SINNER. "Now we know that God heareth not sinners; but if any man be a worshiper of him and a doer of his will, him he heareth." John xix: 31.

Does this debar the prayers of all who are not members of Christ's body, of all who have not been born again—born of water and of the Spirit? in short, does it shut out from the hearing of the Lord, the prayers of all who have not been baptized? Certainly not. The Lord said of
Paul, "Behold, he prayeth." After that, Ananias said to him, "Why tarriedst thou? arise and be baptized, and wash away thy sins, calling upon the name of the Lord." Acts xiii: 16. Evidently, here, is a recognition of Paul's prayers before his baptism; and what is true of him, is true of every one of like condition.

Sinners should be divided into the following classes:

1. The unbelieving, infidel sinner, who neither believes in God, Christ, heaven nor hell.

2. The believing, impenitent sinner, who recognizes the existence of God, and of Jesus Christ as the Son of God, and accredits the scriptures as true, but makes no pretension to obedience.

3. The believing, humble, penitent, praying, and weeping sinner, deeply lamenting the errors of his past life, and anxiously desiring forgiveness, and to live a new life.

The foregoing is a proper and natural division. The prayers of the first and second class, God does not hear, for they neither worship him nor do his will, nor have they any inclination to do so. They may, therefore, be properly understood as the sinners whom God will not hear.

But how different the condition of the third class. They have begun to worship God and to do his will, and as far as they have gone in this direction, they may be called worshipers of God and doers of his will. The exercises they are performing are, in their place, as essential as any they will have to perform after baptism.

The three thousand on the day of Pentecost, were all believing, humble, penitent, praying and weeping sinners before they were admitted to baptism and pardon, and the same is true of every Christian man and woman since. The Lord requires these preparatory and initiatory steps in order to citizenship in the kingdom, and they are, therefore, as much the will of God, as anything required afterward. The passage in John by no means debar this class; God always hears them.

The difficulty with some at this point, arises from the lack of the division we have made, and a misunderstanding of the law of pardon in reference to sinners. The cases of pardon recorded in the Acts of the Apostles, and the particulars connected therewith, give us all the knowledge on this subject we will ever receive this side the judgment, as to how the sinner is to obtain the remission of his sins, and they inevitably place baptism between the believing, penitent, praying sinner, and his remission. It is the last act he performs in order to the enjoyment of that blessing.

We have been pained at the insinuation, and sometimes open declaration, that we denied the right of this third class of sinners to pray. Pray with them needs no command; it is as natural as the sorrow of their heart. They will pray in despite of all our theories, and God will hear, too; and his answer to them is, "Tarry not, but arise and be baptized and wash away your sins, calling on the name of the Lord." Such as refuse this answer, will have but to labor on until they come to God's terms. The Lord said to the apostles, "Whosoever sins you remit, they shall be remitted; and whosoever sins you retain, shall be retained;" and this is the law they made
for the remission. It is, therefore, the law, and man can not set it aside by any substitute whatever. The humble, believing penitent, with all his prayers, and cries and tears, must, after them all, be baptized in the name of Jesus Christ for the remission of his sins. This he must do, and not leave the others undone.

D. T. W.

JUSTICE AND EQUITY.

I have been a tolerably close observer of men and things expassant through life, and among other things I have observed that some men support religion just as long as religion supports them; others profess religion as long as it costs them nothing, and abandon it as soon as a draft is made on their purses for building meeting-houses, or sustaining preachers, or entertaining strangers, and in general, the burden has to be borne by a few in every congregation. Now those upon whom the burden falls ought not to complain, for they are the only ones that will be prepared for settlement when the Lord comes—they are the only ones that can give an account of their stewardship.

But the man who values religion on account of the support he derives from it, and the man who considers it worth nothing, are both at fault; and such men will be found without a passport when they come to pass the strait gate. The only passport that can be depended on must read as follows:—"I was hungry, and you gave me food; I was thirsty and you gave me drink; I was naked, and you clothed me; I was sick and in prison, and you visited me; I was a stranger, and you entertained me," &c. These things you have done to my disciples, which is the same thing as though you had done them to me.

The foregoing is the substance of the passport which men should obtain in order to pass through the strait gate, which leads to life eternal. How foolish men will look who approach the gate without the passport; they will be like the foolish virgins, who had lamps, but no oil in them; at the hour of midnight, when the bridegroom came.

The fact is, that religion has been made to consist too much of theory, and too little of practice. There is too much said about heart-felt religion, and too little about practical religion. The best proof a man can give of his religion is by his works; this is the way the Apostle John recommended, and with him no religion would pass as pure and undefiled, but that which relieved the distresses of fatherless children and widows.

But when I began to write, I intended to say, that at meetings which last two or three days or more, I am of opinion that a table should be spread at the common expense; or, in other words, that the expense should be defrayed out of the treasury, and that while thus worshipping, we should have all things common—I mean all that we eat and drink during the time. Does not Paul hint at something like this in one of his letters to the Corinthians? and was not this the practice of the Jerusalem church while they continued to worship from day to day? They held the longest protracted meeting, perhaps, that has ever been held in any place, and during the whole time they had all things common; but after the meeting broke up we have no proof that the common stock conti-
WHAT WE MAY YET LACK.

It is curious and strange to look back at the first steps in the reformation, and see how gradually we shook off the habits of thought in which we had been trained, and how slowly the shackles of prejudice fell from around us. Would it not be wise in us yet, to examine very carefully if we do not still retain, in our character, something that is not shown or taught in the living oracles? It is on record, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In the commencement, those who became citizens "continued" (that is constantly) in the apostles' doctrine and fellowship; and in breaking of bread, and in prayers. This seems to have been their prime object, to commemorate the love of their ascended Lord, and not to assemble to hear Peter, or some other of the apostles, deliver a lecture upon some sentence or text from the writings of one of the old prophets. Paul alludes to the same primary object, when the disciples of Corinth met together. 1 Cor. xi: 20. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper (for they had changed and abused it). He also speaks of the regular time as then understood by all. "Upon the first day of the week, let every one of you lay by him in store," &c. The disciples at Troas met upon the first day of the week to break bread. If this were our primary object now, to meet on the first day of the week, to commemorate the death and resurrection of our Lord, the habits of thought, and our reverence for him; and the prospect of his coming again to take us to mansions above, it would have also a tendency to increase our union, our hope, and our great responsibility to observe his law, and advance his kingdom. But while some may feel satisfied to engage a talented minister to preach for them upon some selected passage of the holy scriptures, it will have a tendency to make them feel a high reverence for the preacher, and lessen their love for the Lord, for union, and for the advancement of his kingdom. And should they break the loaf once or twice per annum, only, it will have a tendency to place the first day of the week in the room of the Jewish Sabbath, and a secondary matter from that of preaching, and place such far apart, in their practice and affections, from the primitive churches, where the law was promulgated first.

J. WRIGHT.

Johnson's Station, Tenn., August 30, 1867.

SPIRITUAL AGENCY.

It seems to me the Apostle settles the dispute about the manner in which men are changed into the image of Jesus Christ. He uses two figures to show how the change is wrought: 1st. "You are manifestly declared to be the epistle of Christ; ministered by us [apostles], written not with ink, but with the Spirit of the living God." In this figure Christ is the writer; the apostles the pen; and the Spirit of God the ink. All that is necessary to understand this
figure, is to put the gospel ministered by the apostles in the room of the apostles themselves, and we have the impression made by the Spirit through the word on the hearts of the hearers.

2d. "But we all with open face beholding as in a looking-glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord."

In this figure the looking-glass is the gospel; the image seen is Jesus Christ; and the change is wrought by the Spirit in those who look into the glass. Thus the word is the glass through which the Spirit is ministered and the change made.

Again, "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." In this figure the apostles are the luminaries, or light-bearers, who reflect the light of Jesus Christ; by which light or word, men are enlightened. "God commanded light to shine out of darkness." "God chose the weak to confound the mighty." "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes." "So it seemed good in thy sight."

SECRET PRAYER.

No one can live the christian life and neglect secret prayer. The Savior, who was without sin, and who never trifled with men nor things, prayed much in secret. It must have been necessary, or he would not have done so; doubtless it was essential to his success in the great contest with the wicked one. He never did anything not necessary to be done. His life was a perfect life, free from error and free from sin, and we may rest assured that all he did was necessary to be done, and essential too, to his abiding in his father's love and overcoming the wicked one. And if there was such a necessity for him to pray in secret, how much greater the necessity for us to pray? If we would maintain our faith and integrity, we must pray in secret. Hypocrites never pray in secret; what they do is done to be seen and known by men; but it is not so with the christian—what he does is to please his heavenly Father, and not men. His leading thought is, Does God approve? if so, men may think as they will. When this ceases to be his condition, then he ceases to be the true christian; then he ceases secret prayer; then his life is formal and to be seen of men. The divine presence is no longer impressed upon the soul; having a name to live while at heart he is dead, is the real condition. It is among the best evidences a man can have of the honesty and sincerity of his religion, that he prays much in secret, that he communes often with the great heavenly Father, that he enjoys pleasure and happiness in the exercise of that privilege, that he finds relief from the troubles that press his poor heart, and that he finds himself continually longing for that lone and solitary place, where none but the ear of his Father in heaven can hear, and where no eye but his can see.

D. T. W.

RELIGIOUS.—We learn that Elders John Smith and T. M. Allen closed a meeting in the Christian church, at Hickory Grove in Boone county, on Monday last, with 31 additions to the church.—Mexico Ledger, Sept. 20th.
LETTER FROM SOUTHALA.

Mt. Willing, Lowndes Co., Ala.,
August 29, 1867.

DEAR BROTHER,—Yours, of the 37th ult., was received about 10 days since, enclosing a draft for five dollars, for which please accept my thanks in behalf of the church. I handed the check to bro. Barnes, to be appropriated where needed most; but he gave it back to me, with a request that I purchase medicine for the sick brethren who are not able to employ a physician, nor have the means to get the medicine necessary. There is much sickness in the country at this time; mostly chills and fever, which in many instances has proven fatal.

At the time your letter was received, we had just commenced a meeting with the Cross Roads congregation, to be continued several days; therefore, I deferred writing to you until the close of the meeting, that I might give you the result. The meeting was a glorious one; bro. Barnes preached alone six days; had some 10 or 12 additions, with a good interest manifested by the community, when the brethren, knowing the feeble condition of bro. Barnes' health, sent for brethren David Adams and J. I. Rogers. They both came, and relieved bro. Barnes, who was by this time nearly let down. The meeting lasted fifteen days from the beginning, and the result was 31 by confession and immersion—6 from the Baptists, and 12 reclaimed. Bro. Barnes is doing a good work, though at this time he is in feeble health. He has preached incessantly for more than three months, and obtained considerably over 100 additions, notwithstanding the strong current of sectarian prejudice he has to contend with, which we hoped had died with the war; but in this we were mistaken, it has revived up with renewed vigor. Bro. Barnes was asked to keep his mouth shut at a Baptist protracted meeting a few weeks since; he was told by them that the interest of the meeting was lost as soon as he began to sow his seeds of heresy in the congregation. The sects had boasted that we would die out when A. Campbell died, but in this they have been sadly disappointed; and now they are making another effort against us, by basely misrepresenting our teaching, and trying to keep the people from hearing the truth.

Since writing you in July, things have materially changed in regard to crops; the cotton and potato crops are almost a failure, owing to the long continued drought, and unusual number and ravages of worms. The boll worms have ravaged cotton fields far and wide—it really seems that this week is doomed. The corn crop, as a general thing, was never better; it was made before the dry season set in. In some localities, there has not been a season of rain since the 5th of May—corn is very light in those localities, these places are very small. I fear it will be a long time yet before we get to living as we did before the war; we will be hard pressed the next two or three years, to get meat and clothing. Cotton is our only resource for money, and it, instead of being of profit, has brought the producer in debt since 1863. The army worm only made their visits, previous to that date, every 7 to 14 years; but since then they have destroyed the crop every year, commencing two or three weeks earlier every season; so if they continue in the same ratio two or three years more, it will be impossible to more than raise seed.

There is but little stock in the country; the two great armies killed them out so close that in many localities there is hardly a hog to be met with yet—then, too, corn has been so scarce, that it has been impossible to improve what escaped the armies. Thus you see we will be short of the necessaries of life some time to come, the best we can do. But thanks to the great Giver of all gifts, he has given us bread plenty, and it may be some to spare.

J. M. GARRETT.

PERSONAL.—Bro. Clayton Keith, formerly of this city, but now a student of Kentucky University, out preaching the word during vacation, visited our city Wednesday evening, and has been faithfully speaking to the people since whenever a house could be obtained to hold the audiences. The Christian church building, undergoing repairs, was not in a condition to be used. We first obtained the use of the First Baptist church, through the kindness of the worthy pastor, Jas. S. Greene, and the obliging members, for which kindness they have our sincere thanks, and also that of the entire Christian church here; but as Elder Greene's time was
about expiring as pastor of the church; he wished to use the house himself of nights before he left, consequently we had to look elsewhere. On Lord's-day we met twice in our own building, the lumber and implements being temporarily removed, and seats arranged on Saturday evening before.

To-day, Monday, the 23d, we were permitted to meet in the elegant building of the M. E. Church South, and have also the privilege to meet there again to-night. We are truly grateful to the members of this church for their kindness, and they have the thanks of our entire congregation. As Mr. Vincil has an appointment to occupy the house on to-morrow (Tuesday) night, we do not know at this writing that a room can be had for bro. Keith to speak in again while he is with us at this time, as he has to return on Friday for Lexington. Two have been added to the church since he has been here—one by letter, and one by confession and immersion. In this beloved young brother, only 21 years old, we all feel that we have much promise for the future. May God bless him, and make him abundantly useful in the church. He will complete the thorough course of studies in the University during the coming session, and then enter fully upon the great work to which he has given himself.

D. T. W.

Now is the Time.—Will our beloved preaching brethren everywhere throughout the State try to obtain more subscribers for us. Now is emphatically the time. Never have the people been more disposed to hear us than now. The success attending the truth, is unprecedented in the State. Let every brother and sister do what he or she can to extend the circulation of the Pioneer, and send us all the names and money they can get; it will greatly increase our means of doing good. All the young converts should read the Pioneer. It will help them much. Reader, do what you can to get more subscribers, and the Lord give you success.

D. T. W.

Dr. Winthrop H. Hopson, commences a meeting at Palmyra, Mo., on the 2d Lord's-day in October, next.

PISGAH, COOPER CO., MO.;

Bro. Wright: I returned home yesterday morning from a meeting of ten days, including second and third Lord's-days in this month, at Lamine, Cooper county, Mo., assisted by bro. Robinson, of Saline, and bro. Wright of Pettis. I commenced the meeting on Saturday evening, and bro. Wright joined me on Monday following, and bro. Robinson on Tuesday. I being the regular preacher, these brethren did all the preaching up to Friday evening, when bro. Wright was compelled to leave. Bro. Robinson and I remained until Monday evening following, bro. Robinson doing nearly all the preaching after bro. Wright left. The meeting closed with thirty accessions to the congregation at that place; twenty-seven by confession and baptism, and three by commendation. Two of the number who confessed faith in the Son of God and were immersed, were old ladies, one in her sixtieth year, and had been a member of the Methodist church about forty-seven years, and the other I think about forty years. What a commentary on immortality!

To see those old sisters, after trying sprinkling for baptism for forty years, and when the ebbing sands of life had almost wasted, and they, almost on the verge of the grave, afraid to see them severing ties that have been forming for many long years, and following the blessed Savior into the watery grave, that they may be raised, to walk in a new life, is to see an example worthy the imitation of all who desire to enter the kingdom of Christ. May the good Lord abundantly bless them in their declining years. May he bless all those that enlisted under the blood-stained banner of the Prince of peace during that meeting, and deliver them through life, from all the blandishments of this wicked world, and from all the machinations of the Evil one, and preserve them into eternal life. Your brother in Christ.

O. P. DAVIS.

JOHNSON'S STATION, TENNESSEE;

September 10, 1867.

Dear David: The truth is still victorious here in East Tennessee, as well as in Missouri. Saturday last, I witnessed some eighteen confessions at a meeting in the day; and then at night in Turkey-town, and next day (that is yesterday) I stood on the bank of the Wataga river, in a dense crowd, while bro. Barker was immeasurably. After it was over, I left for home—you may hereafter get a more full report. Bro. Chester Bullard and his son, from Virginia, was with us at the meeting, and expects to continue till it closes. He told me that he purposed to devote his whole time to the work. I do not know whether his son also intends to travel and preach with him. They are both com
petent workmen in the ministry. He desired me to present his Christian salutation to you. He says that he well recollects the acquaintance he made with you at my house in the year '39.

JOHN WRIGHT.

LAGLEDE, Mo., Sept. 14, 1867.

Bro. D. T. Wright: Dear Sir—The good cause is still advancing in the bounds of my labor. At the close of that discussion in Indiana, between Brooks and myself, I preached 5 discourses in the neighborhood of the debate, had 9 additions, 4 by confession and baptism, the balance from the sects, 3 of whom were Methodists. Since my return home, I held a meeting at Enterprise, Linn county, Mo., resulting in 56 additions, 38 by confession and baptism, 4 reclaimed, one by relation, and the balance from the sects. The meeting commenced the first Lord's-day in September, and continued 11 days. To the Lord be all the praise. Your brother in the Lord,

... C. P. Hollis.

NEAR CORINTH, Miss., Sept. 11, 1867.

Bro. D. T. Wright: As you have had no report from the brethren in this portion of the country, though a young disciple, I have concluded to write you how the gospel is progressing.

Bro. Anderson is getting the Corinth church in working order again, and the brethren are making preparations to rebuild their house, which was destroyed by the war.

Bros. Wilmoth and Michie closed a meeting of five days last week at Salem, a house that was built for all to preach in. The Baptists have had a church there for many years. 18 embraced the gospel; prospects good for establishing a large Christian church.

At the close of the war, Liberty church, 9 miles west of Corinth, numbered only 12 members, and was in a disorganized state; they are now in good working order, and have between 40 and 50 members.

Clear Creek church, McNary county, Tennessee, 18 miles north of Corinth. This church, twelve months ago had only 15 members in good standing; they now number 110, and are in good working order.

The Pioneer is doing good here; I will try and send you a list of subscribers soon.

Your brother in Christ,

MANSEL KENDRICK.


Dear Bro. Wright: During the past six weeks I have been engaged in several interesting protracted meetings. I cannot now give particulars. This I hope to do when I shall meet you face to face in Chillicothe, next Thursday evening. I will, however, state that between 20 and 50 souls have been added to the church during this time.

... CLAYTON KEITH.

I have just arrived in Paris from Lick Creek church, Ralls county, 15 miles southeast of here.

In company with bro. Wilson, I visited that church last Lord's-day, that being his regular monthly appointment. Bro. Cortez Jackson was with us on Lord's-day. On Monday morning, bro. Wilson was compelled to return to Paris, and bro. Jackson, supposing that there would be no congregation, on account of the rain that was then falling, started for home, leaving me entirely alone. I spoke twice a day until Friday night, when I was compelled to close the meeting in order to meet my appointment here. 21 were added. Immersed 15, 8 were restored, and one from the Methodists; and beside, one young lady, after making the good confession, was not permitted to be immersed.

May the Lord have mercy upon that father, and soften his hard heart. The interest continued to increase all the time, and could I have remained over Lord's-day, I have every reason to believe that many more would have been added. I have never seen a better prospect for doing good. Never again do I expect to realize more fully the force of the Macedonian cry, "Come over and help us," than I did during this meeting. I was entirely alone, for the first time in my life.

Many a mother and father were made to rejoice at seeing their sons and daughters obey the gospel.

I shall ever remember these dear brethren and sisters with the tenderest regard. Thanks to them for their kindness and liberality. May the Lord bless them and preserve them all to his heavenly kingdom.

The following is a statement of the condition of:

LICK CREEK CHURCH.


PARIS CHURCH—PARIS, MO.

Elders.—Alfred Wilson, J. C. Fox, A. J. Mason, Dr. A. Gore, G. Snell.
Deacons.—E. Wetmore, Joseph Hill.
Membership about 200. The brethren meet weekly. Bro. Alfred Wilson preaches monthly to this congregation.

UNION CHURCH—SIX MILES WEST OF PARIS.

Elders.—Wm. B. Giddings, Thos. Barker, Sr., Henry Glasscock.
Deacons.—Geo. G. Mason, Wm. Foreman.
Membership about 150. Bro. Alfred Wilson preaches monthly to this congregation.

Truly, your brother,
GREENVILLE, Sept. 7, 1867.

Bro. Wright: I have been desirous for some time past, to give you a report of a new congregation organized at this place last spring, with some of the success, trials and difficulties through which we have passed; but not being a subscriber to your valuable paper, have felt a delicacy in doing so. Enclosed you will find $2.50, for which you will please send the Pioneer to my address at Prospect Hill, Clay county, Mo.

Bro. Rice and Aker commenced a protracted meeting at this place on Saturday before the second Lord's-day in August, and continued over the third, resulting in 29 additions to the church, which makes us number about 85 members. Immediately after our meeting was over, the Methodists began a meeting in response to us, and to undo our meeting with the Methodists, they gained about 83 members. Immediately after their text from Methodism (not Christ) to Methodism, with some of the success, trials and difficulties through which we have passed. The good cause is onward in Upper Missouri.

Bros. Smith, Rice and Aker commenced a protracted meeting at this place on Saturday before the second Lord's-day in August, and continued over the third, resulting in 29 additions to the church, making us number about 85 members. Immediately after our meeting was over, the Methodists began a meeting in response to us, and to undo our meeting with the Methodists, they gained about 83 members. Immediately after their text from Methodism (not Christ) to Methodism, with some of the success, trials and difficulties through which we have passed. The good cause is onward in Upper Missouri.

PALMYRA, Mo., Sept. 17, 1867.

Dear Bro. Wright: I have just arrived home from New London, where bro. Errett and myself labored several days and nights, and the result was some 60 additions—upwards of 40 by confession and immersion, some from the Methodists and some from the Baptists. The cause we plead is triumphant in and about New London, and if the Christians there will live as they should, sectarianism will soon be at an end. Never have I enjoyed association and labor more with any brother, than with our good and intelligent brother Errett, whom I regard as one of our best and most useful preachers. May the Lord increase the number of such ministers of the word as he has; Hope to see you shortly. May the Lord increase our usefulness.

W. D. JOURDAN.

CARATHOE, Sept. 12, 1867.

Dear Bro. Wright: I closed a meeting last Thursday at the Bennett school-house, with 84 additions—30 by confession and immersion. To God be all the glory.

At my meeting last Lord's-day in Blan- donville, one confessed and was immersed. Yours, in hope,

H. COFFEE.

MEXICO, Mo., Sept. 20, 1867.

Eld. D. T. Wright: Dear brother—I have just received a letter from bro. Hopson, in which he says he will not be in Mexico till the third Lord's-day in October. Hence you may expect me in your city on the third day of October, to attend your Consultation Meeting. Yours, in Christ,

JOHN SMITH.

Dr. Wm. H. Hopson. We have been shown a letter from Dr. Wm. H. Hopson, in which he announces that he will preach in this city on the third Lord's-day in October, next, and continue over the fourth Lord's-day. The Dr. expresses an earnest desire to meet at that time his preaching brethren of Missouri, with whom he used to be associated in the ministry in time past, and mentions especially Elders T. Ford, Alfred Wilson, T. M. Allen and J. J. Errett, all of whom we expect will be here. As a pulpit orator, the Dr. has very few superiors, and his personal popularity in this section, will make the meeting one of extraordinary interest.

Mexico (Mo.) Ledger, Sept. 20th.

CABARRUS, Sept. 12, 1867.

Dr. Bro. Wright: I have just received a letter from Dr. Wm. H. Hopson, in which he announces that he will preach in this city on the third Lord's-day in October, next, and continue over the fourth Lord's-day. The Dr. expresses an earnest desire to meet at that time his preaching brethren of Missouri, with whom he used to be associated in the ministry in time past, and mentions especially Elders T. Ford, Alfred Wilson, T. M. Allen and J. J. Errett, all of whom we expect will be here. As a pulpit orator, the Dr. has very few superiors, and his personal popularity in this section, will make the meeting one of extraordinary interest.

Mexico (Mo.) Ledger, Sept. 20th.

CAMDEN POINT, Mo., Sept. 9, 1867.

Bro. D. T. Wright: Find enclosed $5 for the Pioneer, as follows: * * * * I will do all I can to increase the circulation of the Pioneer.

Our annual meeting at New Market, closed with some 55 additions.

A protracted meeting is in progress at Ridgely, in this county; up to Saturday night, when I was last with them, there had been 105 additions, of whom 60 had been immersed. The good cause is onward in Upper Missouri. Yours, in hope,

P. K. DIBBLE.

MIDDLETOWN, Mo., Sept. 18, 1867.

Bro. Wright: At my regular meeting with the brethren at Sulphur Lick, Lincoln county, embracing the 23 Lord's-day in this month, there were ten added to the faithful by baptism—one from the Baptists, and one from the Cumberland Presbyterians, making 12 in all. At this meeting, we had the labors of bro. Henry Smither, of Rushville, 111. He is a workman that need not be ashamed. Bro. Smither is looking out for a location in Mo. May he succeed in finding one to his mind, and may he long live to battle for the truth. Yours in the faith,

TIMOTHY FORD.
SAVANNAH, Mo., Sept. 14, 1867.

BRO. WRIGHT: I preached to large audiences for a few nights at Oregon—results, 54 accessions to the faithful. Fraternally,

J. M. LONG.

Notice.—Brethren and sisters attending the Consultation Meeting, will, on their arrival in the city, immediately report themselves at the Christian church, where they will find a committee in waiting to see them provided for. The committee will attend at the church during the day, and also till after the arrival of the 9 o’clock train from the East at night.

All attending the meeting, who pay full fare on the H. & St. Joe and N. M. Railroads, will be returned free.

D. T. W.

An Appeal to the Churches of Mo.

During the past seven years, brother Wright has been engaged in the publication of the 'Pioneer.' Through all the dark and troublous days he has conducted himself in such a manner as to commend himself to the highest confidence of the disciples of Christ. The brethren everywhere, regard brother Wright as the proper man for the position now occupied by him. Owing, however, to the limited circulation of the Pioneer, he has not been sustained or encouraged as he justly deserves to be.

From a recent and faithful statement of the financial condition of the Pioneer, it will be seen that brother Wright is losing twenty dollars per week. This ought not to be allowed any longer. Brethren, let us one and all, immediately and in earnest, go to work and obtain three thousand subscribers for the Pioneer. This can be done. Let it be done, and done quickly. This will enlarge brother Wright’s sphere of usefulness, and enable him to make his excellent paper every way better and more acceptable.

If the Pioneer should go down, we will have no Christian Weekly or Monthly, west of the Mississippi, save the 'Evangelist,' no organ of our brotherhood, no publication set for the defence of primitive Christianity in our own State. No brother would be likely to start another paper in the West, nor would there be any guarantee of its success should it be started.

The Pioneer must not go down. It must and shall be sustained. Brethren, we pray you heed this appeal. Let us all work as one

map, for the success of the Pioneer and the advancement of the cause of Christ.

W. C. ROGERS, St. Joseph, Mo.
J. J. WYATT, “ “ “
W. D. JOUBRAN, Palmyra, Mo.
H. H. HALEY, Kansas City, Mo.
JAS. N. WRIGHT, Macon city, “
A. W. DONIPHAN, St. Louis, “
L. B. WILLES, Springfield, Illinois.
JAS. BEERBEY, Tiptonville, Me.
JACOB CREAD, Palmyra, Mo.
B. H. SMITH, Chicago, Ill.
E. J. LAMPTON, Augusta, Ill.
J. K. ROGERS, Columbus, Mo.
JOS. FICKLIN, “
WM. HATCH, St. Louis, Mo.
M. C. HAWKINS, Canton, Mo.
SAMUEL HATCH, “
J. W. McGAVERY, Lexington, Ky.
C. JACKSON, New London, Mo.
J. S. ALLEN, Bethany, Mo.
W. J. MASON, Mexico, Mo.
J. R. FRAME, Lexington, Mo.
G. R. HAND, Richmond, Mo.
G. W. LONGAN, Drexel, Mo.
J. M. HENRY, New Albany, Ind.
T. P. HALEY, Louisville, Ky.
R. PATTERSON, Leavenworth, Kansas.
S. A. THOGE, Plattsburg, Mo.
O. P. DAVIS, Plattsburg, Mo.
P. A. SMITH, Smithville, Mo.
J. T. RICE, Kingston, Mo.
J. C. LAWSON, Gentryville, Mo.
A. WILSON, Paris, Mo.
T. N. GAINES, Fayette, Mo.
L. J. EASTIN, Cullipher, Mo.
T. W. McARTHUR, “
J. H. ASSHIRE, “
J. F. DAVIS, Mooresville, Mo.

An Important New Book.

R. W. CARROLL & CO.,
CINCINNATI, OHIO,

WILL publish, this fall, a work of intense interest to every Christian Disciple, entitled

The Living Fulfill of the Christian Church,

A SERIES OF ABLE AND ELOQUENT DISCOURSES, DOCTRINAL AND PRACTICAL, FROM EMINENT REPRESENTATIVE MEN AMONG THE DISCIPLES OF CHRIST,

Arranged and Edited by W. T. Moore.

Making an elegant octavo volume, of some 480 pages, with a Brief Biographical Sketch, and a full-page steel Portrait of each Contributor, forming a desirable collection of from 25 to 30 accurate likenesses of well-known brethren.

Persons, male and female, are desired to take orders at once with Prospectus Books.

Address, Room 307, 7-92, 117 West 4th St., Cincinnati, Ohio.

R. W. CARROLL & CO.
POSITIVE DIVINE INSTITUTIONS.

How unlikely a thing was the eating of an apple, to entail upon the human family all the ills with which man has been visited, since our first parents plucked down upon their guilty heads the vengeance of heaven, by plucking the fruit of the prohibited tree?

Unlikely as it may seem, that positive law is that seminal principle, from which has sprung that deadly Upas, that all blasting tree, that darkens both the heavens and the earth, and "rains down plagues on men like dew, disease, death, bondage, whatever woes we see, and worse than this, whatever we feel," that pierce our souls with all the pangs of scorpion stings.

Can you imagine a more unlikely means of obtaining the pardon of sins, than through the blood of a slain beast, that by laying a bleeding victim upon an altar, a man should have all his guilt removed, that cleaves to him like his own identity. Little as the means may seem adapted to the end, yet the patriarch or the Jew, who presented his sin-offering upon God's altar according to the divine appointment, had the assurance of the pardon of his sins, the removal of all his guilt.

Was not circumcision a most unlikely institution to introduce a person into the privileges and immunities of the commonwealth of Israel?

Was not a brazen serpent suspended upon a pole a most unlikely remedy for the venomous bite of the fiery flying serpent, of which the afflicted Israelites were dying?

Yet unlikely as was the remedy, if the poor perishing Israelite could neither move hand nor foot, but could only turn his eyes feebly in their sockets, the moment they rested upon the brazen serpent, the poison was all struck from his system. His heart that had almost ceased to pulsate, again beat with its wonted vigor, and sent the vital fluid that had been congealing at the very fountain in warm and healthful currents through all his veins and arteries.

When Moses proposed this remedy, had the poor perishing Israelites said, "Why, Moses, would you mock our sufferings by telling us to look upon a brazen serpent, to heal the bite of the dreadful fiery flying serpent, of which we are dying? We feel the poison circulating through our systems, carrying death with it as it circulates, and will you have us to spend the brief moments of life that yet remain, instead of taking medicine, in vainly gazing off yonder upon a brazen serpent? Who, since time was born, ever heard of such a cure for the bite of a serpent? Why, Moses, do you think we are such very
simpletons as to believe, that brass wrought into the form of a serpent, can cure the bite of a snake?"

Had they thus reasoned, they would have proved that they had more confidence in their own wisdom, than in the wisdom of God, and they would have perished for their folly.

How unlikely a cure for the leprosy, to dip seven times in the river Jordan! A little captive maid of Israel, who waited on the wife of Naaman, a leper, captain of the host of the king of Syria, told her mistress that there was a prophet in Samaria who could cure her of the leprosy.

Naaman, upon receiving this information, comes with his horses and chariot, and stands at the door of Elisha. The prophet does not even go out to salute the distinguished Assyrian nobleman; but merely sends a messenger to him to tell him to go and wash seven times in Jordan, and that his flesh should again come upon him, and he should be clean. When the proud Assyrian nobleman heard this, he was offended. Why; says he, I thought the prophet would come out, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel; may I not wash in them and be clean?

Round he turns in a rage, and is dashing off to Damascus, when he is reproved by his servant, who says to him, 'My father, if the prophet had bid you do some great thing, would you not have done it? How much rather, then, when he says to you, wash and be clean?' Struck with the common sense reasoning of his poor, simple-hearted servant, he turns about, and complies with the command of the prophet. He goes down into Jordan, and dips himself once, twice, thrice, four times, five times, six times, and the leprosy, that dreadful malady that had baffled all the skill of physicians, still cleaves to him with all its virulence. Had he gone away then, he had gone a rebel and unblest; but he dips himself the seventh time, and as he rises from the water the leprosy departs, and his flesh comes upon him like that of a young child.

I come now to the positive institution of baptism, which is the door of entrance into the church of Christ. It may appear a most unlikely ordinance to secure the pardon of sins for which it was instituted! Unfit as it may seem for the purpose, Jesus says, he that believeth (the gospel) and is baptized, shall be saved: not saved from temporal danger, not saved from the grave; but saved from his sins—pardoned. Does this stagger you? Do you believe that, if you believe the gospel, repent of your sins, and forsake them, and be baptized in submission to the authority of the Lord Messiah, that he will pardon all your numerous sins? Or will you reject baptism for the remission of sins, because you perceive in it no adaptation to such an end; because you perceive not the relation of cause and effect, existing between baptism and the pardon of sins? Is there not as much fitness in baptism for the remission of sins, as there was in the children of Israel's looking upon the brazen serpent, to heal the bite of the fiery flying serpent, of which multitudes of them were dying? Is there not as much fitness...
in baptism for the pardon of sins, as there was in Naaman's dipping seven times in Jordan to heal him of the leprosy, that mocked all the skill of physicians? or as there was in the eating of an apple to entail death on all the world's inhabitants?

If there was any natural connection perceivable between baptism and the remission of sins, it would require very little faith to induce persons to submit to it; if there were here any natural adaptation of means to ends, men would be baptized from considerations drawn from the reason and fitness of things, without any regard for the authority of the lawgiver—it would therefore be no test of respect either for the divine word, or the divine authority. But God would test your confidence in his word and your respect for his authority, and therefore commands penitent believers to be baptized for the pardon of sins.

Many reject baptism for the remission of sins, because they perceive in it no natural fitness for that purpose; but this is the very reason why God has instituted baptism for the remission of sins; for if there were any natural fitness in baptism for that purpose, men might attribute the virtue to the water. Hence, while some reject baptism for the pardon of sins, that they may obtain pardon, they do penance, or fry for weeks on the coals of conviction; and because they perceive no natural fitness in baptism to take away sin, they reject it as not instituted for the remission of sins, and nickname it, by way of reproach, cold water baptism, as if any person supposed that mere water could wash away sins. We have never been quite so green as that; we have never held or taught any such views.

Did the children of Israel who looked upon the brazen serpent, believe that the mere looking upon the brazen serpent healed them of the bite of the fiery flying serpent?

Did Naaman, when he had dipped seven times in Jordan, according to the directions of the prophet, and was healed of the leprosy, suppose that the waters of the turbid Jordan had washed away that dread and loathsome disease? No! in both instances they attributed the cure to God.

The Israelites knew that the looking upon a brazen serpent could not cure the bite of the fiery flying serpent; but they knew that God could. Confiding in God, they looked, and were healed. Naaman, after he had taken a lesson from his simple-hearted servant, knew that the water of Jordan could not heal his leprosy; but relying on God, he dipped seven times, and was healed. So the penitent believer, who understands the gospel, knows that baptism cannot take away his sins, but he knows that God can pardon them. Relying on God's promise, he is baptized, and all his past sins are pardoned, blotted from the books of God's remembrance, to be remembered against him no more forever. God's word is pledged for the pardon of every penitent believer who is baptized. Was man ever more true than God? Has God ever failed to do what he has promised?

O, for the faith of Naaman—how many souls might be cleansed from the dreadful leprosy of sin! O, for the faith of the Israelites that were bitten by the serpents in the wilderness, and looked upon the brazen serpent that they might be healed—how
THE STING OF DEATH.

The sting of death is sin; and the strength of sin is the law.—1 Cor. xv: 56.

Commentators have generally taken it for granted, that the death, of which the apostle here speaks, is moral or spiritual death; that the law is the law of Moses, or that part of it which they denominate the moral law; and that the sting of death is the remorse of a guilty conscience. This is evidently a mistake of the whole question.

What, in this chapter, is the subject of discussion? Death temporal, or the death of the body, and the resurrection of the body from this state of death. The truth of this position must be incontrovertible to every person of unsophisticated common sense, who will read the fifteenth chapter of the first epistle to the Corinthians.

The death, then, of which our apostle speaks, is the death of the body; the sting of death is that which kills the body; and the strength of this sting is that law, in pursuance to the sentence or penalty of which, death temporal, together with all our physical ills, came into the world.

Now, what law is that, in pursuance to which, temporal death came into the world? The law which prohibited the fruit of the tree of the knowledge of good and evil. The penalty of this law was death. Our first parents transgressed it, and so became liable to the penalty, "Dust thou art, and unto the dust thou shalt return," was the sentence of the Judge. Thus was forfeited the "tree of life," of which Adam and all his progeny might have eaten and lived forever. Thus "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. v: 14. Thus "by Adam all die;" "by man came death." "By one man's offense, death reigned by one;" "judgment came upon all men unto condemnation." "It is appointed unto all men once to die." These scriptures, and many others, abundantly prove that death temporal is the penalty of the Adamic law, and, consequently, that this law is the strength of the sting of death.

The above position being granted, it must also be granted, that the sting of death is the first sin of our father Adam. By this, he and all his posterity forfeited their natural lives —death came into the world, and all our woe. By all the awful potency of divine authority, we see that sin, stinging to death, one after another, the members of the human family. We see one generation after another passing off this mortal stage.
We find ourselves, at all times, surrounded by the mementoes of death. The earth has become a valley of tears; a place of skulls. All flesh is grass. Our life is a vapor. The babe as well as the aged, the most innocent as well as the most criminal; the prince as well as the beggar, sink indiscriminately into the silent abodes of death. We listen at the wail of the orphan and the lamentations of the widow. We witness tears of burning agony streaming from the eyes of thousands who refuse to be comforted because their loved ones are no more. Disease stalks with giant tread through every land, and putting on myriad forms of terror, will ere long do his death work upon us all. O! how great must be the evil of sin! If the first transgression has become, by the authority of a divine law, an all-destroying death-sting to our bodies, need we wonder if our own personal sins should sting our souls to death? If a sin committed thousands of years ago, now inflicts upon the innocent babe the indescribable pangs of dissolution, what pangs may the thousands of sins committed by the man who dies unpardoned, inflict upon his guilty soul, in the dark and fiery abodes of the second death?

From what has been said, the reader will perceive, that those are wrong who represent death as having no sting for the christian. Death has a sting for every human being! It had a sting even for Jesus Christ. We admit that personal sin or guilt, denominated moral or spiritual death, has no sting for the christian, who has a full assurance of pardon. But this is not the subject on which our apostle is treating. The sting of which he speaks will never be extracted till the morning of the resurrection. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then (not now) shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

This song will be sung by all the redeemed on the banks of eternal deliverance. Here it cannot be sung, unless in anticipation. For, were we here to ask, O death, where is thy sting? Death might reply, "Here it is; and ere long you shall writhe under its mortal infliction, as all your fathers, and many of your contemporaries have done." O grave, where is thy victory? "Here, amidst corruption, earth and worms. Here, in the bondage of corruption, in weakness and dishonor, in a most ignoble subjection, are the innumerable trophies of my power." But, Christian, the time is drawing nigh when these questions can be asked and sung with unbounded joys and triumphs. This last enemy shall be destroyed. There shall be no more sorrow, nor pain, nor tears among the children of God. If faithful unto death we shall receive a crown of life. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."—A. Raines.

From an old No. of the M. Harbinger.

THE RIGHTS OF PREACHERS AND OF CHURCHES TO REFUSE APPLICANTS.

"The right of refusing baptism to a candidate, and of membership to an applicant, in any case, has been disputed on the ground of..."
consistent theory or of scripture precedent; by some persons strongly prepossessed in favor of primitive Christianity. 'Christ,' say they, 'bids all to come to him, and refuses no applicant, although of previous bad character; and the apostolic churches received all immersed persons without inquiry into their former behavior. Peter received the Pentecostian converts and Simon Magus, and Ananias received Saul of Tarsus.' What say you, Mr. Editor."

If there be no right of refusal there is no right of choice: for he that dare not refuse, in any case, an applicant for immersion, has no choice, and consequently needs to exercise no judgment in the matter; he ought to baptize all applicants without question or demur, whether they be drunk or sober, sincere or hypocritical—of good or bad report. This savors, on the first blush, of an absurd ultraism; and yet I have known some zealous theorists take this ground. But it has neither apostolic theory nor practice to sustain it. Where, let me ask, is the scriptural precept or precedent for such a course?

Our Savior himself refused a very moral rich young man the honor of discipleship by propounding a condition which he well knew he would not accept. The young man went away sorrowful, too; but did not accept the condition. Many are even said to have believed in him, to whom he would not commit himself by taking them into his company: so that he did not receive all applicants.

John the Baptist also refused applicants to his baptism, on the ground of insincere repentance; and when Saul attempted to join the disciples in Jerusalem, they would not receive him on his professed reformation, without other testimony than his own, which he fortunately found in the excellent Barnabas.

It is, then, not the fact, that the New Testament authorizes either the preacher or the church to receive every person who demands the ordinances of Christ. There must always be an exemption from suspicion on the part of the candidate, or who could cordially receive him as a brother in Christ ought to be received?

But it is said that publicans and harlots, and even those accused of murder and other high misdemeanors, were immediately received on profession of faith and repentance, by the Apostles themselves; and that such persons were afterwards proved to be worthy of a name and a place in the kingdom of Jesus Christ. Grant it all most cheerfully and thankfully. But what then? Did those who received them entertain any doubts of their faith, repentance, or sincerity? Aye, that is the question! Not in the least. The evidences of the worthiness or fitness of the candidates was as instantaneous and as satisfactory as their application. True, indeed, they might on both sides be mistaken. But the fact of their being sometimes mistaken only proves that they were always sincerely and fully persuaded that the candidates were worthy: for had they received them with suspicion, they could not be mistaken.

There are cases in which the evidences of unfeigned faith and repentance are so clear, that the former immoralities and wickedness of the applicant, like the shade in the picture, only heightens the conviction of the depth and genuineness of his repentance.

There is no rule in the case, like that we apply to a log of timber, to ascertain its dimensions. There are many circumstances that establish evidence which even elude definition.
And hence there is always room for the good sense and discrimination of the preacher and of the community before whom candidates appear. One rule, however, is universal,—there must be a freedom from suspicion; there must be such evidences of sincerity as authorize a cordial reception of the candidate; for, otherwise, there would be neither confidence nor communion.

The apprenticeship system of some sects, and the immediateism of others, have deceived and ruined multitudes. I have no doubt that some of our brethren are at fault on the ground of discretion and discrimination on this very point. They have made it an item of the restoration of even the lost gospel itself, that every one should be immersed instanter, if he only demand it; that it is a sin to refuse him in almost any case. I do know that much injury has actually been done, and much good apparently prevented by this revivalism mania, which has been metamorphosed into ancient gospelism. Such converts as these have been fatal to the restoration of the ancient order of things. The fever abates as soon as immersion is over, and the unhappy professor possesses no stimulus to walk in all the commandments of the Lord. We must distinguish between animal excitement and faith—between human sympathy and evangelical penitence. This is the province of the word of God in skillful hands. It divides between the soul and the spirit—the animal nature of the soul, and the moral feelings of the spirit; and, sharper than any two-edged sword, separates the joints and marrow, and detects the thoughts and intents of the heart.

I practise and teach immediate sub-

mission to the Lord, and immediate baptism to those who are enlightened and penitent—who are willing to give themselves up wholly to the Lord. Still, I do not receive every applicant. Where grounds of suspicion present themselves I cannot conscientiously proceed. I am willing to take a man upon his word, if there be no reason to suspect his word. If there be, his word is nothing. I must cordially receive a person to baptism or into the church, or not at all.

We have the common share of the ultraiism of human nature in our denomination in proportion to our numbers. We have to take some of all classes of men that present themselves; and we have greater difficulties than others. We have a multitude of free thinkers, experimentalists, insubordinates and restive spirits, who will take nothing upon any recommendation but their own sterling sense of the fitness of things. They reject all Popes, except Pope Self, who is always an exception to a general rule—always honest, and almost, if not altogether, free from error. In other societies they are under officers and creeds, and systems of discipline that lash them into silent acquiescence. We go for freedom of thought, speech, action, examination; still, I, for one, believe that the younger should submit to the elder in experience, judgment, piety. I do not think that the will, caprice, intelligence, or vote of Master John, my youngest brother in the church, should balance or neutralize mine. This may be called aristocracy: if so, I am aristocratic, and I do not care who knows it.

No person ought to be introduced to a church, any more than into a family, without the consent of its
members; especially if his admission should even endanger the removal of a well-tried excellent brother, or break up the communion of the brotherhood. This would be to plant "a root of bitterness" in the church, rather than pluck it out, as Paul commanded. In the name of common sense, if such a sense there be, why pluck up good thrifty bearing trees out of the orchard, for the sake of making room for a young graft or yearling—of whose fruit, whether to be crab or apple, we know nothing! Does nature teach us nothing, or must we have a broad precept, or a million of narrow ones, for all cases!

Take heed of stumbling blocks, brethren! "Give no occasion of stumbling or offense to Jew or Gentile, or to the church of God"—"Let all things be done unto edification," or building up, not to pulling down—"Let all things be done decently and in order." I am sure it is neither decent nor in good order to bring an indecent person into a community to the marring of its communion, or the disparagement of the truth in the neighborhood. But God forbid that we should despise a publican or a harlot, if evidence of penitence there be found in their case. But we want in some cases fruits of repentance.

I dare not baptize a man who has been addicted to strong drink, if I smell brandy on his breath while I see the big tears starting from his eye. I will say, Sir, I wait for the effluvia of the rum to escape from the vessel, before I attempt to pour in the sweet wine of the gospel. You say you repent; but how much do you repent? Can you say that you will never taste the deadly poison? 'No, sir,' replies the candidate. Well, then, sir, you are not penitent. Repent and be baptized.

THE PATH OF SAFETY.

Strict obedience to all that the Lord commands us, is the only path of safety. Do as he bids, and leave the consequences with him. It is dangerous to entertain feelings of fear in going forward, when and where he commands. When Peter began to be afraid, he began to sink; and it is just as true in all the duties that Christ demands of us, as in that little instance of Peter. When he saw the wind boisterous, he was afraid, and then he began to sink. He exercised reason more than faith, and so it is with many now, who exercise reason when Christ commands, more than faith. The reason for what we do is seen only in the command. The act itself contains no merit—nothing we do possesses merit; nothing that man was ever commanded to do possessed any merit—the blessings received and enjoyed upon his obedience, were all purely of grace, and not by virtue of what he did. The Lord blesses us freely, not on account of anything we have done or can do, but on account of Christ—through his merit, and not ours—and the obedience demanded of us, is only the means through which the heavenly Father chooses to give us these blessings. The obedience is not meritorious; but simply the means, upon our part, by which we receive the blessing. Whenever we suffer our faith to be overcome by reasoning in reference to the propriety, the fitness, or adaptation of the command to securing the end proposed, we begin, like Peter, to sink, we leave the path of safety. The Lord could have commanded one thing for us to do as well as another. This was all a matter with
him, and we have no choice in it—it is his province to command, and ours to obey, and our only safety lies in this obedience. He knows what is best, and evidently what he has directed is the best. We often stand in our own light, and fail to see the hand of God round and about us. When troubles come, and sorrows fill our heart, we cry for relief, but fail to recognize that relief, forgetting his promise that his grace is sufficient for us, and that he will not suffer us to be tempted above that we are able to bear, but will with every temptation make a way for our escape, that we may be able to bear it. Whenever we begin to reason, that if God loved us he would not permit us to suffer thus, then faith gives way, and we begin to sink. Sorrow and trouble are in the world. God will never remove them while the world stands, but he will give us grace and strength by which we may endure them. He will never take temptations out of the world, but will, if we are faithful, with every one we encounter, make a way for our escape, that we may be able to bear it. He will not suffer us to be tempted above what we are able to bear; he knows our strength, and will help us. These blessed assurances we have, and we should never doubt them, or that God can and will help us, lest, like Peter, we begin to sink. We should not let reason entangle us in the philosophy about the how that God helps us; he has said that he would, and our faith in his word should overrule our reason as to the philosophy of the how. When God commands, we have no right to ask the reason why. Be satisfied that he commands it, and, let the end to be secured be what it may, go forward without fear or hesitation, and do it. This is the only path of safety. There is nothing demanded of us mysterious or difficult; all is plain and simple. The trouble is, we mistake much, on account of its simplicity—like Naaman, we look for something great, forgetting that it is God, and not what we do, that blesses. Our obedience lies between us and our safety; if we would be safe, we must be obedient—simple as the act demanded may seem, we must not despise it, but faithfully perform it. The extending of the rod in the hand of Moses was simple, yet the waters of the sea divided and the children of Israel passed through. The sounding of trumpets around the walls of Jericho, was a simple thing, yet the walls fell down. Naaman's washing in the Jordan seven times, was a simple thing, yet upon doing that, he was cured of his leprosy. Baptism in the name of Jesus Christ, is a simple thing, yet upon that, three thousand believing, penitent sinners received the remission of their sins. Meeting together, and singing the praises of God, and praying unto him, are simple things abstractly considered; yet upon doing them, we become assimilated to the divine being. The reason or philosophy of these things we may not understand, yet their observance lies between us and the blessing. D. T. W.

The Chillicothe Meeting.

"Iron sharpeneth iron; so does a man's countenance that of his friend."

If the proposed meeting of the brethren in Missouri, should accomplish nothing directly towards evangelizing the State, it will, nevertheless, amply repay all who may attend it,
by affording those pure and sacred joys which flow from the communion of saints.

Every Christian is a pilgrim, pursuing his way in one sense alone—each congregation of disciples has its own peculiar trials, fears and hopes. All the sentiments and feelings peculiar to the Christian religion urgently demand sympathy—they ask that all men everywhere should partake of them. It is therefore beautifully ordained that the Christian should "rejoice with them that rejoice, and weep with those that weep."

The meetings "on the first day of the week to break bread"—meetings for prayer and mutual exhortation, furnish to some extent the means of securing that sympathy which the hearts of the earnest ones so eagerly demand. These forcibly illustrate the power of the hearts' yearning after fellowship in all it feels of joy or sorrow, of fear, or hope, or love. Happy would it be for the church and for the world, could the children of God cast far away from them those cold formalities which prevent the free communion of heart with heart, and of that sympathy which makes the kindredship of the Gospel to be felt and appreciated. Christians would then know, that "Their fears and hopes and aims were one, Their comforts and their cares."

Does it not appear strange to every reflecting mind, that Christian people, having on their hearts and hands so great and truly glorious a work as the world's conversion, should so seldom meet for consultation and for mutual encouragement in the arduous works of faith and love, to which they are called from on high? The writer has at present no way of accounting for so singular a fact.

Politicians, agriculturalists, mechanics, artists, the patrons of internal improvements, have their semi-annual and yearly convocations for the purpose of counsel and encouragement. They find their assemblings essential to success. They make the knowledge of all the common property of each, and spread throughout the minds of all an energetic sympathy, till the hearts of thousands become as the heart of one man. And yet the Christians of a country will plod along, for half a century, without becoming acquainted with each other.

It was wisely ordained that three times each year every male in Israel should appear before God, at the tabernacle or the temple. The scattered tribes came together, "from Dan even unto Beersheba," and remained weeks together, rejoicing before the Lord.

Should Christians learn nothing from this—see nothing in it?

If we are right in our estimate of the spirit of the age, the work immediately before the Churches of Christ in Missouri is a plain one. It is simply to "hold fast the form of sound words," which we have received from the volume of God's inspiration, and without delay, take such counsel and effect such an organization of the Churches as will enable us to put in practice the all-embracing love and benevolence of the gospel of Jesus Christ.

The work is plain, because,

1. The gospel and its administration are unchangeable.
2. The constitution and organization of a church are immutable.
3. The works enjoined on individual professors and upon churches, are the same in all ages. And yet, in refer-
once to all, what we call common sense is constantly called into requisition.

We merely offer some suggestions as to the work to be accomplished at this meeting.

It will doubtless be proper to provide the means of framing a full and accurate report of the religious attainments and necessities of the State, and the means of meeting these necessities—in a word, to ascertain clearly what ought to be done, and to provide the means of doing it.

This meeting is expected to be composed of members from all parts of the State, and a special invitation has been extended to Elders, as representatives of their congregations. We see at once the expediency and the fitness of Elders representing their churches. While we know that all should feel an equal interest in whatever concerns the welfare of the kingdom of Christ, yet manifestly all do not so feel.

There are men in every congregation upon whose shoulders rests the burden of teaching, of discipline, and of providing funds; and were such to withdraw their attention, the congregation would soon be no more. These men are generally selected by the congregations as overseers, and how expedient it is that in large meetings for consultation and action in matters affecting the cause of Christ generally, these overseers should be the representatives. Then these Elders should have informed themselves fully upon the following particulars:

1. The number of members belonging to the church, and names of the officers of the congregation. It might be well to state the number of the various classes of church members—males, females, heads of families, colored members—if it could be possible.

2. Number added during the last year.

3. Number excluded.

4. Frequency of congregational and social meetings, and what proportion of the members generally attend.

5. Amount paid annually for preaching at home.

6. Number of children in the Sunday school, size of the Bible class among the members, and the condition of the Sunday School Library.

7. Are there any pious and talented young men in the congregation, anxious to be educated and qualified for the proclamation of the Gospel?

8. The opinion of the church as to our colleges and the cause of education in general.

9. Is there any point known to the congregation where a church might be established?

Information on all these topics could be easily acquired by each. This is indispensable to our becoming well informed with reference to the condition and wants of our whole State.

ALPHA.

THE BRANCHES.

"I am the vine and ye are the branches," says Christ. Who are we to understand as meant by the branches? Some will answer, the different orthodox denominations; they are the branches of Christ's Church. His church is composed of the true christians in all these denominations. Hence you will hear them speak of the branches of Christ's Church, and frequently enquire of strangers they meet with, if religiously disposed, what branch of the
church they belong to? Now, we could never reconcile this view with the facts of the case. 1. When the Savior spoke this, these orthodox denominations had no existence; indeed there were no denominations, as now, of any kind. The church itself was not then founded; and yet he says, "ye are the branches," addressing persons having a real existence and not myths.

2. The nature of these denominational branches are diametrically opposite to that of the branches Christ spoke of. They were to have love one for another, and to love one another as he had loved them, and to continue in his love; but these denominational branches have the opposite of this; hence, if branches at all, they must be dead branches ready to be burned. I have always thought this interpretation did great dishonor to Christ. He stands before the world in that illustration, as a great vine having many branches, and each branch bearing fruit peculiar to itself, and different, too, in many respects, to that of all the others. And not only this, but from each branch there is a continued influence being exerted to overcome and outstrip all the others, and such is the intensity of this influence, that could it consummate its object, it would strip the vine of all other branches and rear itself up toward Heaven as the only branch—indeed, we might say, as the vine itself. What a horrible figure. A large vine with a thousand and one different branches, each bearing a different fruit and peculiar to itself, and emitting a continued and deadly poisonous influence for the alone purpose of killing all the other branches! Neither in earth nor hell was such a figure ever conceived of before, and yet religious people, claiming to honor Christ, will use it to illustrate that holy and pure body of people now on earth, destined on account of their union, their love for each other, their innocency and purity, to be the bride, the Lamb's wife! Still we must confess that a similarity between these denominational branch churches and such a figure, does, to some extent, exist. The deadly hate and violent opposition so apparent among them, afford abundant proof of this. The figure they may have, but we shall protest against its being used to illustrate the Church of Christ.

Others will answer the question, "who are the branches?" that every disciple is a branch; that Christ is the true vine, and his disciples in every age and country are the branches. Now while such a figure as this may be true and unobjectionable, are they the branches Christ was speaking of in the 15th chapter of John? Were not the apostles alone the branches? and are not the disciples now called the branches, the fruit of these apostolic branches? There are some things spoken of these branches not applicable to the disciples now. And if the Savior did not intend to embrace in this figure as branches any other than the apostles, should we strain the figure to include all the disciples?

D. T. W.


It requires no critical effort to make the "world" see that the above language of Jesus to his disciples makes the church the "light of the world;" nor are Christians in the dark on this subject, since Paul the Apostle to us gentiles has said: "To the intent that now unto principalities and powers in heavenly
places might be known by the manifold wisdom of God.'—Eph. iii. 19. Nor is it necessary to produce a lengthy dissertation on the word "light," in order that the world may know what kind of light, moral, spiritual, intellectual or physical, is intended. On that subject they appear to be well posted, and can readily see and often approve us when "that light within is darkness." But, alas! for poor frail human nature, with sorrow be it written! "darkness" is often seen in place of the resplendent beams of the Sun of Righteousness.

The morality of Christianity, which should be exhibited by all Christians in their daily walk and intercourse with the world, both public and private, the people of the world have by heart. Hence their quickness to note any deviation from it in our conduct. This morality, in the world's estimation, is not to be monopolized by the Christian, but is equally a genteel, fashionable and peculiarly popular morality, and belongs alike to all classes, and this must be the passport of all to "good society." The Christian is bound by every sacred obligation of Jesus to practice morality, while the "world" says: "they are not professors, and are therefore not under obligation like the Church to cause the "light" to shine through their conduct." To the "world" we say, we are now talking or writing to Christians, but we may have a word to say hereafter to you on the above most fearful and terrible of all assumptions—an assumption which will prove your present and eternal ruin: a ruin deeper than death, more gloomy than the grave you so much dread, and from which you convulsively start back in despair, and yet as lasting as eternity!

And yet morality is but one ray of the light which should shine through the conduct of all the individual members of the luminous "body of Christ." The "Church" should be, through every member, the sure beacon light to a dark and benighted world, and should be beheld as the wonder of the world, the glory of man, the joy of angels, and the delight of God and crown of His anointed!

But, dear brethren, is all this true of us as the Church or as members of "the one body"? It should be, and yet we much fear it is not. Lord, help! or I perish! How weak our faith, how far we fall short!

"Let your conversation be as become the gospel of Christ." How is this? When we assemble on the "first day of the week," to—what? to talk of our neighbors, often in the presence of the world, about the latest political news, the markets and the best chance to make money, anything but the subject suggested by that momental day? What does the world see in us then, "light" or "darkness"?

The world, with its temporal interests, fashions, fascinations and allurements, often engross all our thoughts on that most solemn and interesting of days, and form the theme of all our conversation, both with the world's people and with one another, to the exclusion of the "better part" chosen by Mary. But "out of the abundance of the heart the mouth speaketh;" that is, whatever we love most, we will talk most about. This is a fearful thought to the conscientious Christian; for Jesus has in substance said: "If you love the world more than me, you are unworthy of me—you cannot be my disciple." "Where your treasure is, there will your heart be also;" and the world will not be slow in finding out the sacred locality of both our heart and treasure by our conversation. But why are we so enslaved to, and enchanted by, "the things of the world"? Is it because to us we fancy them to be the source of all happiness present and to come? Indeed, some, yes, many professed Christians so talk and act as to "shine" forth just that idea into the minds of the unconverted world. Such members have surely forgotten that "the world passeth away," that in all that belongs to earth and time, eternal "failure" is inscribed upon it by the finger of God. "That when you (disciples) fail," in the "mammon of unrighteousness," or this world's goods, "you may be received into everlasting habitations." Yes, fail you will, fail you must. Death, if not the uncertain workings of human society in financial transactions, will rob you of the last penny, until you will be compelled to say with the inspired Paul, "we brought nothing into this world, and it is certain we can carry nothing out."

Truly, "the world passeth away." There is nothing certain but God, and Christ, and Heaven. Of these let us talk, and for these let us live and act, and in hope, full-orbed
and glorious hope, let us die, and then will we "die the Lord's," and heaven will be our home forever! May our lamp thus burn and our light shine throughout all ages.

J. J. M. D.

Chillicothe, Mo., Oct. 1, 1867.

DEAR BRETHREN: The General Missionary Meeting will be held in the Church on the corner of Eighth and Walnut streets, Cincinnati, commencing on Tuesday, the 22d of October. All Churches friendly to the work are earnestly requested to be represented by delegates, or to report by letters. The letters ought to be mailed early in October.

We will have good reports from our Missionaries, and expect to see a great and earnest interest manifested in the work. Yours, in

the Redeemer,

JOHN SHACKLEFORD,

Lock Box 966, Cincinnati, O.

Dresden, Mo., Sept. 21, 1867.

DEAR BRO. WRIGHT: I am just home from a short visit to my old neighborhood in Benton county. I co-operated with Bros. Whaley, of Warsaw, and Burge, of Leesville, in a meeting at Bethel meetinghouse, in Benton county. We had twelve immersions, and one added from the Baptists.

By the way, the work of union between Baptists and Disciples goes bravely on. We scarcely hold a meeting that we do not unite with some of their best members on the Lord's word, giving Baptist traditions over to the moles and to the bats. Let the good work go on till all the descendents of John shall have learned "the way of the Lord more perfectly."

While the meeting at Bethel was in progress, a young lady, who was a member of the Presbyterian Church, came to me during the singing of an invitation song, and asked me if I would immerse her without her leaving the Presbyterians. She had been sprinkled, not in infancy, but when she united with the Presbyterians. She had been sprinkled, not in infancy, but when she united with the Presbyterians. She had been sprinkled, not in infancy, but when she united with the Presbyterians. She had been sprinkled, not in infancy, but when she united with the Presbyterians. She had been sprinkled, not in infancy, but when she united with the Presbyterians.

She accordingly made the confession and I complied with my promise. May the Lord bless that dear young lady and direct her into the whole truth! Your brother, in hope of a better life,

GEO. W. LONGAN.
Correspondence.

Pine Apple, Ala., Sept. 17, 1867.

DeaR Bro. Wright: A package of specimen numbers of the "Christian Pioneer" has just been received by me. I have received copies occasionally heretofore. I like the style of it very much. We need a paper that deals in "first principles," which I am happy to find compose a good part of the Pioneer. The cause is in its infancy in this country; we have but few defenders in this State, and they have not co-operated to the best advantage, nor conducted themselves for the best interest of the kingdom.

We have the prejudices of the masses yet to contend against, though a few faithful brethren are making their mark, and many "anxious hearts" are calling eagerly for the "ancient gospel." If we had a few more faithful evangelists, such as J. M. Barnes for instance, the cause would soon triumph here. We may well say, "the harvest indeed is plenteous, but the laborers are few." If we had a few more faithful evangelists, such as instance, the cause would soon triumph here.

We have the prejudices of the masses yet to contend against, though a few faithful brethren are making their mark, and many "anxious hearts" are calling eagerly for the "ancient gospel." If we had a few more faithful evangelists, such as J. M. Barnes for instance, the cause would soon triumph here. We may well say, "the harvest indeed is plenteous, but the laborers are few." If we had a few more faithful evangelists, such as instance, the cause would soon triumph here.

I met Bro. J. I. Rogers a few days ago, (formerly of Kentucky, who is spending his second summer at Marion, Perry county, Ala.,) with Bro. J. M. Barnes, at Cross-Roads, Lowndes county, in an interesting meeting, on which occasion more than twenty believers were added to the Lord, including a few restored. Bro. Rogers is a "noble soldier." Since then I have been engaged in three meetings alone, and added fourteen to the cause, including one restored. Meeting with Brothers Rand B. embraced third Lord's day in August.

I will do all I can for the Pioneer, but the people are so close run for money I fear I will not be able to do much till the crops are gathered, then perhaps I can. I have been doing what I could for the "Gospel Advocate" recently, but have not been able to do much on account of the scarcity of money. Our people are very poor generally, especially christians. I have been distributing the specimen copies of the Pioneer; the people receive them eagerly. I am, dear brother, yours in the Christian's hope.

David Adams.

Strange Statistics.

Boonslick, Mo., September 20, 1867.

D. T. Wright: Dear Brother—Three years since I collected the following statistics of the dates of death, irrespective of age or sex, only excepting deaths which occurred on battle fields and in military hospitals, which I have not before reported. It might be more in keeping with good taste to make this report to a medical journal, but there it would only be read by the profession. I therefore propose to throw it into a channel that will introduce it to the christian reader and the family circle. My reason for this collection, was a desire to know whether there was more fatality on one day of the week than another, the affirmation of which had been advocated by some persons from my earliest recollection. If the foregoing, together with the figures below, are worth a remote corner in one of your columns, you are at liberty to insert. I am sorry the collection is so small, only 986, which gives the following result:

Deaths on Sunday, 142
" Monday, 116
" Tuesday, 130
" Wednesday, 125
" Thursday, 118
" Friday, 132
" Saturday, 178

Yours in love,

J. C. Heberling.

Augusta, Ills., Sept. 22, 1867.

D. T. Wright: Dear Brother—After a few more weeks of labor in our dear Redeemer's cause, I have concluded to pen you a few lines by way of remembrance, and also give a few items in regard to the progress of "the truth" in these parts. Including the fourth Lord's day in August, we had a meeting of four days in Plymouth, Bro. Thompson, of Abingdon, speaking for us on Lord's day; the result was thirteen additions, mostly by obedience. At Mt. Pleasant, including first Lord's day in this month, four were added. At this place, Augusta, we have just closed a meeting of some 12 days. Bro. J. P. Henderson did all the preaching, save three discourses, one of them by Bro. J. Stark, and on the other two occasions I spoke. The immediate result being 26 additions, mostly from the world, two being from the Baptists. I spoke at Plymouth yesterday; four were added to the congregation, two by obedience and two by letter. I also baptized one at this place the third Lord's day in August. May the truth run and be glorified. Your brother in Christ.

E. J. Lampton.

White Hall, Ills., Sept. 24, 1867.

Bro. Wright: At a meeting held in this place, including the 2d and 3d Lord's days in this month, by brothers White and Campbell, there were 29 additions, 23 of these were immersed. I was present during a part of the meeting and delivered six discourses. A deep religious interest was felt in the community. Your in the one hope.

Charles P. Evans.

Mooresville, Mo., Sept. 30, 1867.

Bro. Wright: I held a meeting of several days at Clear Creek, in Daviess county, including the third Lord's day in August, at which there were 21 additions to the church at that place.

Also, at Burner's school house, including the fourth Lord's day in this month, (September,) in company with Bro. Gilliland I held a meeting of several days, at which time there were 45 additions. I am now engaged in another meeting.
north-west of Breckenridge, with fine prospects of success, a report of which I will furnish you when it closes. Let all the saints rejoice at the success God is giving the gospel of His Son; to whom be all the honor. Your brother in Christ,

W. H. GAUNT.

**Notice.**—Brethren and sisters attending the Consultation Meeting will, on their arrival in the city, immediately report themselves at the Christian church, where they will find a committee in waiting to see them provided for. The committee will attend at the church during the day, and also till after the arrival of the 9 o'clock train from the East at night.

All attending the meeting, who pay full fare on the H. & St. Joe and N. M. Railroads, will be returned free. D. T. W.

**An Appeal to the Churches of Missouri.**

During the past seven years brother Wright has been engaged in the publication of the Pioneer. Through all the dark and troublous days he has conducted himself in such a manner as to command himself to the highest confidence of the disciples of Christ. The brethren everywhere, regard brother Wright as the proper man for the position now occupied by him. Owing, however, to the limited circulation of the Pioneer, he has not been sustained or encouraged as he justly deserves to be.

From a recent and faithful statement of the financial condition of the Pioneer, it will be seen that brother Wright is losing twenty dollars per week. This ought not to be allowed any longer. Brethren, let us one and all, immediately and in earnest, go to work and obtain three thousand subscribers for the Pioneer. This can be done. Let it be done, and done quickly. This will enlarge brother Wright's sphere of usefulness, and enable him to make his excellent paper every way better and more acceptable.

If the Pioneer should go down, we will have no Christian Weekly or Monthly, west of the Mississippi, save the Evangelist, no organ of our brotherhood, no publication set for the defence of primitive christianity in our own State. No brother would be likely to start another paper in the West, nor would there be any guarantee of its success should it be started. The Pioneer must not go down. It must and shall be sustained. Brethren, we pray you heed this appeal. Let us all work as one man, for the success of the Pioneer and the advancement of the cause of Christ.

W. C. ROGERS, St. Joseph, Mo.
J. J. WYATT, 
W. D. JOURDAN, Palmyra, Mo.
H. H. HALEY, Kansas City, Mo.
JAS. N. WRIGHT, Macon city, 
A. W. DONIPHAN, St. Louis, 
JAS. A. BERRY, Jacksonville Mo.
JACOB CREECH, Palmyra, Mo.
B. H. SMITH, Chicago, Ill.
E. J. LAMPTON, Augusta, Ill.
J. K. ROGERS, Columbia, Mo.
JAS. FICKLIN, 
W. M. HATCH, St. Louis, Mo.
M. C. HAWKINS, Canton, Mo.
S. E. HATCH, 
J. W. McGARVEY, Lexington, Ky.
C. J. JAY, New Albany, Ind.
W. M. WILSON, Paris, Mo.
T. N. GAINES, Fayette, Mo.
L. J. EASTIN, Chillicothe, Mo.
T. W. McARTHUR, 
J. H. ABSHIRE, 
J. F. DAVIS, Mooresville, Mo.

---

**An Important New Book.**

R. W. CARROLL & CO.,

CINCINNATI, OHIO,

WILL publish this fall, a work of intense interest to every Christian Disciple, entitled

**The Living Pulpit of the Christian Church, A SERIES OF ABLE AND ELOQUENT DISCOURSES, DOCTRINAL AND PRACTICAL,"**

FROM EMINENT REPRESENTATIVE MEN AMONG THE DISCIPLES OF CHRIST;

ARRANGED AND EDITED BY W. T. MOORE,

Making an elegant octavo volume of some 600 pages, with a brief biographical sketch, and a fine, full-page steel portrait of each contributor, forming a desirable collection of from 25 to 30 accurate likenesses of well-known brethren.

Agents, male and female, are desired to take orders at once, with prospectus books.

Address, stating choice of territory, the Publishers, R. W. CARROLL & CO.,

7-33 111 west 4th st., Cincinnati, Ohio.
A Synopsis of a Discourse delivered at the Consultation Meeting at Chillicothe, Mo., by Elder John Smith, of Ky., on Lord's-day, October 6, 1867, and reported by brethren for publication in the Christian Pioneer.

After reading the 60th chapter of Isaiah, and prayer by bro. J. A. Berry, the 1147th hymn, the favorite hymn of Father Smith, was sung. When they came to these words:

"There shall friends no more part, Nor shall farewells be spoken; There'll be balm for the heart That with anguish was broken. From afflictions set free, And from God ne'er to sever, We his glory shall see, And enjoy him forever,"

the tears flowed copiously down the deeply furrowed cheek of this aged man of God. Said bro. Smith, on arising before the largest audience that ever convened in this house, "I have had but few regrets in this life. One regret that I now have is, that I have not some of that power, mental and physical, that I had forty years ago. I never make apologies—they are poor things—excuses are mean things; but I will proceed. My motto for what I will say this morning, is found in the first five verses of the 17th chapter of John—"These words spake Jesus, and lifted up his eyes to heaven"—what words?" said bro. Smith. "Jesus had delivered his salutatory, and had just delivered his valedictory, which closed with the 16th chapter, and these were the words: 'and said, Father the hour is come: Glorify thy Son, that thy Son may also glorify thee. As thou hast given him power over all flesh; that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work I have given thee, and thou gavest me to do. And I have given them thy word: and the world hateth them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Lord, they are thine, which thou hast given me; and I have kept them, and I will keep them for ever; and I will bring them to thee.' Bro. Smith proceeded: "Our brethren, in talking of Christian Union, usually look at this chapter, and this prayer especially. This is the most inimitable prayer I ever read. Let us look at some of the things herein mentioned. 1. Christ first prayed for himself, and nobody else. 2. Then exclusively for the apostles. 3. Then for those who should believe on him through their word. But suppose you have believed on him through some direct operation of the Spirit, then you are not included in this prayer—then he did not pray for you.' 4. Then that all of his disciples might be one. One, for what? That the world may believe that thou hast sent me.

This has impressed the minds of
God's people in this Reformation for the last forty years. If I stood upon any ground upon which all christians could not unite, then my position would be open to censure. Whoever does most to unite God's people according to this prayer, does most for the salvation of the world; and whoever does most to keep them divided, does most for the damnation of the world.

Error has its roots and tap-roots. One great error of the age, is in rejecting the word. The great work before us, my brethren, is to convince the world that the word of God can make us wise unto salvation. I have prayed myself for the Spirit to tell me whether I should be sprinkled, poured, or immersed. For two years, when I knew no better, I wanted to know whether I should preach the gospel or not. God never answered this prayer. My mother frequently found me in my bed, preaching in my sleep, and would say, 'John, what are you doing? are you crazy?' and I would wake up very much ashamed, because I was doing that in my sleep that I felt unauthorized to do awake. I have a sinner's experience, and a christian's experience. Get the people to go to the word of God; that will make them wise unto salvation.

There is another error in the so-called christian world in regard to the ordinances of God's house, namely: that all the ordinances of the new Institution are mere outward, bodily acts. Now, this error results from the fact that all ordinances, both physical and moral, are outward. There is no such thing this side of heaven, as mere baptism. It stands inseparably connected with the awful name of Father, Son, and Holy Spirit. It is also connected with the death, with the burial, and with the resurrection of Jesus Christ. How the apostles have guarded this institution, to show us that it is not mere baptism. Rom. vi: 3. 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.' 1 Pet. iii: 21. 'The like figure whereunto even baptism doth now also save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.' From all these passages, there is no wonder that it is for the remission of sins. The Lord's Supper is not mere bread and wine. No: there is an inseparable connection between this institution and the sacrifice of the Lamb of God, 'who taketh away the sin of the world.' There was a law of Moses under the Jewish economy, which could not save, could not free from sins, could not deliver from the bondage of sin and death; but the law of the Spirit of life, under the Christian economy, makes free from all sin. 'The law came by Moses, but grace and truth by Jesus Christ.' The law of the Spirit of life, is but another name for the gospel. Paul says that 'the law of the Spirit of life hath made me free from the law of sin and death.' The law of Moses had nothing to do in making him free. Some people say they are tired of going to meeting, that going to meeting is a mere form, that we can do as well at home. This is because of their ignorance; because they do not understand the
way of Christ; because they do not understand its connection with the Lord Jesus; because they do not understand the design of the ordinances of God's house. When the Lord Jesus Christ came into the world, he had a certain, definite mission to fulfill. He never did any work of his own. His father's work was his work. He came to do his father's will. He never uttered any words of his own. 'The words that I speak unto you, I speak not of myself, but the father that dwelleth in me, he doeth the works.' John xiv: 10.

The words of my motto originated in the uncreated eternal mind. I once came across a thick-headed fatalist preacher in Kentucky, who said to me, 'Burn up the word of God, and all is lost;' but I said to him, 'is not the Spirit—the idea, the life of the word—left?' Now, the word of God, it is said, will abide forever. Every word has two parts—a body and a spirit—'suppose you burn up the body of the word, I replied, 'could you burn up the spirit, life, or idea of the word?' You may kill me, but not the ideas spoken by me or my spirit. I am only talking about the outlines of things for all; but especially for these young preachers, who are to do a work when I am dead. Christ did the works and spoke the words of his father; remember, then, when reading the words of Christ and his apostles, that God is talking to you, as it were from heaven. When he comes to pray for his apostles, he says, 'I have given them the words which thou gavest me, and they received them,'—no more, no less, and here we have those words. The great treasure the apostles had in earthen vessels for us. O, how I love the word! I want to read it just as God gave it until I go to my grave, for it is a great grace, the greatest this side of heaven. Christ had his mission to fulfill; and he now says, 'Glorify thy Son, that thy Son may also glorify thee.' What is glory? Excellence displayed. What is it to glorify? To display or develop excellence. To glorify man is to display or develop the excellence of character which is in him. Christ said to his Father, 'I have finished the work which thou gavest me to do,'—that is, I have developed thy character; I have displayed, and will yet display, thy love to a lost world. He bases on this fact, this boundless petition, if he had left one act undone, he could not have got back to heaven. Blessed thought, there is a time coming, when all the excellences in the character of Jesus will be made manifest to all. God has given you, my brothers and sisters, all of you, a work to perform. Let us live, that when we come to die, we can look up to God, and say, that 'I have finished the work thou gavest me to do.' Oh, could I say this day, I have finished my work! Oh, if we do our work well, we may be able to say every night, when we lie down to rest, we have finished our work! Oh, my soul, be on your guard. Some people will be so silly as to talk of this as essential, and that not essential, in the word and work of Christ. Show me the man that will talk in this way, and I will show you a flat-footed, bald-faced, downright infidel. He is infidel to the core. Do you think God would give the Savior non-essentials to say or do? No one in heaven above or earth beneath, unimpressed, could ev-
er have saved a sinner. I preach an immersed Savior. I have no Jesus to preach but an immersed Jesus. Somebody may think it strange that I always use the word immersion instead of baptism. I use it because that is the meaning of the word, and let us talk English. Have you a gospel with no baptism in it? Where did you get it?

I have rules of interpretation of my own. They may not be in accordance with the rules of the orthodox, so called. One I will give you for what it is worth. If anything is interpreted in the Christian scriptures as being contrary to the great commission of Christ to his apostles, I say at once that it is false, without one bit of examination. The commission was carried out by the apostles to the very letter—they never dared depart from it.

So live as to finish our work. How much is it to glorify me? Is it in that body? Yes. 'Glorify thou me.' Here we come (most overwhelming thought!) to a height without a top—a depth without a bottom—an ocean without a shore! Upon the glorification of the body of Jesus depends our glorification. What was that glory which Jesus had before the world was? Some people talk of God as if he were a mere shadow. How could this be—for Christ is said to be the express image of his father, but at the same time was made in the likeness of men. God is a personality. Father, Son, and Holy Spirit, are in nature all divine—are one in nature, spirit and testimony; are one in cooperation; one in the salvation of men. In another sense, no more one than you or I. They are not one in office. One God the originator—Christ the mediator. None could fill this office but Jesus.

John, i: 1. 'In the beginning was the Word, and the Word was with God, and the Word was God.' Look at these words, and I think you will be convinced that there was a glory which he had before the world was, which he did not have on earth, and while in the body, and for which he prayed. When he was with the Father, he knew all the glory of the Father. He understood all the work, all the designs, and all the interests of the Father—he understood the whole moral government. But wonder is another party—ruined humanity—not only theoretically does he know, but experimentally, what it cost to save man. Heb. iv: 16. 'For we have not a high priest who cannot be touched with the feeling of our infirmities,' &c. Man was to be saved, hence he became the Son of man, the Son of Mary, the Son of God, holding in his hands two worlds—the one divine, the other human—that humanity might be glorified. No one else could be a mediator, 'Though a son, yet learned he obedience by the things that he suffered.' God has fixed the world as a beautiful cradle to rock his sleeping children in until he shall send Jesus. None of his dear children who sleep will be lost. We lay our friends in the tomb, but they will soon be waked up to die no more. In order that he might accomplish this, he submitted to be ranked with thieves, that humanity might be permitted to chant the praises of God through the ages of eternity. The spirit of Jesus did not die. It went to Paradise. There is one advantage of Christianity over
Glorified Humanity. The Jew died one-third redeemed—the Christian dies one-half redeemed. The Christian dies with a purified spirit, but his body is not yet redeemed. He waits for that, the redemption of his body. The Jew had only full remission in anticipation. No one could enjoy perfect remission of his sins until after Christ shed his blood on the cross, because his blood cleanses from all sin. Some say, there is neither faith nor hope in heaven. Heaven is fuller of faith and hope to-day than earth. Meeting with Gabriel—Gabriel, do you hope for anything? 'Yes—to assist in reaping the great harvest of saints at the close of the world.' 'Do you believe it, Gabriel?' 'Yes, I do.' Meeting with Paul—'Paul, you wrote a great deal about the resurrection of the body of the saints.' 'Have you your spiritual body yet?' 'No.' 'Paul, what are you waiting for?' 'For the adoption, to-wit, the redemption of the body.' 'Paul, do you believe what you wrote to be the truth?' 'I do.' 'We will all die, with our spirits capable of heavenly enjoyment; but we will not get our spiritual bodies for a long while—therefore, we are only half redeemed now.' When God begins the new creation, he begins where he left off in the old. He made the spirit of man last in the old creation; and in the new, he makes a new spirit first, and afterwards a new body.

Glorified humanity! that once walked about Jerusalem, and along the streams of Palestine—the same body that was hungry and faint, and that was in the tomb of Joseph, when there was no note of praise heard in heaven, and if angels could be silent, and sad, all was silence and sadness; and if angels could weep, their tears flowed freely—this same being, was glorified to such a boundless extent, that it would overwhelm our loftiest powers in the contemplation, and all this was done that we might be glorified also.

While Jesus lay in the tomb, might not the angels have conferred? Gabriel says, 'I announced the good news to Mary;' a band of angels say, 'we carried the good news to shepherds; when creation dawned, we sang a song; when Jesus was born, we sang a higher note than this: 'Glory to God in the highest, peace on earth, good will to man.' But now he is dead. The hope of the world has gone down. But when the rays of the sun, began to streak the east, he rose up from the grave, leading the captivators captive. I can almost see the Father, as Jesus comes in conflict with his enemies, giving power to this great conqueror. By this mighty struggle, the way is opened up for us from the grave to eternal glory. In the language of Paul, 'We are sown in weakness, we are raised in power—we shall not all sleep, but we shall be changed,' &c.

Oh, when Jesus shall deliver us from the corruption of the grave! O, glorious sight! The dead in Christ rise first. Se yonder, what a grand company! They come from the North, and the East, and the South, and the West. Millions of suns are coming up, putting out the light of the sun. But look at the living saints, blushing into immortality—all are joining Jesus. But look again—yonder is a splendid portico erected; all meet in the air. 'Saints and angels are marching under Jesus to the throne of God the Father; to the palace-royal of
the universe. Oh, my brethren, I have been struggling for more than three-score years for that day. To this, I have looked with bright anticipations, and it animates me through the trials and troubles of life. Now was the Son glorified with the glory he had before the world was. Humanity was glorified. We know not what we shall be, but when he shall appear, we shall be like him. This is a promise made us which was never made to angels.

Sinner, do you blame us for talking to you thus? Sinner, you may exclaim, when you see this grand army under Jesus, "Oh, if I had believed in him and obeyed him!" But as you go down to perdition, your eyes flashing vengeance against each other, you will not blame us. Under such circumstances you cannot blame us for bidding you come to God. You are not going to hell without taking somebody else with you; nor to heaven either. And do you blame us for wanting you to be christians, when the glorious prospect is before us of such a life?

THE CONSULTATION MEETING

Assembled in the Christian Church, in the City of Chillicothe, Mo., commencing at 9 o'clock A. M., Oct. 4th, 1867, when the following proceedings were had:

On motion, Bro. G. R. Hand, of Richmond, was appointed Chairman of the meeting, and J. C. Risk, of Canton, Secretary.

The meeting was opened by the reading of the 90th Psalm by the Chairman, and prayer by Bro. John Smith of Kentucky.


The following brethren were appointed on preaching: D. T. Wright, M. C. Hawkins and Lucian J. Eastin.

The following brethren were appointed a committee to report a programme of business: John Smith, D. T. Wright, Mason Summers, W. C. Rogers and James Vivian, who reported the following as the order of business:

1. Opening by reading the Scripture and Prayer.
2. Reading minutes of previous meeting.
3. Enrolling visitors.
4. Unfinished business.
5. Reports from Committees.
7. Reports from brethren on the success of the gospel.

Report received and adopted.

Bro. J. M. Long preached Thursday night. It was recommended to have preaching at 11 o'clock A. M. and 7 o'clock P. M., each day.

Bro. James Conoran at 11 o'clock, and J. W. Mountjoy at night, Friday.

On motion, bro. Hawkins addressed the meeting at 3 o'clock, on the condition, prospects, &c., of Christian University, which was listened to with profound attention. After which the following preamble and resolution, introduced by bro. W. C. Rogers, was unanimously adopted:

WHEREAS, The Trustees of the Christian University, located at Canton, Lewis county, Mo., have, through the President of the Board, bro. M. C. Hawkins, tendered to the brotherhood throughout the State said Institution, with all the effects pertaining thereto,

Therefore be it

Resolved. That we, the Disciples of Christ, here assembled from various parts of the State, do cordially accept said gift, of such great
MINUTES OF THE CONSULTATION MEETING.

WORTH, and so generously tendered, and do hereby recommend that the brethren at large receive said University, with all its appurtenances thereunto belonging, and recommend to them to take the proper steps to endow it, and render it an instrument for good to the present and coming generation.

After appropriate remarks by several brethren with reference to the cause of Christ, on motion, the meeting adjourned until 9 o'clock A. M., Oct. 5th. Closing prayer by brother Smith.

G. R. HAND, Pres't.

J. C. RISK, Sec'y.

SATURDAY, Oct. 5, 9 o'clock, A. M.

The meeting assembled pursuant to adjournment, the chairman presiding, and was opened by reading the 84th Psalm, and prayer by bro. Allen. Minutes read and approved.

On motion, brethren Rogers, Berry and Miller were appointed to select five brethren suitable for Trustees of Christian University.

The interests of the Christian Pioneer were then discussed; but the time for preaching arrived before any definite conclusion had been reached.

On motion, the meeting adjourned until half past 2 o'clock. Benediction by bro. Smith.

Bro. C. P. Evans preached at 11 o'clock.

HALF PAST 2 O'CLOCK.—The Chairman being absent, bro. C. H. Blash was called to preside. In a few minutes, bro. G. R. Hand, the Chairman, coming in, resumed the chair.

The committee on the selection of Trustees for Christian University, reported B. G. Barrow, of Macom; W. H. Wood, of St. Joseph; D. T. Wright, of Chillicothe; G. W. Loian, of Dresden, and S. A. Richardson, of Gallatin, as suitable for that office. The report was adopted.

The interests of the Pioneer were presented and discussed. It was agreed that the paper was needed, and must be sustained. On motion of bro. Barrow, it was

Resolved, That the Pioneer is one of the best local mediums of advertising for merchants and other business men in the State, and this meeting recommends the same to the consideration of the business public.

It was unanimously

Resolved, That we regard the Christian Pioneer as an able and true exponent of Primitive Christianity, as actually needed by the brotherhood; that we endorse it, and recommend it to the patronage of the brethren, and pledge ourselves to labor to extend its circulation.

On motion of M. C. Hawkins, it was

Resolved, That bro. Wright be requested to publish the Pioneer without a colored paper cover, at $2.50 a year.

Bro. W. C. Rogers preached at 7 o'clock, p.m.

Meeting adjourned until Monday morning, 9 o'clock.

J. C. Risk, Sec'y.

Preaching on Lord's Day as follows:

At Christian Church, at 11 o'clock, by bro. John Smith, of Ky.; at 3 o'clock, p. m., by bro. Alfred Wilson, and at night by bro. Q. R. Hand.

Methodist Church—At 11 o'clock, by brother Jourdan, and at night by brother Berry.

Methodist Church—At 11 o'clock, by bro. John O'Kane, and at night by brother J. M. Long.

MONDAY MORNING, October 7, 1867.

The Consultation Meeting met pursuant to adjournment—bro. Hand in the chair.

Bro. J. C. Risk, secretary, having left for home this morning, on motion of bro. W. Q. Rogers, the vacancy was filled by electing bro. L. J. Eastin.

REPORTS OF BRETHREN.

Bro. John Smith, said he had traveled and preached during the last year more than he had done any year for the past six years. He kept no account of the number of additions. The cause is prospering wherever he had been.

Bro. Jourdan, said since last May he had given his whole time to preaching. He preaches at Palmyra, Houston, New London, and Frankfort, Mo. The cause is prospering.

Bro. Miller, reports over 100 additions at Miller's Landing, and the congregation in a prosperous condition.

Bro. Rogers, reports 80 additions at St. Joseph, and several good meetings at different points held by bro. Wyatt. The cause in the counties around St. Joseph, is now in a more prosperous condition than ever.

Bro. Berry, labors for four congregations in Randolph county—has had 59 additions. The cause is established there amid great opposition.

Bro. Wilson, has been preaching in Monroe county ever since he commenced. There are seven congregations in Monroe county, with a membership of 1500 or 2,000, all in peace and harmony. During the last year, had 75 additions.

Reports not through. The hour of 11
MINUTES OF THE CONSULTATION MEETING.

O'clock, having arrived, the meeting adjourned to half past 2 o'clock, p.m.

AFTERNOON SESSION.—Met pursuant to adjournment—bro. Hand in the chair.

Bro. Dickey, gave a short account of preaching personally to individuals at their homes, and its success in Kentucky; and also the necessity of an efficient eldership.

Bro. Long, has labored two months in Missouri, and has 65 additions in Andrew Co.

Bro. Rice, said he came to the State last January a year ago—had two or three meetings with over 86 additions. In March following he located at Kingston: He had a meeting at Plum Creek, in Caldwell county, with 45 additions, 36 of them from the Methodists. He then held a meeting at Kingston, with 25 additions. From that time, and almost to the present, there has been a continued revival at Kingston, having at almost every meeting from one to eight additions, with the exception of two months. Now there is a membership of over 135. Have had to contend with infidelity, universalism, and sectarianism combined, to put down the truth as advocated by us.

Bro. Evans, urged the importance of Sunday-schools.

Bro. John A. Sideker, gave a very interesting account of the success and spread of the gospel in Murray and other counties in Tennessee, last year. This year had done but little preaching.

Bro. Atén, has only been a citizen of the State four months, and has during that time labored at Hannibal. The brethren at Hannibal are now doing well, with four elders and five deacons, and a good membership.

Bro. Hand, has been in Ray county since last March, and preached half his time at Richmond. Commenced a meeting at Richmond, and continued it thirty-three days, and had 28 additions. During the seven months in Ray county, had eleven protracted meetings, preached 253 times, and had been laboring all the time. Have had 380 additions in all—106 by confession and baptism, and 214 in other ways. Others had preached in the county, and had additions. Presumptions have been between 400 and 500 additions in the county this year.

On motion, brethren Long, Jordan and Atén were appointed a committee to arrange business for the further consideration of the meeting.

Bro. Atén preached Monday, at 21 o'clock, and at night bro. Jordan, Adjoined, until 8 o'clock to-morrow morning.

TUESDAY MORNING, Oct. 8.

The meeting met pursuant to adjournment, bro. Hand in the chair. Reading of Scripture and Prayer.

Bro. Long, from the committee on business, made the following report:

They recommended the consideration of the following questions:

1. Are Elders, Bishops and Pastors all the same persons?
2. What is the work of those persons? Do they all perform the same work?
3. How set apart to their work?
4. What is the relation of the eldership to the Church?

The different points were discussed.

On motion of bro. Berry it was Resolved, That the meeting of brethren from various parts of the State, having accepted the tender of Christian University, at Canton, as the property of the brotherhood, do hereby recognize and continue in office as Trustees of the same: M. O. Hawkins, President of the Board; B. H. Smith, Vice-President; Z. T. Knight, Treasurer; Mr. Davis, Judge Wm. Ellis, R. A. Grant, Secretary, with such others as have been recommended by this meeting to be appointed.

At 11 o'clock bro. G. B. Hand preached.

At night bro. Long delivered a discourse.

On motion of bro. Jordan, the following was unanimously adopted:

Resolved, That we recommend, in the fear of God, that we strive for a higher degree of personal piety, and that we will use all the means in our power to promote the cause of our blessed Savior by a greater effort to come up to the Bible standard of devotion.

On motion of bro. Long, it was unanimously Resolved, That the following persons be appointed a committee to write a circular letter to the brethren: J. A. Berry, J. M. Long and John Smith.

A letter from bro. Oraeth to bro. D. T. Wright being read before the meeting, suggesting a large Tent Meeting for the brethren of Mo., and several brethren being designated in said letter as a committee to get up such a meeting, it was therefore, on motion agreed, that the approval of the brethren present at this meeting, be hereby expressed in favor of said meeting; and that, that Elder Jacob Creden, of Palmyra, and W. C. Rogers, of St. Joseph, be added to
the committee named in bro. Creath's letter. It was agreed, that Chillicothe was the most available point to hold such a meeting, being easy of access from all parts of the State, and that the meeting convene there, in accordance with the wishes of the Chillicothe brethren, on Thursday before the first Lord's day in August, 1868.

Resolved, That the thanks of this meeting be hereby extended to the managers of the Hannibal and St. Joseph Railroad, and North Missouri Railroad, for their courtesy in giving free passes to all visitors on their return, who had paid full fare to this place.

Resolved, That our thanks are due the members of the Baptist and Methodist Church South, for the use of their meetinghouses.

Resolved, That we tender our heartfelt thanks to the brethren and citizens of Chillicothe for their hospitality during this meeting.

Resolved, That we feel it due to express our thanks to Mr. Joseph Powell, proprietor of the "Powell House," for his generosity and friendly feeling in entertaining at his hotel, free of charge, visitors attending this meeting.

Adjourned sine die.

G. R. Hand, Chairman.

Lucian J. Eastin, Secretary.

ELDER JOHN SMITH, OF KY.

When I came to Chillicothe, stopping with Bro. D. T. Wright, I found Elder John Smith in conversation with a house full of his kindred in Christ Jesus. His voice was as clear and full as when I last saw him, one year ago this month. He seems as cheerful and hopeful as usual, and is not in the least degree tired of conferring with the friends of Jesus in regard to the good things pertaining to the kingdom. He loves to dwell upon the past—loves to look through the battle-smoke hanging over many a well-fought field, and recount the incidents connected, the fearful conflicts that ensued. His memory is yet vigorous; his intellect yet clear; his eye yet undimmed; and his step, though not elastic is yet firm; and though his whole frame is tremulous in consequence of palsy, he says he "thanks God that his tongue is not palsied."

He spoke of Walter Warder, Billy Vaughan, Jerry Vardeman and many others, who were at one time well nigh out of the fog of Babylon, but who turned back when they came to be tested. The very arguments he employed in refuting the sophisms of these giants in heresy, he remembers with wonderful accuracy and distinctness; and the mighty power of the simple gospel, in contrast with the mysticism and foolery of sectarianism, be assured is not forgotten by this venerable and valiant warrior.

On Friday night of the meeting, Father Smith was called upon, after an excellent discourse by bro. J. W. Mountjoy, to deliver an exhortation. Such an exhortation it has rarely been my good fortune to hear. I think I am not mistaken in saying that this was the feeling of all—I will say all who were present that night. He stated in the beginning of his remarks, that it had been 63 years since he had been immersed, and that he had not regretted the step then taken up to the present time—that he was then 83 years of age, and could live only a short time longer; that some spoke of the river of death as a dark, broad, cold river, but that to him that river grew narrower the nearer he approached it; that when he came to it, it might possibly be only a little rill.

But when he spoke of those who had stood by his side in the struggle of life—that they had gone home to God, he left here a wanderer without a home—his feelings were too deep for utterance; his voice failed him; he bowed his head as the tears streamed down his furrowed cheeks;
the whole, audience wept with him, some sobbing aloud.

In closing, he stated that the angels were with us, that God was with us, and that Jesus was with us, that the good of earth were with us, and that we stood on a foundation never to be moved; were in a kingdom never to be shaken by revolution—that many present might think, as they look at him, "O, that poor old man! how I pity him!" "From my heart," said he, "I pity you left behind, as I will soon leave you in this poor, trifling, changing world."

He finally closed a long exhortation, by admonishing all in Christ to be faithful, especially the young, and gave an invitation.

Mason Summers, of happy memory, stood up before the pulpit and sang a glorious song of Zion, while all rose up and joined. Two ladies came forward, a mother and her daughter, to confess Jesus. Father Smith, giving one his right hand, the other his left, conducted them to a seat. He then shook hands with all near him. Among the number were two noted warriors—bro's Jourdan, of Palmyra, and John O. Kane, now of Frankford. Glorious night was this. Farewell, my dear Brother and Father. May the Lord stand by you still, as he has in other years. May we all meet on the other side of the flood, where happy meetings never end.

W. C. ROGERS.

SHORT CONVERSATIONS.

REPORTED FROM MEMORY.

In the winter of 1855, while bro. Hand was holding a successful meeting at Brownsville, Nebraska, I was standing, one Lord's-day morning, by the side of an ominous looking hole cut in the thick ice of the Missouri river. I had gone in advance of the congregation to inspect the place selected for immersing, and as is usual on such occasions, found quite a crowd of boys and men collected about the place. One of these, a Presbyterian looking Scotchman, approached me, and the following conversation took place:

"Are you a minister?"

"I am a preacher."

"Do you intend to immerse any one in that hole in the ice?"

"Elder Hand will immerse six—three of them ladies."

"Horrible! What denomination do you belong to?"

"No denomination."

"What church, then?"

"The church of Christ."

"Oh! ah! Campbellites, are you not?"

"We are called Campbellites by those who deliberately undertake to insult us, and by those who are so ignorant as to know no better."

(Exit Scotchman.)

Coming westward recently by rail, we fell into conversation with a clerical specimen of the genus Methodist, who informed us that he was on his way to Kansas to "preach the gospel to the heathen."

"Are you going to preach the gospel of Methodism to the Kansans?" I asked.

"I intend to try to preach the gospel of Jesus Christ."

"And will preaching the gospel of Jesus Christ make people Methodists?"

"I trust it will make good Methodists of some of them."

"Did the apostles preach the gospel of Christ?"
"Certainly, they did." "Were any persons made 'good Methodists' under their preaching?" "Yes—no—that is, they were not called Methodists at that time. Methodism took its rise," &c.

I know something of the people you call 'water-fowl Campbellites!' You either know not what they teach, and hence ought not try to tell, or you do know what they teach, and wilfully misrepresent them.

R. C. BARROW.

THE MEETING.

We have not room in the present number, as the compositor assures us, to say much about the Meeting, without delaying the paper too much—matter sufficient to fill it being already up before we began to say anything. Hence, we have to be brief.

The Minutes, as published, will indicate what was done. The University had to be accepted to keep it out of the hands of the Catholics and other sectarians. Whatever of prejudice may have existed against it heretofore, ought not to exist any longer. Our brotherhood have paid thousands of dollars to endow the Institution, and it would have been a burning shame on us, and a source of deep regret on the part of those brethren, to have had their money converted into an engine to pull down the cause they have labored to build up.

The Pioneer was encouraged by material aid, and many evidences of approval, and determination to sustain it by extending its circulation. We would like to mention particulars in this connection, but at present have not the room.

The brethren in attendance having given themselves so short a time to stay, defeated much of the interest of the meeting. Much good could have been done in the way of information on many points of scripture and duty, could they have remained longer. We trust, when another meeting of this kind shall convene, each one will make his arrangements to remain as long as may be necessary.

Applications from several other points for the next Consultation Meeting to be held with them, were made; but this meeting, deeming that it had no power to make such appointment, did not entertain them. The present meeting was gotten up by the church in Chillicothe alone, and all others were in-
MISTAKES.—No doubt we have missed the names of some subscribers given us at the Consultation meeting, and have now no means of correcting the mistakes till we can hear from them again. Will every one who furnished us subscribers take some pains to see whether they are getting their papers, and if not, to let us know it immediately and I will send themExtra copies are being printed to supply back numbers to such as call for them, commencing with this No. 4, beyond this we cannot furnish back numbers. D. T. W.

CHRISTIAN UNIVERSITY.

CHILlicothe, October 1867.

Whereas, M. C. Hawkins, President of the Board of Trustees of Christian University, located at Canton, Mo., has tendered the building, with its franchises, to the Christian Brotherhood; and whereas, the brethren from different parts of the State, in the Consultation Meeting at Chillicothe, Mo., Oct. 1867, have by a formal vote accepted the same, in behalf of the entire brotherhood of the State, and recommended the appointment of the additional Trustees to represent them upon the Board; and, whereas, the President has pledged himself to make the property expressed will of the brethren his rule of action,

THEREFORE, We, the undersigned members of the Consultation Meeting at Chillicothe, pledge ourselves to use all the moral and intellectual power we possess to make the institution a blessing to our brotherhood, and an instrument under God in the conversion of the world and the advancement of Messiah’s Kingdom, and as a means to that end sustain the faculty now giving instruction there, and call upon all our brethren in the State to foster it, by sending their sons there to obtain an education. The building has undergone thorough repairs and the rooms newly fitted up with furniture and apparatus necessary to make the course thorough.

MASON SUMMERS,

JAMES VIVION,

SAM’L C. W. MILLER,

J. A. BERRY,

L. J. EASTIN,

J. S. ALLEN,

W. D. JOURDAN,

W. C. ROGERS,

J. J. M. DICKEY,

J. T. RICE,

JOHN SMITH, of Ky.,

D. T. WRIGHT,

J. F. DAVIS,

J. M. LONG,

G. R. HAND.

As bro. Smith says “apologies are poor things,” and “excuses are mean things,” we give as a reason for the indifferent mechanical appearance of the Pioneer, last week, the sickness of the pressman; and the failure to promptly mail the same, our constant attendance at the Consultation Meeting.
LETTER FROM BROTHER HOPSON.
RICHMOND, VIRGINIA, Oct. 1, 1867.

DEAR BRO. WRIGHT: I send you a Prospectus, not to solicit subscribers, but that you may see that I am fast becoming a fixture in the Old Dominion. Should the Examiner come into being, we desire to exchange with you. You have my thanks for the Pioneer—some day I will offer something better than mere thanks. The brethren in Missouri ought to sustain the Pioneer, and I hope they will. It certainly merits an extensive circulation.

The writer of this has no editorial aspiration, and expects no editorial distinction. He consented to give his aid in the establishment of a religious journal in Virginia, under the coercive force of the public wish. I am now holding a meeting in Sycamore. We have full, and often crowded, houses. Thus far, thirty-four have been added, mostly by baptism. The meeting closes this evening or next, Monday, October 7th, Father Fife, Mrs. Hopson and myself, start for Mo. I have sent an appointment to preach at Palmyra the 2d Lord's-day in October, and the 3d and 4th at Mexico. Please say to the preachers at your Consultation Meeting, especially those with whom I labored in other days, that I should be pleased to see them, and take them by the hand during the Mexico meeting. Christianly your brother,

WINTHROP H. HOPSON.

THE CHRISTIAN EXAMINER—PROSPECTUS.

Since the close of the late great struggle, the cry has come up from every quarter of the State, "Can we not have a paper?" A paper for the defense, as well as the prosecution, of the essential truths and principles of primitive Christianity, has become a desideratum which the Disciples of Christ, in Virginia, dare no longer dispense with. Equal, in numerical strength, to several others of the leading denominations of Virginia—each of whom has its organ—we have no means of permanently correcting misrepresentations, nor any vehicle through which to confer one with another. The time has now come when the press must be brought to the aid of the Pulpit in prosecuting the cause to which the Disciples of Christ are devoted. And to this end, resolutions were unanimously passed in the General Co-operation of the Disciples, recently held at Louisa Courthouse, appointing the undersigned as Editors, and requesting them to proceed immediately in the establishment of a paper which shall be, in all respects, the representative organ of the Disciples of Christ in Virginia.

In compliance, therefore, with these resolutions, the undersigned announces that they will publish in the City of Richmond The Christian Examiner, a monthly paper of large quarto size, at the moderate price of one dollar per annum. The first number will be issued in the first week in January next, provided, that one thousand subscribers shall have paid in the subscription price before that time.

In its mechanical finish the Christian Examiner will not be excelled by any other paper in the State, and we pledge ourselves to spare no pains to make it, in other regards, worthy of the cause which it represents.

Advertisements, except such as belong peculiarly to religious papers will be excluded, and thus a larger amount of reading matter will be secured to subscribers.

Particular attention will be given to the family circle and suitable tales and stories will be furnished in each number for the "Young Folks at Home."

Able correspondents will enrich its columns with their contributions.

It will be asked, "Why not have a weekly, or at least a semi-monthly, paper?" These questions were thoroughly discussed in the Co-operation, and, for paramount reasons, it was determined to commence with a monthly sheet at the low price of one dollar per annum—we promise the brethren, however, if they will but do their duty, that, before the year shall close, we will issue a semi-monthly, and in the following year a weekly paper.

Forward subscription lists, with the money, to Jas L. Maury, care of H. H. Maury & Co., bankers and brokers, Richmond; the amount will be placed to the credit of the Christian Examiner, and should the sum required not be subscribed—a result by no means anticipated—each subscriber will have his money returned.

Be very particular in writing the name, post-office and county of each subscriber.

The issue is now with the brethren. It is for them to determine, in a practical form, whether or not we shall have a paper of our own. If we fail it will not be for the want of pecuniary ability, but because of their reverence to a cause which they profess to love.

The embers that are smouldering on so many altars must be rekindled, and the press is not the least potent agency in that work.

There are but few who cannot spare a dollar, and the very poor of the churches should be supplied by those who are in better circumstances.

Immediate action is indispensable. Let active brethren in the churches proceed, without delay, to take subscriptions and forward them as directed above. From our
brethren in the ministry we expect much aid.

JOHN G. PARRISH,
WINIFRED H. HOBSON,
Editors.

We shall send this to such papers as we desire to exchange with. They will please direct to Christian Examiner, Bowling Green, Va.

All communications for the Christian Examiner must be directed to Bowling Green, Va. In the division of labor between the editors this has been agreed upon.

STURGEON, Mo., Oct. 3d, 1867.

DEAR BRO. WRIGHT: Bro. S. J. Bush and myself closed a meeting of four days' continuance last night, at Far West church, four miles southeast of Sturgeon, with 14 additions. One came from the Methodists, and one from the Baptists. This was a joyful meeting. Among the number who made the good confession, was an own cousin of mine. To the Lord be all the praise, and may he bless and keep all those dear brethren and sisters faithful. The following is a statement of the condition of

**FAR WEST CHURCH**—4 miles southeast of Sturgeon. Wm. F. Denham, Wm. Dinwiddie, Sidney Smith, Elders. Tho's Smith, J. B. Jarman, Joseph Fretwell, Alfred Winscott, Deacons. Membership 79. The brethren meet weekly and have organized a large bible-class. No preacher employed. Bro. Bush preaches to this congregation occasionally.

**MACEDONIA CHURCH**—7 miles north of Sturgeon. Officers not yet elected. Membership 60. The brethren meet semi-monthly. Bro. Bush preaches to this congregation occasionally. They have no preacher employed. Here is a favorable location for one of our preachers—the brethren desire one to locate in Sturgeon, and to devote his time to the care of these three churches, Sturgeon, Far West, and Macedonia. Bro. Berry's time at Sturgeon has almost expired.


**MIDDLE GROVE CHURCH**—Middle Grove, Monroe county. Wm. Ellis, J. D. Lovecomb, Jackson Quisenberry, J. Brooks, McDonald, Elders. E. M. Settle, Deacons. Membership about 300. Bro. Wm. M. Featherston preaches monthly to this congregation.


Several of the above statements I have obtained from Bro. Bush, who has spent the past three months among these churches evangelizing, with what success I leave you to judge. He declines making any report. For this reason, and knowing it will be a source of pleasure and encouragement to others, I make the following report of brother Bush's labors for the past three months:

**CHURCHES.**

**ADDITI0NS.**


The good news from the advocates of Primitive Christianity was never more encouraging. A new zeal and interest seems to have been awakened in many parts of our State, which indicates the dawn of brighter days. The soldiers of the cross have arisen, newly panoplied with the armor of God, and they have spread their banner in the name.
of the Lord, and in his name they are gaining the victory. Let us maintain our true position, and show ourselves worthy of the cause providentially entrusted to us, and God will glorify himself through our weak instrumentality to the enlargement, prosperity and ultimate triumph of the dominion of his truth.

I shall leave home to-morrow for Lexington, Ky., via Quincy. With kindest regards for yourself and family, I remain sincerely your brother, CLAYTON KEITH.

CHILLICOTHE, Mo., Oct. 9, 1867.

Bro. Wright: Since I last reported, I have held some interesting meetings. At Richmond, where I preach half the time, we had three added to the congregation by letter or commendation on the first Lord's-day in September; and on the second Lord's-day in Sept., at night, we had five additions—two by letter, and three made the good confession. Of these last two, were my own sons. And my heart was made to rejoice on hearing them confess the Savior. On the next day, they both walked into the water hand in hand with me, and it was my privilege to bury them both with the Lord in baptism. My own children are now all in the kingdom. Rejoice with me.

Bro. J. T. Rice and I held another meeting at the Gordon Grove, near Knoxville, closing Sept. 6th, with 43 more additions, of whom 23 were by confession and baptism, and a number of the rest from the sects. This is where we had 55 additions in July.

Bro. Rice and I also held a meeting of some ten days, in a grove near sister Thompson's, near the line of Ray and Caldwell counties, closing Sept. 19, with 84 additions, of whom 23 were by confession and baptism. The truth is mighty and is prevailing.

Yours, fraternally,
G. R. HANDE.

PLEASANT RIDGE, KANSAS

October 3, 1867.

DEAR BRO. WRIGHT: Last Tuesday evening closed a very good meeting of about ten days and nights at the Round Prairie church, during which 18 were added to the congregation—10 by immersion, 2 by letter, and 1 from the Baptists. Those who proclaimed the word, were brethren McCleary, Dibble, Holiday, Hull, and your humble brother, Z. S. HASTINGS.

MASON, COOPER CO. MO.

October 8, 1867.

DEAR BRO. WRIGHT: Bro. Robinson, of Suhla, held a meeting of five days, including the 5th Lord's-day in Sept., at New Salem school-house in this county, which resulted in eleven accessions to the army of the faithful by confession and baptism—two of them my own children. "Praised be the name of the Lord for his goodness to the children of men." The attendance was small, except on Lord's-day. The farmers were busy seedings; and "sectarians in the drift as usual." The most of the brethren and sisters acted nobly, and labored faithfully for the success of the truth. Bro. Wright, in my humble judgment covetousness is the great sin of the age in which we live, and one over which many will have to lament in the great day. All things considered, I consider that the meeting was a decided success. Besides the immediate result, there was much good seed sown, that we trust will yet bring forth fruit to the honor and glory of God. Bro. Robinson is no ordinary man, but an able, bold, fearless and uncompromising advocate of the truth, and zealous proclaimer of the gospel of Christ. As ever your brother in Christ. O. P. DAVIS.

BRUNSWICK, MO., Sept. 4, 1867.

Eld. D. T. WRIGHT: Dear brother, we have had a very good old-fashioned meeting in this neighborhood, with 14 additions, by immersion (one an old lady near eighty years old; sister Crockett). All eyes were suffused with tears, when she came forward and confessed the Savior. Bro's Robertson and Lowe, the latter from Illinois. These brethren are a host within themselves. The brethren have determined to meet socially, worship. May the Lord prosper his work everywhere. Your brother,

J. F. WALKER.

MACON, MO., October 1, 1867.

DEAR BRO. WRIGHT: Bro. Morris and myself, assisted by bro. J. N. Wright, last week closed a meeting at Antioch, seven miles southwest of this place, which was a glorious success, resulting in an entire renovation and reorganization of the congregation at that place, and a renewal of their pledges to our heavenly Father and each other, with 24 additions by confession and baptism—5 restored, and 2 from the Baptists. The brethren have determined to meet every Lord's-day, and attend to the breaking of the loaves, and for social worship. May their resolution be carried into full effect. The congregation was badly demoralized and distracted by the wars—but I think they have laid aside all former difficulties, and are fully resolved to do their duty. May the Lord help them. Yours, in hope of immortality,

B. G. BARLOW.

Bro. BERRY reports eight additions recently at Granville, Monroe county, Mo.
A TENT MEETING.


Bro. D. T. Wright: Dear Sir— I do not expect to attend the meeting at Chillicothe, which I believe commences to-day, as I informed you in answer to your polite invitation to attend it, and many others which I have constantly received, pressing me to be there. In answer to one and all of them I say, that if the brethren at the present meeting will agree to have a Tent Meeting in Missouri, for the brotherhood of Missouri, and will appoint a committee of the following brethren, to wit: F. Palmer, of Liberty, Mo.; A. Proctor, G. W. Longan, Judge Wyatt, O. Steele, Prince Hugdons, Samuel Hitch, Dr. Jourdan and D. T. Wright, to fix the month and day when it shall begin, how long it shall continue, where it shall be held, and how the expenses of it shall be defrayed, and that they shall be responsible for the expense, the weight of it is too much to rest upon you alone.

I make these suggestions and you can make what use of them you please. I desire harmony, good will and success to the cause we plead, which is the cause of liberty, of human happiness and of God. Yours, fraternally,

JACOB CREATH

N. B.—I will bear my part of the weight of the Pioneer.

An Appeal to the Churches of Mo.

During the past seven years brother Wright has been engaged in the publication of the "Pioneer." Through all the dark and troublous days he has conducted himself in such a manner as to commend himself to the highest confidence of the disciples of Christ. The brethren everywhere, regard brother Wright as the proper man for the position now occupied by him. Being, however, to be the limited circulation of the Pioneer, he has not been sustained or encouraged as he justly deserves to be.

From a recent and faithful statement of the financial condition of the Pioneer, it will be seen that brother Wright is losing twenty dollars per week. This ought not to be allowed any longer. Brethren, let us one and all, in every dry and in earnest, go to work and obtain three thousand subscribers for the Pioneer. This can be done. Let it be done, and done quickly. This will enlarge brother Wright's sphere of usefulness, and enable him to make his excellent paper every way better and more acceptable.

If the Pioneer should go down, we will have no Christian Weekly or Monthly, west of the Mississippi, to save the "Evangelist," an organ of our brotherhood, no publication set for the defense of primitive Christianity in our own State. No brother would be likely to start another paper in the West, nor would there be any guarantee of its success should it be started. The Pioneer must not go down. It must and shall be sustained. Brethren, we pray you heed this appeal. Let us all work as one man, for the success of the Pioneer and the advancement of the cause of Christ.

WINTHROP H. HOPSON, of Va.

W. C. ROGERS, St. Joseph, Mo.

J. J. WYATT

W. D. JOURDAN, Palmyra, Mo.

H. H. HALEY, Kansas City, Mo.

JAS. N. WRIGHT, Macon, city.

A. W. DONIPHAN, St. Louis.


JAS. A. BERRY, Jacksonville Mo.

JACOB CREATH, Palmyra, Mo.

B. H. SMITH, Chicago, Ill.

E. J. LAMPTON, August, Ill.

J. E. ROGERS, Columbia, Mo.

JOS. FICKLIN

W. A. HATCH, St. Louis, Mo.

M. C. HAWKINS, Canton, Mo.

SAMUEL HATCH

J. W. McGEARY, Lexington, Ky.

C. JACKSON, New London, Mo.

J. S. ALLEN, Bethany, Mo.

W. J. MASON, Mexico, Mo.

J. R. FRAME, Lexington, Mo.

G. R. HAND, Richmond, Mo.

P. M. JANGAN, Driggs, Idaho.

J. M. HENRY, New Albany, Ind.

T. P. HALEY, Louisville, Ky.

R. PATTERSON, Leavenworth, Kan.

S. S. TRICE, Plattsburg, Mo.

O. P. DAVIS, Pekah, Mo.

D. AKER, Smithville, Mo.

J. T. RICE, Kingston, Mo.

J. A. LAWSON, Gentilly, Mo.

O. W. WISON, Paris, Mo.

T. N. GAINES, Fayette, Mo.

L. J. EASTIN, Chillicothe, Mo.

T. W. McARTHUR

J. H. ABSHIRE

J. F. DAVIS, Mooresville, Mo.
PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—Bible.

VOL. VII.] CHILlicothe, Mo., October 17, 1867. [NO. 39.

STEPS INTO THE KINGDOM.

THE CONFESSION, No. V.

When Jesus came into the coast of Caesarea Philippi, he asked his disciples saying, “Who do men say that I the son of man am? And they said, some say that thou art John the Baptist, some Elias; and others Jeremiah, or, one of the prophets. He said unto them, who say you that I am? And Simon Peter answered and said, thou art the Christ the Son of the living God.”

John, in closing up his testimony concerning Jesus, uses the following significant language: “And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.” For the express purpose of giving to the world faith in the Christ, was John’s testimony procured. It was not merely to give a history of Jesus to mankind, but to enable men to believe in the Savior of sinners.

After Philip, the Evangelist, had preached Jesus to the Hexarch, the Hexarch remarked, “see here is water, what doth hinder me to be baptized?” And Philip said, if thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God.” I am aware of the fact that while this confession of the Hexarch is found in the received text, it is rejected as spurious by Lachman, Scholts, Griesbach and Tischendorf. These names stand high in authority. And, doubtless, this confession is an interpolation; still, in regard to correctness or truthfulness, it does not stand in opposition to any passage or passages found in the Scriptures.

In Romans x: 10, it is said, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.”

As the confession, or the truth, contained in the confession, is the foundation of the Church—the foundation on which all who are saved stand—this must be accepted, believed, or received before baptism, because only the saved or pardoned stand upon it, and they are saved by baptism, as one of the terms or conditions of salvation or pardon of sins; hence the confession must be required and made prior to baptism.

That, “Jesus is the Christ the Son of the Living God,” is the christian’s creed. He who believes this proposition believes every word written in the Old and New Testament. The believing penitent is not asked to be-
STEPS INTO THE KINGDOM.

In repentance, faith, renunciation of sins, and hope of eternal life, because when he acknowledges Jesus Christ to be God's Son and His Savior, these commands will be obeyed, that all the promises therewith connected may be enjoyed.

The believing penitent is not required to believe in doctrines. The word of God knows nothing of doctrines. Christ has no doctrines. The devils have doctrines—not Christ. Christianity is a unit—true doctrine of Christ, the teaching of Christ contained in the Christian scriptures.

The believing penitent is not required to believe in or subscribe to the five points of Calvinism, or the five antithetical points of Arminianism—there is no requirement to subscribe to 25 or 39 articles of my church, or your church, or Christ's church. Human organizations demand these things.

Christ's church—Christ's people do not. With emphasis I say, those who low Christ and stick to the Word do not require these. Those things are not needed. Virtues must be ignored by all who would uplift the Book as all sufficient in matters of faith and practice. He who believes in the Word is not a man, but God in the fullness of time sent His Son to seek and save the lost. He came, He led a sinless life. He sinned not in thought, word or deed. He spoke as never man spoke; lived as never man lived; died as never man died. But at the close of his career he was condemned as a blasphemer, a malefactor, by the Sanhedrin, the gravest, most potent judicial authority of the Jewish Nation. He declared himself to be the Son of God, the King of the Jews, the Christ. This they vehemently, persistently denied. They rent their clothes, saying that they had no further need of his testimony. They condemned him to be worthy of death. Thus condemned by the Jews as a blasphemer, a malefactor, a pretender, an impostor, he was led away to Calvary, and was crucified, with but little effort in the way of defense. He was awaiting future developments. He beheld the light of the resurrection, and was calm. All the powers of darkness seemed to have been moved against him. He bowed himself before the coming storm of vengeance and died. The death of the cross.

Heailing was buried, and rose again from the grave, according to the Scriptures. Henceforth, he took conqueror and deport himself as such. He is seen by his enemies, but has no controversy with them. For forty days he walks with his disciples, opening to them the word of God, and presenting to their enraptured vision the honors and emoluments of the New Kingdom.

He then ascends to the Palace Royal of his Father, and before the assembled Hierarchs of Heaven, and in the presence of the Most High, presents the unjust decision of the Jewish Nation against him. This judgment is reversed in the Court of Heaven, and the case reversed is remanded back to
earth for a rehearing among the same people who condemned him to death, and in the same city near which he died on the cross. Thousands of thousands out of every nation were present to witness the wonderful events that should occur at the opening of the Reign of Messiah the Prince. A new witness appears on the arena, from the palace of the Great God, fully empowered to convict the world of sin, of righteousness and judgment to come.

Read the following words, found in John's testimony: "But when the Comforter, whom I will send from the Father, he shall testify of me," John xviii. 26. Still farther, hear him; "And when he is come, he will convict the world of sin, and of righteousness, and of judgment;" John xx. 16, 17. These are the New Testament names, the church thousand years before the first ripe apostle, as the apostle, or 'church services moved as an offering, it glowed, all filled with the Holy Spirit, with a triumphant to the highest indications. All wisdom, all power, in time and the millions that should be the work of him, speaking gathered to the Lord of Hosts from some six hundred seventeen distinct the earth and the sea! Truth shall dialects, Peter, to whom had been revealed shall stand when time shall be no more, confided the keys of the New Kingdom and shall triumph over all enemies. dom, stood up and spoke as the Spirit of one of the Lord he and the souls of this gave him authority. The spoke of the confusion consists in its great sim- death, burial, and resurrection of the body. It is a truth expressed in Christ: "You man of Israel, hear! Messiah's language, attributed only cir-cest words: Jesus the Nazarene, an abomination, or deceitful words. And man approved of God, among you, by the learned may understand it miracles, and wonders and signs which are a display, and can study it with God did by him in the midst of you, "prophets" being unlearned can as you yourselves also know." Him readily understand and appreciate it, being delivered by the determinate it brings to them and to all a Savior. 'counsel and foreknowledge of God, This they need, and plain unsophisti-
Men have fixed up many things instead of this good confession. Some, for example, try the believing penitent by a tribunal appointed by the so-called church. The poor victim is questioned and cross-questioned to know how he feels—to know how many sights he has seen and their peculiar character—how many sounds he has heard and whether they were loud or low, harsh or melodious, proceeded from Heaven or Hell. Whether his satanic majesty has ever attacked him, and under what circumstances—at what time, in what place—in the deep dark forest, when “all alone,” or in the “city full.” Whether he enjoys a hope. Whether he does not feel himself to be the chief of sinners; if he would not be willing, perfectly willing, to be lost in perdition in order to be saved in Heaven, and a thousand similar questions too tedious and profitless to be enumerated.—Gode’s book demands no such tricks prior to baptism; no protracted, agonizing, no extraordinary endeavors to go through; no inestimable happy, happy feelings that the Holy Spirit has now, just now, this very moment, spoken peace to the troubled soul and announced a child born to God.

But I believe with all my heart that Jesus is the Christ, the Son of the living God: this is the confession, the good confession—this is plain, clear, direct; this is for all, this speaks in every word that it is of Heaven and not of men. He who makes this confession should be ready to follow the example of his great exemplar; he who makes it in good faith will be perfectly willing so to do.

But, sinner, should you not make this confession willingly, you will be in a wretched state indeed.
forced to make it unwillingly, when the days of life shall have ended, and you stand before God in judgment. As you pass down into blackness of darkness, before the Great White Throne on which the Judge is seated, you bow in silence and anguish, and confess before an assembled universe that Jesus is the Christ, the Son of the Living God; but away, forever away shall you proceed into everlasting banishment. The light of hope is extinguished forever, and the opportunity afforded in life gone forever.

All is lost forever. Sinner, God says now—the devil says to-morrow. Hear God and live, live forever; live in a world in which there is no death, no sorrow, no separation.

W. C. ROGERS.

DESTINY OF THE CHURCH.

Being an Abstract of a Discourse delivered by Elder John Smith, of Ky., at Chili-cothe, Mo., on October 10th, 1887.

TEXT.

"Unto the angel of the Church at Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil; and thou hast tried them that say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent; but this thou hast, that thou hast hated the deeds of the Nicolaitanes, which I also hate." He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. But thou know all no blood.

The venerable speaker began by remarking that for the last fifteen years he had had no special concern for the Church, but that he had tried to do all he could for the Church. But, said he, I have had one prayer: which I have constantly offered up to God; whether it will ever be answered I do not know. This prayer is one earnest desire that God would give me strength of body and mind to talk about the blessed Savior, and plead the claims of him with whom I have endeavored to serve from the days of my youth up to this time. So I have another prayer, viz: that the will of the Lord may be done. And shall not talk to-day of the means of salvation brought to the world through the Son of God's Son. Yet to the young, I would remark that there are three things necessary for our salvation: 1. Something done for us. 2. Something done in us. 3. Something done by us. All that was necessary to be done for our salvation, God has done in giving us the gospel, which is the power and wisdom of God for salvation to all who believe and obey it. Still, there must be something done in us; there must be a change of mind and heart; a change of thinking and feeling. This you may call upon if you please, faith and repentance; this insures our pardon and admission into the church. Here below, still, if something is not done by us, all that has been done for us, and which is, in us, will avail us nothing, so far as our eternal salvation is concerned. Remember, God never accomplishes anything grand results by one thing alone, and the saving means by a system of means. Man cannot live by bread alone. Throughout nature there is a regular system of means and interdependence.

...
the earth and cause it to bring forth food. For man is but a little while, as the grass; ’tis but a few days, as a morning.”

There is no need to translate or understand the thing which I do not want to know everything, all because there would be nothing new for me to learn in the future world. Again, of the great system of salvation, we have never heard that we ought to do just what the Christ has done for us. The only thing is, that whosoever believes, he is saved. And if we believe, we might not perish, but have everlasting life. Some persons, it seems, never learn the difference between it and the means of enjoyment: Christ’s blood had to be shed as the meritorious cause of human salvation; but the question is, how shall we obtain it? Then we have the means, ordinances and arrangements as conditions of enjoyment. To enjoy anything there must be two conditions: 1. There must be first a desire and attachment to it. 2. There must be a right to it. I might have a desire for one of your beautiful residences, yet I could not enjoy it because I have no right and title to it. Now, faith and repentance give a desire for happiness, a desire to enjoy the society of the people of God. But these do not give a right to it. I do not want to go to heaven as a beggar; I want to go there having a clear title and right to it—“Blessed are they that do his commandments, that they may have a right to the tree of life.” Hence, by doing the commands of Christ, we obtain a right to enter through the gate into the city, and enjoy eternal honors and glory with God forever.

But let us come to this mysterious book. Being highly symbolical in its style, abounding in bold imagery, it contains many mysteries hard to be understood. There are many...
Should go into all the world and preach the gospel to every creature. Acting under this commission, John had witnessed the addition of many thousands to the church. So now, the labors of the apostles were finished and all of them now dead, except John who was now alone in the isle of Patmos. At this advanced age, and under these circumstances, he could be swayed by no worldly ambition. Banished and cut off from the society of his brethren, he was only visited by a few barbarians, who were as likely to kill him as to do anything else. The members of the church at Jerusalem had been dispersed abroad; persecution was now raging; the church, wrapped in the flames of persecution, seemed about to melt and pass away. Under these circumstances, what would have been your thoughts? Would not the question with you have been, What is to become of this newly established kingdom? Remember, that though the gospel, the system of salvation, had now been fully revealed, the fate and destiny of the church were as yet in a great measure unrevealed. Hence, John, now an exile in a lonely isle, was in doubt and sadness. While in this state of mind, the Lord appeared unto him, saying, "I am he that liveth and was dead, and behold I am alive for evermore, amen; and have the keys of hell and of death." In Christ, who holds the keys, is invested all governmental authority, all power in heaven and earth, lodged in his hands. When a king was crowned, a large golden key was attached to his side, as an emblem of his authority. He was then clothed with power to kill and make alive. But the key of the house of David is laid
upon the shoulder of David's Son, in fulfillment of the prophecy of Isaiah: "And I will clothe him with thy robe and strengthen him with thy girdle, and I will commit thy government into his hands; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and shall shut and none shall open." Hence, the keys were given to Christ; he gave them to Peter—"I will give unto thee the keys of the kingdom of heaven." We have here the keys in the plural number, doubtless because they were to be used twice; first, in opening the door of the kingdom to the Jews on the day of Pentecost; second, to the Gentiles at the house of Cornelius. There has been in the religious world a great quarrel about the keys which were given to Peter. The Roman hierarchy claims them; the 'Greek' church claims them; the Episcopalians also claim them. The Presbyterians contend that they belong to the officers of their church. But none of these sects have them. Where are they? Well, we ourselves do not claim to have them; would not have the sense and wisdom to use them if we had them. Peter returned them to the Lord after the door of the kingdom was unlocked. Christ now has the keys of hades and of death. But John's great desire was to know the future destiny of the church. While deeply concerned, and pondering on this matter, the Lord spoke to him from heaven. Heaven was opened, and the vision of the throne saturated in glory; the mighty king sat on it; at his right hand a book, written within, closed and sealed with seven seals. The books of those days were in the form of a roll. This book was composed of seven rolls; each roll fastened with a seal. The question is asked in heaven, "Who is worthy to open the book?" No one is found, either in heaven or in earth and under the earth, worthy to open it. John wept much, yet fell into bitter weeping, because no one was found able to open the book. He had a deep anxiety to know what was in the book. But the lion of the tribe of Judah has prevailed; his alone is worthy to open the book. John is told to dry up his tears. A grand, rapturous shout of praise goes up to him who was about to open the book. The first seal is opened. A grand panoramic view of the future destiny of the Church begins to unfold. A white horse is seen; he that sat on him has a bow and a crown upon his head. As thus armed, he went forth conquering and to conquer. The great captain of our salvation now starts on the circuit of the earth, traveling in his majesty throughout the whole habitable globe, fighting many battles, gaining many conquests, winning many crowns. The second seal is opened, and lo! a red horse goes forth. This symbolizes the bloody persecutions which the Church is destined to pass through. Since the establishment of Christianity, there has been a continual conflict between the Prince of light and the Prince of darkness. The third seal is opened, and a black horse makes his appearance. He that sat on him held a pair of balances, thus symbolizing famine, and suffering, and misery. Finally, a pale horse comes forth, and the name of him that sat on him was Death.
Here we have the whole future destiny of the Church portrayed. The Prince of salvation in triumph is riding through the earth, enlisting his army; his army sometimes weak and feeble; again strong and victorious.

We should not desire to get to heaven without labor and sacrifices. Some think that I have had to endure a great deal of labor and pass through many and sore trials, but I do not feel that I have had anything to bear worthy of the name. But after portraying all these distressing scenes, the Lord does not leave him until the final triumph over all opposing enemies is presented. See the 19th ch. He that sat on the white horse now returns. But just before He hove in sight we see the judgment and fall of Babylon. All the enemies of God in the whole earth are stricken dead, and the fowls of heaven are called upon to come and feast themselves on the flesh of kings and captains and mighty men. Thus all the hostile army is destroyed: Behold the prince of salvation now returns with his head graced with many crowns. A crown for every soldier. He was clothed in a vesture dipped in blood, and on his thigh was a name written "King of kings and Lord of lords."

The armies of heaven came forth seated on white horses to meet the mighty conqueror. Thus we are taught that the cause of Christ will finally triumph. All the saints raise the shout of victory; angels join in the song. The armies of the living God are invincible. A storm arises and wrecks the iron-clad on the Mississippi. The officers said that their iron-clads were proof against the enemy. But the artillery of the enemy was not proof against that of heaven. When all the artillery of heaven shall be opened against his enemies they will be swept away. But when he comes to destroy his enemies, he will reward all his faithful soldiers. Hear Paul just before he came to the guillotine of Nero. "I have fought a good fight, I have finished my course—henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give." There is a crown for all here in this church who love his appearing.

This Week. The following should have appeared immediately after, and in connection with brother Smith's discourse on "Glorified Humanity," but, as explained in last week's issue, was accidentally left out. We insert it here; and as we have talked an extra supply of printers on this form, we have concluded to put both numbers under one cover and send them out together. By the assistance we have been able to get, it will detain the mailing only about two days. We shall then be up with time again. Our readers no doubt are becoming impatient. We hope, however, they will pardon us for the delay. On account of the ill health of the printer, the map the print is still bad. But he is now convalescent and assures us that after this the paper shall be well printed. We wish the subscribers to give strict attention to the numbers in this 38 and 39, otherwise they may possibly explain they have missed a number.

D. T. W.
pulpit. A young man came forward to make the good confession. He took him by the hand and treated him. Several came forward and made the good confession by letter, one of whom was restored to the fellowship of the brethren. When a hymn made inquiry, thirty-five persons united in giving the hand of fellowship to this brother who desired to live henceforth with God's people, to live a new life, Father Smith remarked: "Brethren, do help every one that is trying to go to God.

One united from the Baptists and one who had been a Methodist made the good confession. Another song was sung and the band of congratulation extended. Such a greeting I never witnessed, such feeling I never saw manifested; it seemed that there was none other than the house of God, the very gate of heaven. The deep fountains of the heart were opened, tears stood in the eye, rolled down the cheek of youth and age, as brothers and sisters took each other by the hand. As they pressed to give the hand of brotherly love, some for the first time, to him whose venerable form was bowed down with the weight of years, and whose locks were white with the frosts of many winters, it seemed that angels were around us, impressing each heart with the bliss of that "beautiful world," softly, gently folding their sticky wings round each poor wanderer seeking longing for that "happy home external in the heavens." Joy inexpressible and full of glory was experienced that day, and many renewed their covenants, while all felt that it was good to be present. Methinks that if this bold band of harpers of heaven attain to their golden lyres to sweeter, louder notes, our living middle-aged, white many, it would be

618 BRETHREN OF MISSOURI.

We are one in Christ. We are one in

faith, one in hope, one in love. We stand on the unmovable rock of eternal life. We are bound together under the one great and glorious king, against one common enemy. Our interest is one; our aim is one; our labors, one. We feel as sure, from the various reports, coming from you, of the success of the gospel; that you are doing much to extend the triumph of the Redeemer's kingdom on earth.

From these reports, we feel, from the depth of our hearts, to thank God—dangers, fears, dangers, that we are determined ourselves to do more and more for the advancement of the cause of Christ. Shall we not, one and all, make the effort; and shall we not be permitted to see yet greater triumphs of the truth; yet more glorious results of the labors of the people of God, the Disciples of Christ, in our State? Brethren, we would not become alarmists; but there are enemies around us—there are dangers, fearful dangers, ahead. Roman Catholicism is on the increase all over the land. The priests are men of talent; the bishops are men of learning and influence. They are plotting, scheming, intriguing for power—this they have in our State—and still greater power do they seem determined to possess. They are working by day and by night, in the pulpit and in the house of God amongst the young, and the aged, and the middle-aged while many, it would be
ELDER JOHN SMITH OF KY.

The venerable and beloved brother John Smith, of Ky., according to previous announcement in the Pioneer, arrived in Chillicothe, on Thursday evening, October 3d, 1867, to attend Consultation Meeting. He was met by brethren at the depot, and conveyed to the house of bro. John L. Johnson, where he was well cared for during his stay with us, of nearly two weeks. He took dinner and supper frequently at the houses of other brethren but always returned back to bro. Johnson's at night. At intervals between meeting hours he spent much of his time at our own house which we had purposely made a kind of headquarters for the brethren to meet and socially converse together. These intervals or little meetings were indescribably interesting, and that interest was often increased by the voice of bro. Mason Summers, of Haynesville, the sweetest singer we have ever listened to in our life. No man can be in bro. Smith's company any length of time without being a better man; a holy influence fills the atmosphere that surrounds him.

Eld. John Smith, of Ky.

The venerable and beloved brother John Smith, of Ky., according to previous announcement in the Pioneer, arrived in Chillicothe, on Thursday evening, October 3d, 1867, to attend Consultation Meeting. He was met by brethren at the depot, and conveyed to the house of bro. John L. Johnson, where he was well cared for during his stay with us, of nearly two weeks. He took dinner and supper frequently at the houses of other brethren but always returned back to bro. Johnson's at night. At intervals between meeting hours he spent much of his time at our own house which we had purposely made a kind of headquarters for the brethren to meet and socially converse together. These intervals or little meetings were indescribably interesting, and that interest was often increased by the voice of bro. Mason Summers, of Haynesville, the sweetest singer we have ever listened to in our life. No man can be in bro. Smith's company any length of time without being a better man; a holy influence fills the atmosphere that surrounds him.
weight of years was five feet and ten inches, and his usual weight from 165 to 170. Age has slightly inclined him, and he would now fall short of his usual height. His weight, however, will not fall much under that of 170 yet, if any. He has a heavy suit of hair which originally was black but now as white as cotton, and which gives him a most venerable appearance. His eyes are large and of a light blue color, and though eighty-three years old the 15th of this month, he never yet had to use glasses; his eyesight to all appearance when you see him reading is as good as it ever was, though he says it is failing him. His teeth are nearly all gone, still his articulation and pronunciation are remarkable accurate and distinct. Contrary no doubt to the generally received opinion, he is, so far as a classical course considered, an uneducated man, and, yet he is of the best educated men living. He says he knows generally when a word or sentence is incorrect, or correct as the ease may be, but for the life of him he could give no rule in grammar for it. When asked how he acquired such accuracy in pronunciation and speaking he replied that he “always tried to be right.” He wears his beard moderately long, shaving only around his mouth. He is greatly palsied in his hands, so much so that he cannot feed himself. A boy always accompanies and stands by his side at the table and feeds him. His step is firm and solid, though not elastic. His voice is mellowed by age, but remarkably clear. He speaks with a great deal of ease, and we should judge that his fatigue in preaching is more from standing than the exercise of his voice. He dwells much in the future, and consequently when he speaks of heaven, the Father, Christ, the angels, and the righteous dead, he speaks with a confidence and familiarity that deeply impresses you with his strong faith in these glorious realities. His meditations are beyond the confines of flesh, he feels that he’s a stranger here, tarrying but for a few days and will then go home to join the redeemed hosts who have gone before.

When he first arrived we mistook his physical strength and consequently he was not heard as often in the beginning of the meeting as he should have been, still each day he gave a word of exhortation of such thrilling interest as no one else could give, yet he should have preached once a day at least as the brethren all wanted to hear him. Towards the close of the meeting he preached each day, and twice on Thursday and Lord’s-day, besides exhorting more or less every day. On Lord’s day night after preaching one of the best discourses the people have ever listened to, he mounted upon the bench in an animated exhortation while the invitation hymn was being sung, and exhorted with a zeal and strength worthy of his younger days. As he stepped upon the bench, I instinctively ran up behind him to give him support in case he should lose his balance and be likely to fall; but when he wished to step down he did it without assistance. About 20 persons were added to the church while he was with us. May the Lord spare him to teach his truth many days yet.

D. T. W.

---

THE MEETING. — Last week we could have said something more about the meeting than we did; but
not having the room in the paper, we stopped. It seems now so late; that it is unnecessary. We might say something of aged and venerable brethren present; but then we might possibly be judged of speaking invi-
duously; and as the names of all present are now in print, we shall not say anything further about them individually. Suffice it to say, that we felt strong in the Lord, and the power of his might, surrounded by a host such able and devoted brethren.

The truth, in the hands of such men, under the blessing of God, must prevail over all opposition. Let all the friends of God and truth hold up the heads and rejoice, for the cause of Christ is gloriously triumphing.

We made notes of most of brother Smith's discourses, and of some others, II of which our readers shall in due time have in the Pioneer.

D. T. W.

A Praying Machine, says an exchange paper, is now on exhibition in Paris, warranted to say a hundred and twenty prayers a day without getting out of order. Now what is the difference between a praying machine and a praising machine. Praising and praying are both acts of religious service. If a machine can perform one why not the other. If it be lawful to have one in the church it certainly cannot be wrong to have the other. A thought strikes us here, that our prayer meetings might be improved by the introduction of one of these machines? We would suggest, that as some of our business members never have time to attend the prayer meetings, that they be taxed to pay for this machine. They can then have their prayers said by proxy.

Why not have a preaching machine also? One is certainly as lawful as the other. A few complete sets of these three machines would meet with a ready sale in some localities, and be used to the no small relief of the people in this fastidious age.

Savannah, Mo., Sept. 9th, 1867

Elder W. Wright: Dear Brother, your communication dated Aug. 27th, has this day been received, so that the delay in answering is no fault of mine. The contents of your paper have been carefully noted. You express yourself desirous of having a friendly and fair discussion of the points of difference between or respective denominations. I fully agree with you that the good growing out of such a discussion depends on a great measure on the kind, Christian spirit which should characterize the disputants; I will pledge you to do all in my power to cherish such a spirit. I wish to conciliate Baptists, and not to alienate them.

You seem to desire a union of all true Christians—believe that Baptists and Disciples ought to be united, standing on the original apostolic platform, composing the own true church of Christ, and laboring together for the conversion of the world. Here, then, is one important point in which we are fully agreed, thence the question which must take precedence of all others in. What is the original Apostolic platform upon which the first Christians stood, and upon which we now must stand in order to have a true Christian union? I therefore think we can make much better progress toward bringing about a better understanding between our respective denominations and thereby paving the way for union by going to work to ascertain the true platform upon which such a union can be consummated than by stating objections to each other in the way you propose. By objecting to a man's creed you immediately throw him on the defensive, and shut his mind up against the truth. Thence the method upon which I propose to conduct our investigation I think you will agree with me is much better than yours. It is this; let us meet and set forth what we conceive to be the true basis of christian union; you, yours, I mine. Then instead of objecting to Baptists and Disciples and thereby throwing both parties on the defensive, we can state objections to our respective platforms and no one will feel himself assailed; and yet this method will involve a full discussion of all the important points difference between us. We are both agreed that division among the peo-
ple of God is a great evil. But the people are not sensible as they should be of this evil. Hence, we need to be enlightened in regard to this matter. I propose that we meet and each of us deliver a discourse of an hour's length, setting forth the evils of division. This will prepare the minds of the people for union. Then let us proceed to set forth in half-hour speeches what we conceive to be the true Bible platform upon which we can all stand, and be one in answer to the Saviour's prayer. After our respective platforms have been fully set forth, then we can state our objections, you to mine, I to yours. Then let the people judge and decide for themselves which platform is the most practicable. I am perfectly willing to rest this matter with the people—and if we are convinced that both of our platforms are in some respects defective, we can each of us throw out the rotten planks and take in sound planks in both and form one new platform upon which we can stand. This method of investigation will involve of course a dispensing of all the important points of difference between us. I will hold myself bound either to defend or give up any item of doctrine which you may regard as essential, such as the design of baptism, &c., and of course are willing to do the same with regard to other principles. Hoping speedily to receive your reply, I remain your sincere friend.

J. M. LONG.
ful indeed. Bro. Dawson is expected there to-day, and I predict for him a happy and prosperous sojourn among them. In addition to the happiness of the good meeting, I had the pleasure of meeting hosts of my friends both of town and county. While I regret much that I did not get to Chillicothe, I am sure I have done more for the cause than I could have done by going. With kindest regards to your family, I remain your brother in Christ.

THO. P. HALEY.

P. S.—We commence a meeting here tonight.

CANTON, Mo., Sept. 28th, 1867.

BRO. Wright: The spirit of sectarianism is well illustrated by the following incident. I visited a neighborhood, lately, in which our brethren had never preached. After the meeting had continued for several days, a young lady came forward, with others, and confessed but she did so under the protest of her parents. On the day for immersion, one of the brethren took his buggy for this sister, but he was met at the yard by her step-mother, who is a Baptist, and was not allowed to see her, but was wickedly insulted. The matter continued thus until last Saturday, when she was immersed; although the life of the administrator was threatened, no the most unreasonable indignities were offered to the candidate.

The spirit of sectarianism which the creeds are dangerous enemies to the primitive gospel. There is only one way to relax our opposition to it, even in the midst. If Luther did right in opposing Catholics, certainly it is equally proper for us now to oppose the difficulties of any who cannot forgive sins. As Paul condemned another gospel, so should we, not only to denounce,

It is said (community) has organized a congregation of seventy members and added six others by immersion. At a meeting in Winchester, Mo., we immersed six, and six were restored.

Fraternally,

J. C. Risk.

DRESDEN, Mo., October 10, 1867.

DEAR BRO. WRIGHT: Since last reported, bro. Joseph B. Wright and myself held a meeting in this place of four or five days, which resulted in eleven additions to the church here. There were seven immersions, two from the Baptists and two that had been recently immersed at other points.

When the meeting closed here, I went to Pleasant Hill, Cass county, where I remained over two Lord’s days. We had truly a joyful meeting. The additions to the congregation in all were 42. Of these 27 were by confession and immersion; several who had wandered made acknowledgment and were restored; some presented letters from other congregations, and the remainder were old members who had been standing isolated since the war.

The church at Pleasant Hill now numbers over two hundred members. They are a noble band. To their earnestness and zeal is to be attributed, more than to any other cause, the success of our meeting. In their amiable and talented young preacher, bro. Marion Todd, the Lord has given them a rich jewel. May they wear it near their hearts!

In view of what is being accomplished by our earnest, hard-working evangelists, I can not avoid saying in my heart, how gloriously the truth triumphs! May the good Lord speed its progress to the ends of the earth!

The church at Pleasant Hill is a missionary church. The brethren employ bro. Todd to preach for them, but do not tie him down to the town. Through their liberality the word of the Lord is going out through the surrounding country. Oh! for more such congregations. May the Lord bless these dear brethren and sisters and stand by them to the end.

Yours, in hope,

GEO. W. LONGAN.

PALMYRA, Mo., October 15, 1867.

DEAR BRO. WRIGHT: Bro. Honson is here; has preached several times; will leave here on Friday; will preach in Macon City at night. He is one of the best speakers of the age beyond a doubt.

W. D. JOURDAN.

DEAR BRO. WRIGHT: Since last reported, bro. Joseph B. Wright and myself held a meeting in this place of four or five days, which resulted in eleven additions to the church here. There were seven immersions, two from the Baptists and two that had been recently immersed at other points.

When the meeting closed here, I went to Pleasant Hill, Cass county, where I remained over two Lord’s days. We had truly a joyful meeting. The additions to the congregation in all were 42. Of these 27 were by confession and immersion; several who had wandered made acknowledgment and were restored; some presented letters from other congregations, and the remainder were old members who had been standing isolated since the war.

The church at Pleasant Hill now numbers over two hundred members. They are a noble band. To their earnestness and zeal is to be attributed, more than to any other cause, the success of our meeting. In their amiable and talented young preacher, bro. Marion Todd, the Lord has given them a rich jewel. May they wear it near their hearts!

In view of what is being accomplished by our earnest, hard-working evangelists, I can not avoid saying in my heart, how gloriously the truth triumphs! May the good Lord speed its progress to the ends of the earth!

The church at Pleasant Hill is a missionary church. The brethren employ bro. Todd to preach for them, but do not tie him down to the town. Through their liberality the word of the Lord is going out through the surrounding country. Oh! for more such congregations. May the Lord bless these dear brethren and sisters and stand by them to the end.

Yours, in hope,

GEO. W. LONGAN.

DEAR BRO. WRIGHT: Bro. Honson is here; has preached several times; will leave here on Friday; will preach in Macon City at night. He is one of the best speakers of the age beyond a doubt.

W. D. JOURDAN.

DEAR BRO. WRIGHT: Since last reported, bro. Joseph B. Wright and myself held a meeting in this place of four or five days, which resulted in eleven additions to the church here. There were seven immersions, two from the Baptists and two that had been recently immersed at other points.

When the meeting closed here, I went to Pleasant Hill, Cass county, where I remained over two Lord’s days. We had truly a joyful meeting. The additions to the congregation in all were 42. Of these 27 were by confession and immersion; several who had wandered made acknowledgment and were restored; some presented letters from other congregations, and the remainder were old members who had been standing isolated since the war.

The church at Pleasant Hill now numbers over two hundred members. They are a noble band. To their earnestness and zeal is to be attributed, more than to any other cause, the success of our meeting. In their amiable and talented young preacher, bro. Marion Todd, the Lord has given them a rich jewel. May they wear it near their hearts!

In view of what is being accomplished by our earnest, hard-working evangelists, I can not avoid saying in my heart, how gloriously the truth triumphs! May the good Lord speed its progress to the ends of the earth!

The church at Pleasant Hill is a missionary church. The brethren employ bro. Todd to preach for them, but do not tie him down to the town. Through their liberality the word of the Lord is going out through the surrounding country. Oh! for more such congregations. May the Lord bless these dear brethren and sisters and stand by them to the end.

Yours, in hope,

GEO. W. LONGAN.
Nicholas one of the seven deacons ordained at Jerusalem, was not an index, after he had founded the sect of the Nicholsianes, Rev. 2 chapter, of the great brotherhood of Christians with whom he had formerly been honored. Every good cause has had some restless and sensitive advocates. But these should never be spoken of either from the Pulpit or Press, as fair exponents of the cause. Brethren, say nothing by which our opponents can get the advantage of us. Make no uncalled for admissions.

D. T. W.

PUBLIC DISCUSSION, BY MUTUAL AGREEMENT.

Elder Long, of the Christian church, and Elder Wright, of the Baptist church, will hold a debate on the several points that divide the two denominations, to commence on Wednesday, the 6th day of November, 1867, at 10 o'clock, in the Christian church in Savannah, and continue day and night until the parties are satisfied to close.—New Era.

The above notice was intended to be placed at the head of the Correspondence published in another part of this number, between bro. J. M. Long and W. Wright, but in the hurry it was overlooked.

D. T. W.

B. J. BARROW,
Attorney-at-Law,
And Real Estate Agent,
MACON, MISSOURI.

REFERENCE given when required. Office in the Court-house.

NORTH MISSOURI RAILROAD

To St. Louis and all Points East.

CONNECTS AT MACON CITY WITH THE HANNIBAL & ST. JO. RAILROAD, and is the only all rail route from St. Joseph to St. Louis, and makes direct and reliable connections.

Passengers going to Eastern Cities, or to Central and Southern Ohio and Indiana, or Southern Illinois, and all points in Kentucky or the South, make several hours quicker time, with less changes of cars, than by any other route.

Through tickets can be purchased at all Railroad Ticket Offices in the West. Fare as low as by any other route.

Take the NORTH MISSOURI ROAD and go by St. Louis, J. H. STURGEON, Pres' and Gen. Sup't.

Connects at St. Joseph with Packet for Omaha, and Railroad for Leavenworth and Kansas City.

58-42.
THE TRANSFIGURATION OF
CHRIST.

Discourse preached at the South Methodist
Church, by Eld. J. M. Long.


The event here so graphically de-
scribed, forms a grand exception to
the whole tenor of the Savior's life.
Through life he was poor, humble
and obscure—wore the form of a ser-
vant; but here, for once, he lays aside
his low and earthly aspect and as-
sumes something of that eternal glory
and divinity which were his before all
worlds were called into existence. Other miracles were wrought by him,
but this was wrought upon him. It
is said to have occurred upon "a high
mountain apart," apart from the noise
of the populous city and the busy
haunts of men. Only three of the
Savior's most intimate companions
are called up to witness this grand
scene.

1. We would, in the first place, call
attention to the eye-witnesses of the
transfiguration.

1. The first is Peter, born in Beth-
saida, on the banks of the sea of Gal-
lilee. There he spent the earlier part
of his life in the humble calling of a
fisherman. He was a man bold and
ardent in temperament, at times over
rash, and inclined to draw rather too
heavily on his courage. When the
question is put, "Who do you say that
I the son of man am?" Peter boldly
speaks for all the other disciples, yet
when the hour of danger came his
courage for the time forsook him.
But on the day of Pentecost his spirit
was nerved and wrought up to an
energy supernatural and divine. Prof-
fane history tells us that it at last
pleased God to put an end to his la-
bors and sufferings at Rome, where he
was crucified with his head down-
wards, by an edict of Nero.

2. The second one of these eye-wit-
nesses is James the brother of John.
He was the first of the Apostles who
fell as a martyr to the cause of Christ.
To ingratiate himself with the Jews,
Herod the King unsheathed the sword
of persecution, and we are told (Acts
xii: 2,) that "he killed James the
brother of John." We learn from
profane history that when the person
who had been active in procuring his
death saw that good man evince such
calmness in the face of death, that his
conscience smote him; he embraced
christianity and died along with the
apostle as an additional witness of the
divinity of the gospel.

3. The third one of these eye-wit-
nesses is John, honored above all the
other disciples, as "the disciple whom
Jesus loved." He wrote the fourth
gospel, three of the epistles and the
book of Revelations. Was the only
one of the apostles who did not die by
violence. In fulfillment of the Sa-
vior's promise, we learn from history
that he died at Ephesus at a very advanced age. When too old to preach the gospel, he would still insist on being carried into the congregation, where he would continually repeat, "Little children love one another," giving as a reason that it was the Lord's command. The words of this dying man should be caught up and warm each heart, and expand our souls.

II. We come now to ask who is this fourth person? Upon a proper decision of this question hangs our eternal destiny. But we are not left in the dark. He is the Alpha and Omega of both Testaments, without whom the whole Bible would be a maze without a plan, a dark enigma. But we may learn who he is, what he is, and what are the relations he sustains to us, by going to the mount of transfiguration. There he shines out in his true nature; here a voice from heaven declares in the ears of mortals who he is. A wondrous light begins to shine around. The humble form of the Savior is changed and transfigured in a halo of glory, it becomes bright and luminous as an angel.—"His face did shine as the sun," and "the fashion of his countenance was changed," and "his raiment was white as the light." To heighten the grandeur and glory of this scene, there appeared Moses and Elias, who, wrapped in the same shining garments, stand beside the Savior and converse with him about the mysterious designs he was soon to accomplish at Jerusalem. Peter, carried away, said, "Lord it is good for us to be here," &c. Then a bright cloud overshadowed them and out of it came the voice of God, which said "This is my beloved Son," &c. At the sound of this voice Moses and Elias vanished away, and the then wondering disciples "were left alone with Jesus." Though it was on a lonely mountain top, yet to be alone with Jesus was society enough.

But what do we learn from this wonderful scene? A heathen poet has said, in giving rules for the drama, never make a god appear unless the occasion is one of sufficient dignity to demand it. The transfigured form of the Savior, the appearance of Moses and Elias from the eternal world, and the voice of Jehovah, all go to stamp this scene with most peculiar importance.

1. The first lesson we learn from it is what and who he is upon whom this miracle was wrought. All possible and saving knowledge concerning Jesus, may be classified under two grand divisions, referring to either his official or personal relations. If we ask what is he, we have the response that he is the Christ, the anointed one; the anointed prophet, priest and king of the universe. Again we ask who is he, and the response is given from heaven "This is my beloved Son," &c.

The second lesson we learn is the true glory of Jesus. He was as a root out of dry ground, possessing no form nor comeliness; but here he is as the lofty palm and stately cedar of Lebanon. His whole life a transfiguration, here he is transformed back again into his true and eternal glory. Here we see a mild and softened form of that light which burst upon the head of persecuting Saul; a glimpse of the glorious one John, while in the spirit on Patmos, saw, when he beheld him walking amid his golden candlesticks; a momentary bursting forth
of that eternal light which shall fill
the New Jerusalem. "And the city
had no need of the Sun," &c.

3. The third lesson, the reality of a
spirit world. We have here repre-
sentatives from the three states. Mo-
ses having died fifteen hundred years
before on Mount Nebo, reappears as
a witness for the immortality of
the soul. This one fact overturns the
whole theory of materialism. Elias,
translated nine hundred years before,
returns as a witness for the immor-
tality of the whole man, body, soul
and spirit. Owing to our materialis-
tic conceptions, it is hard for us to
believe in the immortality of the
soul. This one fact overturns the
whole theory of materialism. Elias,
translated nine hundred years before,
returns as a witness for the immor-
tality of the whole man, body, soul
and spirit. Owing to our materialis-
tic conceptions, it is hard for us to
believe in the immortality of the
whole man, body, soul and spirit.

But the return to this world of those
like Moses, whom we have known to
be dead, removes all doubt and fully
convinces us that there is a spirit in
man which survives the shock of
death and lives on beyond the grave.

4. The fourth and last lesson is the
abrogation of the old covenant and
the confirmation of the new. The
two most illustrious ministers of the
Jewish dispensation appear here and
lay down their commissions at the feet
of Jesus. Here is Moses, the medi-
tor of the law, and here is Elias, the
bold defender of the law under the
reign of the wicked Ahab. And now
when Peter would build for Moses and
Elias, the voice of God speaks from
the cloud, saying, "This is my belov-
ed Son, in whom I am well pleased;
hear ye him." They were then left
alone with Jesus. Likewise we also
are left alone with him as our only
hope; our prophet, priest and king.
God still speaking from heaven says
to us, "hear ye him."

The fear of the Lord is the begin-
ning of wisdom.

A PECULIAR PEOPLE.

1 Peter ii: 9.

There are certain peculiar charac-
teristics belonging to each and every
institution on earth, whether divine
or human, religious or moral; and
these peculiarities serve to distinguish
each institution from all others claim-
ing to be of the same nature and
avowedly established for similar pur-
poses. So powerful are the peculiar-
ities of each, that a dividing line is so
drawn as to forever divide the mem-
bers of each from the others, and
produce and perpetuate that division,
not only in theory and sentiment, but
in what each calls faith and practice,
feeling and fellowship. With some
of these institutions this was and yet
is all right, but with others it is all
wrong. With the Patriarchal insti-
tution it was right; with that of Moses
it was right; and now with Christi-
anity it is right. But with all other
institutions their peculiarities are
themselves all wrong, and, therefore,
their results are only evil and that
continually.

Do not be startled at the above
announcement, nor yet misunderstand
us when we class the christian insti-
tution as we have. "Strike, but hear
me."

Christians are a "peculiar people,"
so testifies the Apostle Peter. There
must be "peculiarities" in christianity
to produce a "peculiar people." So
wonderful and powerful were these
peculiarities in the Apostolic age, that
they divided the Jews and "turned"
the Gentile "world up side down,"
and produced such powerful "divi-
sions" as to revolutionize both Juda-
ism and Paganism. But while divid-
ing the world, not the people of God,
this great institution of Jesus, the
Christ, was uniting all that “love our Lord Jesus Christ in sincerity,” and producing and perpetuating “a peculiar people, a royal Priesthood, a holy Nation.” The peculiarities of the christian religion drew a dividing line of wonderful power between itself and all other systems of religion, and this line was drawn between the Church of God and the world, and its grand distinguishing feature was that it placed salvation and eternal life within the church of God, and within it alone. But some one may say, “that is true of the wicked portions of Jews and Gentiles, but not so of the pious and devout of these people.” We would ask, in turn, how do you know that? You can give but one of two answers, namely: you think or imagine so, or you so read it in the New Testament. Your think so will not answer the question to the satisfaction of any sane mind that is as deeply interested in this subject as he should be, for imagination is no support whatever to a dying mortal.

To the New Testament history then we will go. And let us be honest, for our all now depends on letting the Holy Spirit speak to our ear and heart through that holy record. Let its declarations be our faith, and then we are sure we are right. All else is wrong, deceptive, and only lead to confusion and death.

We will take two of the most devoted men in each nation, Jew and Gentile, deeply religious souls, and we will find that the “peculiar” characteristics of christianity drew the separation so clear, strong and powerful as to leave those men outside of her embrace and without salvation. I need but name them, and their whole history and the truth of our position will flash over the mind of the Bible student in a moment, and forever relieve the mind of all doubts on the subject—Nicodemus, a Jew, and Cornelius, a Gentile. The former was a “ruler of the Jews, a devout Pharisee,” and one who recognized and acknowledged the hand of God in every miracle of Jesus. He gained the ear of the man of sorrows and sinner’s friend, and listened with bewildering astonishment to the awful lesson as it fell from the lips of man’s greatest Teacher. To his inquiries about eternal life or the nature of Christ’s kingdom, its “peculiar” characteristics, Jesus thus put an end to all controversy: “Verily, verily, I say unto you, except a man be born of water and the spirit, he cannot enter into the kingdom of God.” These words drew the line of separation forever between Nicodemus and Jesus the Christ, between Jew and Christian, and left him outside of that kingdom where salvation flows. For Nicodemus, and all like him, there was one remedy, and but one: “Be born again, be born of water and of the Spirit;” there the line was crossed by him but not destroyed, his state would be changed from an unsaved man to that of a saved one, and he would then be numbered among “the peculiar people.”

The case of Cornelius is a remarkable one, and furnishes a sad commentary on the sectarianisms of the present day. He was a “devout” gentile according to the light he had obtained from the Jewish law, and certainly that was no common or mean source of information, for God himself was the author of that law. He “prayed to God always,” which surely evinced his piety; and “gave much alms to
A PECULIAR PEOPLE.

the people," in which his goodness of heart and pity for the poor and needy were fully developed; he had "a good report or reputation among all the people," for no man presumed to impeach him; he "feared God with all his house," and was therefore wise, for the fear of God is the beginning of wisdom. But, like Nicodemus, Cornelius was not a saved man. The same "peculiar" line drawn between Christ's kingdom and Nicodemus, was drawn between Cornelius and that kingdom. Cornelius certainly believed in God or he would not have "prayed to him always." But an Angel was dispatched from the heavens to inform him that he was not a saved man, although "his prayers and alms were had in remembrance before God," as memorials of his devotion and piety. The Angel thus addressed him: "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved." Acts xi: 13, 14. The "peculiarity" is this: that to be saved a man must hear words and obey a particular command. Hear the gospel and obey the command "be born again, be baptized in the name of the Lord." Hear Peter: and "he commanded them to be baptized in the name of the Lord." The crossing of that line of division saved Cornelius, his family and friends.

Then we find the peculiarities of Christianity making a "peculiar people," and not devotion, prayer, fearing God or giving liberally to the poor, alone. All these good traits of character belonged to Cornelius before he heard Peter's word and obeyed them, perhaps to Nicodemus and to thousands of Jews, and belong to thousands to-day who are not of the church of God, but they do not make a man a Christian although they belong to the Christian character. They are not peculiar however to Christians, as we have seen in both Jews and Gentiles, but belong alike to many outside the church of God.

The devotion, prayers and piety of the patriarchs never did make them Jews. Nor did these constitute a man a Patriarch that was born a Jew. It was a certain "peculiarity" of the Jewish institution that made any person a Jew. He must be born of the "seed of Abraham according to the flesh" to be a Jew. The fact of being born did not make any one a Jew, for then all the world might claim to be Jews, for all have been born, and born of the flesh too. But, as we have seen, to be a Jew one must be born of the seed of Abraham. This "peculiarity," and this alone, without faith or any other perquisite, constituted every Jew that ever lived or died on this earth.

But this peculiarity which produced a Jew, never did, never could make a Christian, Roman Catholic, Presbyterian, Baptist or Methodist. And permit us here to remark that it is some "peculiarity" belonging to each of these five last named people that makes or constitutes them severally what they are. To be understood: whatever makes a man a Roman Catholic, never makes a Presbyterian of him, never a Methodist, Baptist or Christian. This same rule works well and holds good when applied to each and all the rest.

There is one point in this of awful import and of eternal interest to all the world, and especially to the parties above named. That is this: The
peculiarities required to make a Christian, never did make anything else, never did make a Baptist, Presbyterian, Methodist or Roman Catholic. This point can never be determined by any theory, but is of easy demonstration by facts. These facts, we find fully delineated in the Acts of the Apostles, and form the "peculiarities" of Christianity, which make a man a Christian, nothing more, nothing less. From Pentecost to Paul's imprisonment at Rome, we have a complete and truthful record, in the book of Acts, of how these hosts of God's "peculiar" people were constituted such or made Christians. As a key to all, we quote: "Many of the Corinthians hearing, believed and were baptized."

We reduce the peculiarities of Christianity to two things, faith and baptism. These and these alone, in a peculiar sense, make a man a Christian. These engross all the rest of the means of salvation from past sin. Hearing and repentance are both included in faith and baptism, for "faith comes by hearing the word of God," but the word heard is not faith, it is only the channel through which faith comes, and therefore when we have faith we necessarily have the hearing of the gospel. Repentance is a legitimate result of faith, even if it be nothing more than "a godly sorrow for sin;" but if it be more than this, if it be a reformation of the whole man, a "ceasing to do evil and learning to do well," then is all that fully secured in, and manifested to the world by, Christian baptism, by a solemn "burial with Christ in baptism." Heaven and earth so recognise the fact, and at this point the world bids a last farewell to the subject of that peculiar institution, and so do all four of the above named religious parties, if the man so baptized happened to belong prior to this event to either of them. All will at once recognise the baptized believer as a Christian, as a saved man, as one of God's "peculiar people." Why so? Because they cannot help themselves, because Jesus has said it and will never revoke it: "He that believeth and is baptized shall be saved."

But now to apply our ascertained facts practically. What community will own this "peculiar" man as one of its members, whom all have acknowledged to be a Christian, a saved soul? No Presbyterian, Baptist, Methodist or Roman Catholic church, in the whole length and breadth of the land, will own him as belonging to either of them. There stands the man of God, a "peculiar" being, truly, and so far as the above named sects are concerned, he is a deserted orphan, without a home, without a brother! A sad fate, indeed, in an unfriendly world, and still more so in the midst of unfriendly churches! But there is one church, and but one, a "peculiar" people too, called "the church of God," "disciples," "Christians," "brethren," that will receive him to her inmost heart, call him brother and rejoice with him in the hope of eternal life. Bless God for that church and people!

Of the peculiarities of faith and baptism in our next.

J. J. M. D.
OUR MISTAKE.

In his zeal for the truth, and against the errors of his day, he published some things from which the brethren have deduced conclusions most unwarrantable. Amongst these conclusions there is none more erroneous or injurious than that deduced from what he said against "the hireling system." He objected, and justly too, to the practice of educating for the ministry, young men who were yet unconverted, and who had shown no proper inclination nor qualification for the work. In short, he objected to making the gospel an article of merchandise, as is often done even in our own day. Because he filed his objections to employing men who did make merchandise of the gospel, and because he was the leading spirit of this reformation, therefore it has been concluded that preaching the gospel for nothing is a part and parcel of the reformation.

With us, young men are not put into the ministry involuntarily nor without qualifications. Young men are sent to college, not to learn to preach whether they like it or not; but they are sent to become more perfect in it, because they have already manifested a desire to preach. Whether they are fortunate enough to go to college at all or not, it is very certain that our preachers enter the ministry, not by constraint, but willingly. They are received by the brethren, and they are bound to pay them for their services.

The financial concerns of the church were left at very loose ends by bro. Campbell. Nor is this to be wondered at, for no one man could be expected to set in order the things that were wanting in his day. Many a poor preacher has felt most keenly the need we have for a systematic arrangement here. Our preachers are now numbered by thousands; and the number that receive a decent support can scarcely be called hundreds. Is this not evidence of a mistake somewhere?

All our ministers are bitter in their denunciations of sectarianism, still, in some things, they are sectarian themselves. The sect of Calvinists believe Calvin; the Wesleyans believe Wesley; and our brethren believe Campbell and go just as far as he did, and no farther. Why have not our leading men, our influential preachers, editors, et c., labored to complete the work that was so well begun by bro. Campbell? Why have they not developed the scriptural plan for sustaining preachers and for the contribution generally? Bro. Campbell, by persistent efforts, brought us to see the Lord's system for remitting sins; also, the Lord's system of worship on His day. But he never developed a system of contributing. Has the Lord no system here? If not let us know it. But if he has, let us have it developed. There is, in my humble judgment, as great a work to be accomplished yet, in order to restore the ancient order of things, as that already accomplished by the beloved Campbell; and he who shall accomplish it will be a real benefactor to the church and the world.

Our present eldership is but a burlesque on the eldership of the New Testament. Our present system (pardon the misnomer) of supporting ministers, is, in my judgment, but little better. These two pieces of the machine are wonderfully out of joint, and until they are set in order, we can not and will not succeed as we...
should. If there is a man in our ranks who is seeking to be great as well as good, the way is open to him here. It will certainly take a *great* man to remedy the evils here spoken of; and I am sure that it would not only be a good work, but the *very best* work that one man could do. If the world is ever converted, or if even any considerable portion of it is converted by preaching, they who preach must not be entangled with the affairs of this life, as most preachers and all elders now are.

Brethren, our churches are incomplete in their organizations. Our financial system is in reality no system at all. This must be evident to all, for if we had *a system complete* in itself, the expedients that are now resorted to would be unknown. Not long since a book was published, entitled *"Notes on the things that are wanting."* In it there is a plan developed for the government of the saints in the contribution. Is this plan scriptural? If so, why not urge its adoption? If not, why does not some competent brother develop a plan that is scriptural? Seeing that it is absolutely essential to our prosperity and the conversion of the world.

The plan that we now have of letting brethren do just as they please in the matter of the contribution, always was, and always will be, a failure. But, if we have a *system*, fixed by divine appointment, the brethren will understand that they *must* comply with that system. When God's system for remitting sins is presented, men know that if they reject that, they do it at their peril. When the Lord's supper, and the law that governs it, are presented, brethren know that if they eat and drink unworthily they are condemned; or if they refuse to assemble themselves together in order to eat, they are also condemned. But the same brethren may go on for months, putting nothing into the Lord's treasury, and it is all right. They do not know that there is any law here; and where there is no law there is no transgression, and hence no sin.

That we need such a law can not be doubted for a moment. That the New Testament contains such a law, I believe. And now what we really do need is, that some brother, or brethren, of ability and undoubted reputation, shall reduce this law to a system that will be tangible to the brethren, and then let preachers and elders enforce it.

As I am no longer a preacher myself, it can not be thought that there is anything selfish in this. If the Lord shall continue to bless me with health, so that I may with these hands be able to accumulate even a little, the poor preacher shall not be forgotten; for when he is *worthy*, he is the most deserving of all men.

R. PATTERSON.

---

SPEAK KINDLY.

A word of kindness, full of sympathy, is easily spoken, brother, will cost you nothing, and will injure no human being. It will soothe your own sorrows and calm your troubled breast; allay your already rising passion, and arm you for a glorious victory over yourself and others. Speak kindly, for you know not what heart it may fall into; the word goes from you to make a long journey through tongue and heart, but will every day be reflected back to yourself, fraught
CIRCULAR LETTER.

To the Christian Brotherhood of Mo.

DEAR BRETHREN: We, the undersigned, have been appointed as a Committee, by the Consultation Meeting just held at Chillicothe, Mo., to address you with regard to certain matters pertaining to the cause of our divine Master in this State, and which at this time demand your most serious consideration. Our Consultation Meeting, composed of brethren from various parts of the State, has been a most pleasant, profitable and harmonious one. No jar or discord occurred during any of our sessions, which extended over the space of four days, to mar the peace and good feeling which prevailed during our meeting. We all felt that it was good for us to be here. In addition to the warmth and good feeling engendered by our coming together, much valuable information has been obtained with regard to the condition of our Master's cause throughout the State, a more intimate acquaintance and sympathy have been formed between those engaged in proclaiming the gospel, and matters now most deeply concerning us as the friends of primitive Christianity, have been brought prominently before us. During our meeting we were careful to do nothing looking toward ecclesiasticism. Our assembly was truly what it professed to be, a Consultation meeting about matters in which all the friends of our Master's cause must feel a deep interest. With regard to matters now most deeply concerning the entire Christian brotherhood throughout the

with the milk of human kindness. Speak kindly, the world is listening, and many sin-afflicted souls long to hear one word of love and mercy, one word of hope for the future that will soothe the present sorrow and brighten earth's dark and thorny pathway. It will cost you nothing, but contains a world of blessing for others. A kind word will dry the eyes of that desolate widow, and fill her heart with joy that God has not forgotten her and has sent her a friend. It will brighten the eyes of that downcast orphan, clad with poverty's thin rags, and fill him with hope and a new life, for he has heard nothing but censure, curses and abusive epithets filled with scorn for his low condition, from the world's frozen lips. A kind word of blessed counsel, brother, may give point and direction to that quick, young, tender, tenacious mind that may transplant that soul from earth's barren soil to the fair fields of endless blessedness in heaven! It will cost you nothing, but may purchase a new star for your crown of glory. Speak kindly, it will still the proud waves of human passion, and turn from you and others a tornado of bitterest wrath, which "worketh not the righteousness of God." It will transform that enemy into a dear friend, and he will be one of the blessed number to "receive you into everlasting habitations" when you fail, as soon you must, in your stewardship in this world's good.

Speak kindly, brother, God hears you. It may be your last word, and it would be fearful to die with an unkind sentence on your tongue. Kind words are and will be throughout eternity, spoken in heaven, but an angry one, never! Lord, help us all to speak kind words, always words of cheer to sorrowing souls! Amen!

J. J. M. D.
State, we would call your special attention to the following:

1. Christian University. We are happy to inform you that this Institution, located at Canton, Mo., so long under a cloud, has now before it a prospect of usefulness which is most encouraging to all its friends. By the timely exertion of the Trustees of the College, it has been saved from the iron grasp of Romanism, thoroughly repaired and furnished with good apparatus at a cost of about $2,000. An able and experienced corps of professors have been appointed to fill the various chairs, and all other arrangements made necessary to a thorough scientific and literary course of instruction. This Institution, as thus resuscitated and placed in a good working condition, is tendered by the Trustees as a gift to the brotherhood of the State. As a result in the first instance of your own munificence, you are now asked to prevent what you have already from becoming an entire loss, by doing all in your power to patronize and sustain this Institution. If this Institution is now sustained by you, receiving from you a timely aid, it will be made a success, and become a most efficient means of usefulness to the cause of primitive Christianity. See to it, therefore, brethren, that those who are engaged in building up this Institution are sustained, for if this effort fails, it will doubtless pass into the hands of those whose interests are averse to the truth as plead by us. Much depends upon our having a School in this State, in which your sons will be free from sectarian influences. You can have such a school in this, if you will give it a liberal support, and the day comes on apace, bringing with it those who will rise up and call you blessed.

2. The Christian Pioneer. The importance of sustaining this paper was freely discussed in our meeting, and the unanimous voice was that the interests of the cause demand that it be sustained. But in order to its success, it must receive a wider circulation. Shall, then, so great an auxiliary to the cause of primitive Christianity prove a failure for the want of a little timely patronage from you? Our enemies are waxing hotter in their opposition both by word and pen. Always denied a hearing through their columns, our only chance to meet their slanders and misrepresentations, is from our pulpits and through our own papers. "The pen is mightier than the sword," and while we have such a communication as the Pioneer through which to battle for the truth, many may be reached who would otherwise remain ignorant of our true views. Could you witness in person the noble struggle our self-sacrificing brother Waight is making to give us a paper worthy of our great interests as a people in this State, we are persuaded that his subscription list would be greatly increased. It is the only paper we have in the State; and a few moments of reflection will convince you that you cannot spend the subscription price in a worthier cause than this. By so doing, you help to hold up the hands of a worthy brother, and to spread broadcast over the land the pages of truth, not only for those now living, but in a form which shall be useful to those who shall come after us.

3. We would, in the next place, call your attention to the following resolution unanimously passed toward the close of our meeting:
"Resolved, That we recommend, in the fear of God, that we strive for a higher degree of personal piety, and that we will use all our power to promote the cause of our beloved Savior, by a greater effort to come up to the Bible standard of devotion."

This important resolution demands the prayerful consideration of every disciple of the Lord Jesus throughout the State. One of the great faults among professors of religion in the present age, is a tendency to settle down into a superficial Christianity, a disposition to be satisfied with low attainments in the divine life. We should ever remember that Christianity is a life and not an abstract theory; a complete enlisting and active employment of all our powers of mind heart and soul in the Redeemer's cause. The Christian life is represented in the word of God as a mighty conflict against the powers of darkness. Thence "to be strong in the Lord, and in the power of his might," we are exhorted "to put on the whole armor of God," at the same time "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." It is only by giving heed to this earnest exhortation, and by continually striving to attain to higher degrees of personal piety, that we can bring the churches throughout the State up to a greater efficiency in all good works. In order to attain this desirable end, we should not lose sight of the systematic and prayerful study of God's word. We should give heed to the exhortation of the apostle, when he says, "Let the word of Christ dwell in you richly in all wisdom." Especially should this word, as living seed, be sowed in the tender hearts of the young, that they may be trained "up in the nurture and admonition of the Lord." To encompass this desirable end, family devotion, now so shamefully neglected, and Sunday-schools, should be kept up. Dear brethren, let us feel that we cannot neglect these things and discharge our duty to God and the rising generation. Our prayer is, that God will enable us all to continually strive to attain to higher degrees of personal piety, by the prayerful study of his word, and that we may do all in our power to impress the minds of the young with religious truth, both in the family and the Sunday-school, in order that the kingdom of our divine Master may be widened and extended in the earth.

Elder John Smith, of Ky.
" J. A. Berry.
" J. M. Long.

DISCUSSION AT BOWERSVILLE, O.

Editor Christian Standard:

Dear Brother,—We have been visited by a great tent, and two advocates of modern Seventh-day Adventism, from Battle Creek, Michigan. The names of the speakers are J. H. Wagoner and I. D. Vanhorn. They made their advent among us on the 21st of August. They lectured almost every night, and generally three times per week in the day. So they must have delivered near sixty discourses. The subjects presented were—

1. The immediate personal advent, or second coming of Christ.
2. His kingdom yet in the future. It will be established when he comes.
3. Miraculous gifts are continued in the church.
4. The judgment of the pious dead commenced in 1844.
5. Man is entirely material; hence the sleep of the soul in death.
6. The wicked will be annihilated after the judgment.
7. The law of Ten Commands is the moral law of the universe, and, as a consequence, is binding on Christians, bringing them under
obligations to observe the Sabbath, or seventh day rest.

It became apparent at an early day in the series of lectures, that we would have to discuss some of their peculiar doctrines, or permit them quietly to lead away some of our people from the faith. We accordingly made arrangements for a discussion, and selected bro. W. D. Moore as our debater. He came on without any previous acquaintance with either the men or their teachings. Six propositions were agreed upon, embracing all the peculiarities (except soul sleeping) enumerated above.

Mr. Wagoner agreed to affirm that these are articles of Christian faith, the belief of which is essential to salvation. They debated five days on two propositions—the second and seventh. This was as much time as brother Moore had to spend in debate. He had stated this in the correspondence, before the discussion, but Mr. Wagoner seemed disposed to insist upon continuing, from day to day, until all six propositions were disposed of. Bro. Moore told the people that if Mr. Wagoner was not satisfied, he would return in a few days and stay with them until one year from next Christmas, if it would take so long to satisfy him. Mr. Wagoner concluded that, under all the circumstances, we will consider this the close of the debate. They had, however, agreed upon two propositions for future discussion, but Mr. Wagoner could not agree to brother Moore's time, and left without proposing any other.

The debate lasted five days, and ended in such a way as to satisfy the church in this place that our principles, so far as discussed, will bear criticism. We have no fears of opposition from without. We will, no doubt, lose some of our number by the efforts of this people; but we fully believe that the true-hearted will only be established, and the pure gold be refined, and in the end the cause of truth and righteousness will prevail. The opposition we have met will only strengthen us and give us confidence. May God deliver his people from the delusion of this age, and from all the wiles of the wicked.

J. C. IRVIN.

The above from the Standard presents the sad progress of infidelity and deception. "The kingdom of Christ and of God" yet future! Jesus, then, is no King, no Priest, "for, says Paul, were he on earth he could not be a Priest." No Priest, no sin-offering! No King, no pardon! Then for eighteen hundred years of the sad history of man, since the destruction of Jerusalem, the dispersion of that nation and cessation of the "daily sacrifice," no human being has been blest with pardon! Such preaching only proclaims the Devil's Advent, and not that of Jesus, the sinner's friend. It is but one of Satan's "devices" to destroy souls. His satanic majesty failed to hold our immortal King in his grasp in death and hades, and was compelled to witness His exaltation to the Throne of the Universe, to his own disappointment and grief; but now he turns tact and comes to us with tears in his eyes, and, to deceive us, prays "our father who art in heaven," and then says "Jesus is no King, has no kingdom." Resist him, dear brethren, he is a "liar and the father of lies," and he will flee from you.

J. J. M. D.

"PREACH THE GOSPEL."

To the Evangelists and Elders of the Congregations of the Lord in the State of Illinois, Greeting:

Dear Brethren: At the late meeting of the Illinois Christian Missionary Society, held in the city of Jacksonville, the Constitution and By-laws of the same were repealed by unanimous vote of the members present, and the Church Co-operation plan was unanimously adopted. We rejoice to make this announcement. Brethren throughout various parts of the State have been calling for some plan of co-operation by which we might successfully carry forward the great work of preaching the gospel to the destitute. Such a plan has now been adopted. Every congregation can engage in the work to the utmost of its ability, with the assurance that
every cent contributed will be faithfully and directly applied in pushing it forward. We have no complicated machinery; no society distinct from and independent of the Church of Christ. We have no life-memberships; no annual memberships. Every congregation may contribute. Every congregation may send its messengers to the annual meetings to have a voice in the great work. In heart, in purpose, in work, in plan we are one. Such unanimity of feeling has not prevailed among the brethren for years. The prospect grows bright, and in a few weeks the work will be moving steadily forward; the gospel will be preached to the perishing, the cause of our blessed Master will receive a new impetus in all parts of the State, and we shall rejoice in the God of our salvation.

It is a fact we need not argue, that we can not proceed a single step in this enterprise without money. From different parts of the State the cry comes up, SEND US PREACHERS! But this we cannot do without money. But to whom shall we go for money, if not to the congregations? To the congregations, then, through their Evangelists and Elders, we make our appeal, with the request that they contribute according to their ability on the first Lord's-day in each month, specially for the missionary work, and forward the same to us at Eureka, Illinois.

Remember, the object is to preach the gospel to the destitute, and not to congregations, rich or poor. At the earliest practicable moment it is our intention to have an efficient Evangelist in the field, and others to follow just as soon as possible.

Now, brethren, the work is in your hands; shall it be carried forward with the utmost despatch, and shall Heaven rejoice over sinners saved, and the approving smiles of our God rest upon his people? You have it in your power to answer Yes, in a way that will tell. Will you do it? Remember that as you sow, so also must you reap. God is not mocked, and cannot be deceived.

In the glorious hope of the gospel, Your brother,

DUDLEY DOWNS,
Cor. Sec'y, I. C. M. Co-operation.

APOLOGY.—The Editor being absent this week, the paper goes to press without his eye of inspection. Therefore, the errors and imperfections of this week's issue are not chargeable to him, but to us; and now, my good brother, read the 13th chapter of First Corinthians, and then sing that good old song.

"How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace delight,
And so fulfill the word,"

and then humbly pray, first for yourself, and then for us, all of which will do you good; and then I will whisper in your ear, while you are in that blessed mood of holy rapture, and ask you gently, "Forgive me, brother," and I am willing to guess the result, and be happy with you.

J. J. M. D.

TRIP TO MEXICO.

We have been absent on a trip to Mexico, for nearly a week, to meet with and make the acquaintance of Dr. Winthrop H. Hopson, of Richmond, Va. The Dr. arrived at Palmyra preceding the first Lord's-day in this month, and preached to large and deeply interested audiences till Thursday night. He arrived at Macon on Friday evening, where we met him and sister Hopson for the first time in life, and made their personal acquaintance. They are both in fine health, and cheerful in spirits from the warm and Christian reception they had met with on the part of their old friends and brethren since their arrival in the State. The Dr. preached that night in the court-house to an attentive and we are sure an interested audience, on the Good Confession. We have heard many discourses, and read several, on that subject, but never heard it so logically and forcibly set forth before. The discourse will be long remembered, and no doubt with good results.

On Saturday morning, brother Hopson and wife, accompanied by bro. A. H. Rice, now of Clarksville, Mo., who came with him from Palmyra, and Gen. L. J. Eastin and wife, Joseph F. Davis, of Mooresville, and ourself, left on the North Mo. Railroad, and after a pleasant ride of some four hours, all ar-
rived safely at Mexico, where we were met by brethren, and welcomed to their Christian hospitality. Being wearied and fatigued by preceding labors, the Dr. did not commence preaching till Lord’s-day forenoon. President J. K. Rogers, of Columbia, addressed a good and attentive audience in the Christian church, on the great subject of working out our salvation with fear and trembling, while God works in us to will and do of his good pleasure. Bro. Rogers, in his happy style, gave us an interesting discourse, which was listened to with the most marked attention. At the usual meeting hour on Lord’s-day morning, the largest assembly, no doubt, that ever convened in Mexico to hear the gospel preached, met at the Christian church. The house, though of respectable size, was inadequate to hold the people. Many did not get in the house, while many others that did, stood up during the entire services. At the proper time, bro. Hopson arose in the stand, and addressed this vast and densely crowded audience from 2 Tim. ii: 16, 17, with a force and clearness beyond anything no doubt they had heard on that subject. We have neither the time nor the space at this writing, even if we were prepared, to give a synopsis or even the heads of the discourse. On our arrival at home, we found the paper about up and ready to go to press, and we hurriedly sketched the items herewith submitted, and crowd them in. At the close of the forenoon services it was announced that bro. Hopson would continue to address the people each day at 11 o’clock A. M., and at 7 o’clock P. M., until after the next Lord’s-day. The house was again crowded at night, and pretty well filled in the day, as long as we remained.

Without wishing to be invidious in speaking of any one, or to use terms too strong, we must say that in our opinion, if not in that of many others also, brother Hopson’s discourses are among the ablest, most logical and satisfactory of any delivered by our brethren at any time. He is doing a good work, and when we say this, it seems cold, for it lacks in expressing sufficiently full what we mean; but for the lack of a better expression, we say again that he is doing a good work, and he ought to be well sustained, that he may devote his whole time to preaching the gospel. Against such men error and religious superstition can not stand, but the truth must and will gloriously triumph. While the cause in Virginia, no doubt, nee is the labors of bro. Hopson, still Missouri also needs his help, and we are gratified to say that within twelve months he intends to return to Missouri, and make it his permanent home. We were glad to learn from him and sister Hopson both, in person, that such is their intention.

We had the pleasure of meeting with the following preaching brethren at Mexico, some of whom we had never seen before: Pres’ t J. K. Rogers, Columbia; E. V. Rice, Troy; J. J. Errott; Jas A. Berry; Alfred Wilson; W. J. Mason; Jacob Coons; Elder John Smith, of Ky.; A. H. Rice; J. W. Mountjoy; J. F. Davis—adding to these bro. Hopson and myself, would make thirteen preaching brethren there. Bros. T. M. Allen, Timothy Ford and T. N. Gaines were expected, but had not arrived when we left.

We made many acquaintances at Mexico which we shall long and pleasantly remember. We also added a goodly number of new subscribers to our subscription list. The Church at this place is in a prosperous condition, but needing now the pastoral services of some competent brother. Bro. Mountjoy, who has been preaching for them for some time back, has engaged to preach for the Church at Columbia, and will enter upon his work about the first of next month. The brethren at Mexico are well able to remunerate their preacher, and we trust they will soon have one.

On Monday forenoon, the Church, by fasting, prayer, and the laying on of hands, ordained bro. J. W. Mountjoy to the work of the ministry of the gospel of Christ, Elder John Smith, of Ky., Winthrop H. Hopson, of Richmond, Va., and D. T. Wright, of Chillicothe, Mo., officiating. The services were impressive, and all felt hopeful in reference to the future work of this beloved young brother. May God bless him abundantly, and make him a faithful minister of Christ.

Bro. John A. Brooks, of Ky., was expect ed at Mexico the coming Lord’s-day, and will take charge of the meeting after the close of bro. Hopson’s labors, and protract it. We were gratified to learn while at Macon,
that the brethren there are building a house to worship in. The church there, are and have been embarrassed for a house to meet in, but this we trust will not be the case long. They are aiming to have their house completed before the cold weather comes in if possible. Macon is an important point. We have a faithful little band of brethren and sisters there, and it is desired that preaching brethren in passing will try to render them what assistance they can.

When we left home Mrs. Wright was sick, but such was her anxiety for me to travel out among the brethren to extend the circulation of the Pioneer, that she affected to be better than she really was. This I mistrusted, and was uneasy while absent, and made my trip shorter than I otherwise would have done, promising brethren at Mexico, that after seeing home, I might possibly return; but, alas! on my arrival at home I found my wife prostrated with fever, and under medical treatment by our esteemed brother Dr. T. W. M'Arthur. I felt upon entering the house, that my fears were all realized. This will indicate to those kind brethren and sisters at Mexico why I did not return.

D. T. W.

Bro. C. A. Headrick, of Trenton, closed a meeting on last Monday of several days, at Pleasant Grove, north-west of Spring Hill, with ten additions to the church at that place, 8 of them by confession and immersion. The prospects were good for still other additions, could the meeting have continued.

D. T. W.

Palmyra, Mo., October 20, 1867.

Dear Bro. Wright: Bro. Hopson spent nearly a week with us, and preached several very fine discourses, had a large hearing, and is one of our best speakers, able to sustain the truth in any country, regardless of opposition from any quarter. We had four additions, one from the Baptists, one from the Methodists, one from the world, and one took membership. Bro. Hopson contemplates returning to Missouri after a while, and making our country the future field of his labor. Yours, in hope,

W. D. JOURDAN.

Clay Center, Clay Co., Kansas, October 5, 1867.

Bro. Wright: We have quite a number of Disciples in Western Kansas, though very little preaching. I believe we have only one preacher west of Topeka—that is, brother White. We would be glad if you could send us a preacher. I think great good could be done in this country if we only had the laborers. Your brother in hope of immortalitv,

I. B. PINKERTON.

TRINE-IMMERSION.

WHAT DID A. CAMPBELL SAY ABOUT IT?

Leon, Iowa, Feb. 3d, 1867.

Brother Pendleton:—In this part of our country the Tunkers are in the habit of quoting from near the bottom of the 538th page of Bro. Campbell and Rice's debate, where Campbell is represented as saying, upon the authority of ancient history, that Trine-immersion could be traced back to the days of the apostles.

But I find in my copy, and one more in the vicinity, that the word trine is not used. These were published in 1844, and I am informed that it is not found at all in the first edition, and that it was added after the second edition, with Trine in it, one of the Brethren Hayden, of Northern Ohio, wrote brother Campbell about the matter, and I understand that he appeared in the Harbinger with an article saying that it had appeared in said second edition without his authority or knowledge, and was wrong. Now if there is such a thing I would like to have it.

Hoping that you may soon give me the desired information, I subscribe myself your brother in the Lord,

J. C. PORTER.

Reply.

The correspondence referred to was between Father Campbell and bro. Wharton, of Miami, Ind. We give it as it was originally published on the 593d page of the Milleniel Harbinger for the year 1855:

Miami County, Ind., June 28, 1855.

"Brother Campbell:—I would inform you that the people called Tunkers or Dunkards, state that you have admitted in your writings that tri-immersion was practised in apostolic times. At one of their Yearly Meetings, Peter Laraby and one of the people, stated that you have admitted that tri-immersion was practised in the days of the Apostles. I understood you to be the man meant. And as soon as convenient, asked him who he had reference to. He said A. Campbell, in his debate with N. L. Rice. I told him I had read that debate, and had seen no such admission from you, and requested him to read said debate again, and be sure he was right before he made a similar statement.

"This I would have let pass, if Peter Nead (author of Nead's Theology) had not stated recently at one of their Yearly Meetings in this county, that he had understood that you had admitted in your writings that tri-immersion was apostolic, and commended you for your candor, but could not reconcile your still practising single immersion. I wish to hear from you, through the Harbinger, in relation to this matter, as I am confident you have made no such admission, should you see
proper to answer this, I shall use it to correct
the statements referred to, as they were made
in the bounds of my labors. Yours in the
gospel.
B. WHARTON."

"Bro. Wharton—Dear Sir: In response to
the query, or queries propounded, I must say
that the gentleman affirming that I ever ad-
mitted in any debate, or on any occasion or
that I either believed or taught, that trine, or
tri-immersion, was of Divine or Apostolic pre-
cept or precedent, are mistaken. I have never
so believed or so taught. With me, there is
but one Lord, one faith, and one immersion;
and that not in, but into the name of the Fa-
ther, and of the Son, and of the Holy Spirit.
Truly yours.
A. CAMPBELL."

This correspondence ought forever to have
silenced this misrepresentation. I am not
able to understand how such a statement ever
originated. I have never seen it in any edi-
tion of the Campbell and Rice debate that has
ever fallen under my examination. In fact
there never has been but one edition of this
debate. It was copyrighted and stereotyped
by Dr. Brown—and all the successive impres-
sions have been made from the same
plates. I much question whether the mistake can be
found in any copy extant. The only way in
which I can conceive of its having occurred
is, by an oversight in the very first impres-
sions—for among none of the copies of 1844
(when the work was first published) which I
have seen, does it occur, and of course it
could not have got into the stereotype plates
afterwards, save by the most deliberate vil-
lainy. Will some Dunkard produce a copy
containing the error?
W. K. P.
—Mr. Harbinger.

**STAND FIRM.**—When the battle of
Waterloo was being fought, courier
after courier came hurrying up to the
Duke of Wellington, who commanded
the English, saying, that unless one
brigade, which held a very important
position, was immediately relieved
or withdrawn, they must soon be
overcome, or else cut to pieces, and
all killed. Wellington sent each one
back with the Order, "Stand firm."
Another one came and received the
same message.

"But we shall perish," said the offi-
cer.

"Stand firm," said Wellington.

"You'll find us there," replied the
officer.

And when the victory was gained,
every man of that brigade was there,
but—dead.

We are fighting against sin, and for
God and the right; shall we be less
faithful in doing our duty? Teachers
and children, let us stand firm in duty
and in the right, and when we fall,
we will stand higher.—*M. B. Journal.*

**A GRAVE WITHOUT A MONUMENT.**—
The sea is the largest of cemeteries,
and all its slumberers sleep peacefully
beneath its waves without a monu-
ment to mark their burial-place. All
other grave yards, in all lands, show
some symbols of distinction between
the great and small, the rich and the
poor, but in the great ocean cemetery
the king and the clown, the prince
and the peasant are alike undistin-
guished. The same wave rolls over
all, the same requiem by the minstrel-
sy of the ocean is sung to their ho-
nor. Who can count the number
thereof! They are as the sands of
the sea-shore. They started on a
voyage upon its wave-tossed bosom,
but the storm arose and shatterrd the
frail vessel which carried them.
Down, down they sink, and the waves
close over them, leaving not a ripple
on the surface to show that it had
been. Over their remains, once so
full of life and joyousness, the same
storm beats and the same bright sun
shines, and there unmarked, the weak
and the unhonored will sleep on until
awakened by the same trump, the
sea will give up its dead. Oh, what
a giving shall there be. Out of its
uttermost depths, and the most seclu-
ded recesses, shall the long forgotten
rise. No marble rises to point out
where their ashes are gathered. Yet
that cemetery hath ornaments of
which no other can boast, which ex-
cel in beauty all the gems of the
earth, but we see them not. No
other are the heavenly orbs reflected
with such splendor; but they see not
their beauties. Over no other is
heard such noble melody; but it does
not awake them from their slumbers.
—*Mo. Baptist Journal.*
SERMON.
Delivered by Elder John Smith, of Ky., at the Christian Church, at Chillicothe, Mo., on the evening of October 11, 1867.

I think I have intimated since I have been among you, this fact, that the nearer I come to my end, the more I am anxious to know how it will be with me a few months or years hence. My mind has been much on this, and so it will be with you. We naturally want to know how our departed friends are; how they are employed; &c. On this subject I differ with my own brethren in some respects.

In the 14th chapter of Job, and 10th verse, we have this language: "But man dieth and wasteth away: yea, man giveth up the ghost; and where is he?" and then at the 14th verse, "If a man die shall he live again?" And as a motto for my present discourse, I will read from 7th chapter of Acts, beginning at the 51st verse, to the close of the chapter: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Those familiar with the Testament as they should be, will understand that Stephen is the first man who suffered martyrdom. He was a deacon, and became a useful and celebrated preacher. He had two traits of character, that should be studied and imitated by every christian, and by all our preachers. They were these: He knew, in the first place, his life was in the hands of his enemies. But he never flinched from duty, and with dauntless magnanimity of character he told them of their sins, and charged home upon them that they were the murderers of the Lord of Life and
glory. Mark another trait: He re-proved their sins in a spirit of love, and as an apostle of God, he could not say this ain to their charge. How much like his Lord and Master, who, in the agony of his suffering, prayed: "Father, forgive them, for they know not what they do." To be him, and courageous and honest in the declaration of the word to perishing man, let us imitate Stephen. His example is worthy of the imitation of every christian.

He charged them with being "stiff-necked, and uncircumcised in heart and ears, always resisting the Holy Ghost. As your fathers did, so do ye." From the prophecy of Nehemiah you will learn how the fathers of the Jewish people resisted the Spirit of God in his prophets, and now you resist it in his apostles.

I recollect that some thirty years ago, I was in a dispute with a hard-shell Baptist preacher at Stanford, Lincoln county, Ky., on this very subject. His name was John Higgins, and he made a speech, in which he held that the sinner was dead, blind and dull until the Spirit of God operated on him and quickened him. I replied, and said, "Brother John, this is a happy thing that you are mistaken; for if your argument be true, the conversion of the sinner to God is impossible. Now you say, a man can't believe unless he receives the Spirit of God to work within him—to quicken and give him faith. But Christ says the world can't receive that Spirit; and in another place, 'he that believeth not shall be damned.' Now, therefore, according to your doctrine, no man has been converted since the days of the apostles. We are all still in our sins." There was a lawyer by the name of Bruce, who was a deist, listening to me. I argued that with come by, seeing, and saying, 'I saw the blind of the world,' and they that believe the gospel receive the Spirit of God. This unhinged that sceptic, who declared that he had never seen before how it was possible to be a christian. Every time you resist what the apostles say to you, you resist the Spirit of God, as did the Jews in the ancient prophets. Stephen was full of the Holy Spirit, and God opened heaven to him. He saw God in his glory, and the Son standing at his right hand. Jesus saw one of his friends suffering, and he was standing as if determined to defend him or receive him to himself. If God was a mere myth, a shadow or vapor, how did Stephen know Jesus was standing on the right hand of God? And if ever I get to heaven, I shall see the Father and Son as plain as Stephen did. Being taught this lesson, and what Stephen saw, it threw them into a rage, they rushed on him and dragged him out of the city. While he was dying, he looked up and made the grand and sublime request, "Lord Jesus, receive my spirit." He did not say, receive my body, but receive my spirit. His spirit was prepared for the reception of Jesus. Could you say that that prayer of Stephen was not answered? If Christ answered that prayer and received his spirit, what does it teach christians? Will he not receive your spirits?

I go to the garden of Eden, and there learn that God formed the body of man out of the dust of the earth. The last thing he did, he breathed into him the breath of life and he became a living soul. That set the body in motion. The spirit of man was not made out of the dust at all,
and never can return to it. There is no materialism, no soul-sleeping, in my faith. The spirit can not die—it must exist forever in happiness or misery. God then determined to create man in the second creation. His object is to redeem both body and soul. He gives a new heart and a new spirit, and upon this the New Testament operates. The ancient covenants operated on the flesh. Now, good men die as well as the bad ones, so far as the body is concerned. After the first sin was committed, God decided upon it and pronounced his curse. That crime will not be set in judgment upon again. The decision was final, and the Son of God never reversed it. He pronounced the curse on woman, and the sorrows and afflictions that should follow. Did Christ take that from her? No, but let it have its full effect. All must writhe in pain and gasp in death. Now, the great matter is to raise them up and make them new bodies. They have new spirits now. Let us come, then, to the New Testament. Look at our Redeemer—he had a soul, and gave life for life and body for body to redeem us from sin. When the fulness of time had come, he died on the cross. Did his spirit go into the tomb of Joseph with his body? No, it did not. Where did it go? It went to the repository of the spirits of departed saints—to Paradise—sometimes called Abraham's bosom. He told the thief on the cross, "This day shalt thou be with me in Paradise," Did the spirit of the thief go with him there? and why? Because on the third day after his resurrection, he said, "I have not yet gone to my Father."

I have thought much of the cases of Enoch and Elijah, and I have given it as my decided opinion, that the spirit of no good man ever entered the immediate abode of God, until it must be the first. For when he ascended, his attendants made the proclamation, "Open ye the gates," &c. His own powerful blood opened heaven, and it was never opened before, nor shut since, from that day to this. Then we will advance and quote a few other passages. The Savior said, "Fear not them that kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Does not this prove that the soul exists and is alive when the body is dead?

Take the case of the rich man and Lazarus. Lazarus died, but the spiritual part of him was carried to Abraham's bosom. The rich man also died and was buried, no doubt in pomp and splendor. But there was a part about him that did not die, for in hell he lifted up his eyes, being in torment. He was in conscious misery, and "saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my parched tongue." But this prayer could not be answered, because there was an impassable gulf between them. Then he prayed Abraham that he would send Lazarus to his father's house, for he had five brethren there, that he might testify unto them, lest they, too, should come into this place of torment. But Abraham said, "They have Moses and the prophets, let them hear them." Then he said, "If one went
unto them from the dead, they will repent." But Abraham said, "If they hear not "Moses and the prophets, neither will they be persuaded, though one rose from the dead."

It is unimportant whether this was only a parable or a narration of fact. In either event it means something. The Son of God always used parables as having an actual existence. How compare a thing with something that has no existence? If he used it as a parable, the case had existed. Now the question is, Was that man Lazarus in a state of conscious enjoyment? Yes. Abraham said he was comforted, while the rich man was in torment. What can I do with these passages? The Old Testament scriptures never answered John's question fully, "If a man die, shall he live again?" but the New Testament does.

Paul would talk in this way: "I am in a strait, either to stay or to depart and be with Christ, which is far better." This language is plain—where then is Christ? On the right hand of God, on the throne of God. Paul said; to be absent from the body is to be present with the Lord. This would of itself answer the question, if nothing else would. When Christ was transfigured, and met on Mount Tabor with his chosen disciples, Moses and Elias appeared to them. Their spirits were not sleeping with their bodies. Again, when John was in Patmos, the Savior appeared first to him; saying, "I am he that liveth and was dead: and behold, I am alive forever more." Another person appeared to John, and said to him, "Write, Blessed are they which are called unto the marriage supper of the Lamb." And John fell at his feet to worship him. And he said, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." I also keep the sayings of this book. This might have been Peter, James, or Paul. At any rate, he came to sympathize and commune with John.

John also saw the souls of them that were beheaded for the witness of Jesus and for the word of God. He saw the souls of the martyrs under the altar, and who now were become kings and priests unto God. God will bring them back to this earth, and it will be the theater on which the great battle shall be fought between the armies of Satan and of the Lord. Christ intends to come back and make this earth as it should be. The martyrs shall return and reign over all their enemies. What can we make of these passages? Where is the spirit? Judge from these examples. I don't believe in a middle state, since the Son of God opened the way to the Father's throne. When the body dies, the spirit goes to Jesus, at the right hand of the majesty in the heavens. Look at the text again: "Lord Jesus receive my spirit." Christ took it right where he was himself. When you get there, you will see Jesus just as he is. You will see the body that was broken on the cross. You will see him in his glory. You will see those eyes that wept over Jerusalem. You will see that mouth that said, "My God, why hast thou forsaken me?" You will see those feet that went weary through this world—now like brass, and his legs like pillars of marble, and his body girt about with a golden girdle. Is my body to be made like that? Yes, says Paul, we
are waiting for the redemption of our bodies. When this corruption shall put on incorruption, and this mortal shall put on immortality. He will raise our bodies from the dust, and fashion them like unto his glorious body when he comes the second time. In the meantime, our spirits shall be employed in adoring and worshiping Jesus till our bodies be redeemed. Ask Gabriel if God has promised him anything he has not given? Yes, he has promised to send us down to gather together his elect from the four winds of the earth. Paul, when here you preached about a spiritual body—a glorious body—to be raised at the last day. Yes, I have not my spiritual body yet, but am waiting for its redemption. But how will it be, Paul? 

"Like Christ's glorified body. When millions on millions of such shall be raised and planted in heaven, shall I be there? My hope is, that this poor body will one day outshine the sun in the kingdom above, and be made like unto the glorious body of my Lord Jesus Christ.

My friends, you must die. If disobedient to God, your spirits will not be prepared for happiness. Go forward, then, do right, and trust the Lord, and he will do all things well. Let your light shine. I sacrificed as much as any one in this congregation. I once stood firm on the Philadelphia confession of faith, but now, my friends, I would not be willing to stand a moment in any organization that had no name in this book. Come away from all human names and institutions, and stand on the word of God. My parents died old Calvinist Baptists, and while I hope they arrived safe, yet I can not but think they started from a wrong place. I want to start from the Church of Jesus Christ, and will not start from anywhere else.

My unconverted friends: Do you intend to enter eternity in the character of disobedient men and women? I warn you—and would, if able, lift up my warning voice to you—make your escape, and come to the Word, by which you are to be judged at the last day. Every one must give an account of himself to God. Look forward. You know not the day of your dissolution. Why, then, will you stand at this great distance from the Lord of life and glory?

**STEPS INTO THE KINGDOM.**

**SUBJECT OF: BAPTISM, NO. 6.**

We come now to the subject of Christian Baptism. Coming directly to the question under consideration, we would inquire: did John the Baptist immerse infants? Let the word of God decide this most important inquiry. "There went out to him Jerusalem and all Judea, and the region round about Jordan, and were baptized of him in Jordan, confessing their sins." All who were baptized of John confessed their sins; infants have no sins to confess—could not confess their sins even had they any to confess—therefore John baptized no infants, none save such persons as could confess their sins, could believe. But we are confronted with the following words of Christ as proof unquestionable, that he and his apostles baptized infants. "And they brought unto him young children, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased and said unto them, suffer
the little children to come unto me and forbid them not, for of such is the kingdom of God.” Admitting that the expression employed here, “kingdom of God,” is equivalent to “church of God,” these words of Christ do not come within a thousand miles of showing that Christ or his apostles immersed infants. Christ, you will notice, does not say, suffer the father, the mother, the friend, the church, to bring the children or child, but “suffer the little children,” “to come,” not to be brought, but “to come.” Now how do persons come to God, or Christ? There are not two ways, one for the infant, another for the adult, but only one way for both. He who finds two ways, can, by like reasoning, find a thousand. “No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day.” The how they are drawn that may come is explained in the next verse, in these ever memorable words: “It is written in the prophets, and they shall be all taught of God; every man, therefore, that hath heard and hath learned of the Father cometh unto me.” First teaching, then hearing, then learning, then coming. Nothing plainer, nothing more beautiful. Thus all come—they are not brought—but understanding the way they come. But Christ says to his apostles suffer them to come and forbid them not, clearly implying that if they, the apostles, forbid them, they would not come—indicating that they had arrived at a period in life when they understood the full force of language, and could do or forbear an action.

But if Christ had practised infant baptism, the apostles knew it well. If they did know it as the custom of their Master, why forbid children to be brought to him for that purpose. Pedobaptists will never, because they never can, answer this question. It is a poser. Their guns are all silent here. There is much squibbing and skirmishing on the plank, no conflict at the vital point.

But coming now to the great and last commission of Christ to his apostles, we have these significant words: “Go you, therefore, teach all nations, baptizing them in 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; and lo I am with you always, even unto the end of the world.” Pedo-baptists affirm that them, in the expression “baptizing them,” refers to nations, and hence concludes that all—infants and adults, old and young, rich and poor—must be baptized, and that consequently infant baptism is warranted by divine authority. This is a very great delusion. The word them, scholars say, cannot grammatically refer to nations, because nations in the original Greek is in the neuter gender, and them in the masculine, referring to those who are taught. Just here their logic fails them. But suppose, for the sake of argument merely, we grant that them refers to nations for its antecedent. Then what follows. Why you say that all must be baptized. Admitted. But what are you bound to do, friend Pedo-baptist? Why you are bound to baptize old and young, rich and poor, infidel, believer and infant. No dodging at this point. I say with emphasis, your reasoning has forced you to perform this work, and you can not by any possibility escape. Thus you are stranded. Now you
have limited the commission pressed by difficulty and say, "those who can believe must do so prior to baptism." But why come to this conclusion? Because the commission demands it, you answer. But if the commission commands all persons to be baptized, why specify a certain class, such as believers, and never once mention those who cannot believe? You can never answer. Here you will remain in silence forever.

But a fearful difficulty is here encountered presented by the objector. "If baptism is for the remission of sins, all infants not baptized are lost." Not at all, because infants are not sinners. Sin is the transgression of law—infants cannot transgress law—therefore they are not sinners; and if baptism is for the remission of sins, infants ought not to be baptized.

But the great commission demands, first, preaching; second, believing; third, repenting; fourth, baptism; fifth, for remission of sins; sixth, teaching all the commands of Christ to those baptized. Believers are here found—unbelievers and infants are not once mentioned—nor can the keenest logical mind see anything squatting toward them in this great Magna Charta, this grand fundamental law of the kingdom. Here we ground the whole argument in regard to the proper subject of Christian baptism, nor would we move one inch were it not to follow in their windings the leaders of the people, who are deceiving thousands and tens of thousands by their misrepresentations and false teaching. No one who believes the word of God, will for one moment pretend that the apostles transcended the commands given them by their great King. Hence no one would suppose from the commission that the apostles would have understood it to be their duty to baptize infants.

We have not space to look through the book of Acts of the Apostles, at all the cases of conversion of individuals and households, at all the apostles' said and did in carrying out the great commission, but will confine our remarks to those passages and cases relied upon by Pedo-baptists as proving infant baptism. We ask no favor from the opposing party; beg, challenge the severest scrutiny, the most fearless analysis. We seek the truth.

On the memorable Pentecost when the multitudes cried aloud, "men and brethren what shall we do?" "Then Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Pedo-baptists affirm that the "promise" made to "you and your children" is baptism. Granted, for the sake of argument. But baptism and repentance are connected by the copulative conjunction and. The language above is "repent and be baptized." What is affirmed of baptism is also affirmed of repentance. This excludes infants forever from this promise. What God has joined together let not man put asunder.

Household baptism is relied upon by the Pedo-baptists to establish their peculiar doctrine. But here they are likewise doomed to failure. Take the case of the Phillipian Jailor and household. Not one infant baptized—none save such as were able to believe. Hear the history. "And he took
Reader you may search the Christian scriptures thoroughly in regard to this special question. You may combine all the evidence obtained from the word of God pertaining to this much litigated subject, and you will never have any warrant from the divine law to doubt the following positives:

1. John the Baptist never baptized an infant.
2. Christ never baptized an infant.
3. Christ never commanded his apostles to baptize an infant, or infants.
4. The Apostles never baptized an infant or infants. They adhered closely, strictly, faithfully to the commission given them by their great teacher, and dared not go beyond or come behind this fundamental law. To its demand they were faithful until death.
5. There cannot be found on record in the Christian scriptures, one case of an unconscious infant being baptized. We challenge investigation at this point, in fact on all the positions here taken.
6. There are cases, numerous, in which believers are commanded, by those who spoke as the Holy Spirit gave them utterance, to be baptized; cases in which believers were baptized. Hence we come to the conclusion that believers, penitent believers, who confess Jesus Christ, are proper subjects, the only proper subjects of Christian baptism.

Reader, seek the truth. Search the divine law. Cast aside human tradition. Determine the question we have discussed by the living oracles of God, and become free indeed.

W. C. ROGERS.
EXPERIMENTAL RELIGION.

The charge now before us, is that we deny "experimental religion." Before we plead "guilty," or "not guilty," of this impeachment, we should endeavor to understand the subject matter of it. Not having been in the use of the phrase "experimental religion," I could neither affirm nor deny anything about it. The question then, is, what is the thing? The name we have not in our vocabulary; and, therefore, could only deny the thing constructively. We will first ask, what does the Bible say about it? Upon examination, I found it says not one word about "experimental religion." The Bible is as silent upon this topic as upon the "Romish mass." I then appealed to the Encyclopedia. The only thing like it, which I could find, was "experimental philosophy," which is a philosophy that can be proved by experiment. I then looked into the theological dictionaries, and found different kinds of religion, such as "natural," "revealed," &c., but not a word about "experimental." I then applied to a friend, who had once been deeply initiated into the modern sublimities of the refined popular doctrine. I was then informed that there were two kinds of religion much talked of in the pulpit and amongst the people—the one called "heart religion," and the other "head religion"—the latter dwelling exclusively in the head, and the former in the heart. I also learned that the former was sometimes called "christian experience," and this was presumed to be the thing intended by the words "experimental religion." As the New Testament is my religious creed, I appealed to it again. But it was as silent as the grave on all these distinctions. I then began to philosophize, in the popular way, on the head and the heart, with a design of deciding which of these two religions was the better one. I had heard that "head religion" consisted in notions, and "heart religion" in feelings. Finding that all the learned agreed that the spirit of a man dwells in his head, and not in his heart, I had well nigh concluded that "head religion" must be the better of the two, as the human spirit is concerned more immediately with what takes place in its habitation than elsewhere. I reasoned in this way—that if the spirit of a man dwells in his head, then head religion must be better than heart religion, and heart religion better than head religion, &c.* Being unwilling to conclude too hastily on this subject, I thought of examining the phrase "Christian experience."—On reflection, I found that this phrase represented a very comprehensive idea. Every Christian has considerable experience, and some have experienced a thousand times more than others. Paul experienced many perils by land and by sea—by his own countrymen—by the heathen—in the city, in the wilderness—among false brethren. He experienced weariness, painfulness, watchings often, hunger, thirst, fastings, cold, and nakedness, stripes and imprisonments. From the Jews he experienced five whippings, each of forty stripes, save one.

* To prevent mistakes, let it be understood that, in speaking of the head and heart, in the above connexion, we speak after the manner of vain philosophy. The term heart is often met with in the scriptures, and it has been ascribed to it every exercise of the understanding, will, and affections. The moderns suppose it to have respect to the affection, and dispositions only. But in scripture it is said, "to know, to understand, to study, to discern, to devise, to meditate, to reason, to impute, to wonder, to consider, to believe, to doubt, to be wise," &c. See Deut. iv. 39. Ps. xiv. 1, xlix. 3. Prov. xx. 28. xvi. 9, xix. 21. Eccl. viii. 5. Jer. xxiv. 27. Matt. xiii. 15. Mark ii. 6-8. xi. 25. Luke ii. 19, 35.
He was thrice beaten with rods—once stoned—thrice shipwrecked—a day and a night in the deep. Besides this he experienced all the anxieties and griefs, all the sorrows and joys that arose from the care of the churches. This was, indeed, the experience of a Christian, and this I never denied. Many Christians can tell of similar experiences, but none can give a narrative so long, so varied and entertaining as that of Paul. Even Peter the Apostle, was not able to detail such an experience.

But on reading this to a friend, I am told that I have not yet hit upon the point in question; that the Christian experience of which the populars speak is, "the inward experience upon the heart." What is the meaning of this grace upon the heart, said I? I know that the glad tidings is sometimes called the grace of God. Thus says Paul: "the grace of God that brings salvation, has appeared to all men, teaching us," &c. Here the gospel is called "the grace of God appearing to all men." Again, says Paul, he who seeks to be justified by the law, is fallen from grace; or has renounced the gospel. Indeed, nothing is so worthy of the name "grace of God" as the gospel. Now if this gospel, which is sometimes called "the word of God," "the spirit," "the grace" and "the truth," dwells in a man, that is, he believed sincerely, like a fruitful vine it yields in his heart and in his life the heavenly cluster of love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance. These are the fruits of the Spirit. Like precious ointment it diffuses in his heart heavenly odors, and the sweetness of its perfume exhales in his life, in the work of faith, the labor of love and the patience of hope. This, said I, is just what I contend for. If you call this "Christian experience," I never denied it; yea, I have always taught it. But I cannot approve of the name, since it is altogether an ambiguous name.

My friend replied, "This is not precisely the popular use of the phrase. It denotes, amongst most of the populars, a certain mental experience to becoming a Christian, an exercise of mind, a process through which a person must pass before he can esteem himself a true Christian; and until we know from his recital of it that he has been the subject of it, we cannot esteem him a Christian."

Then it is some invisible, indescribable energy exerted upon the minds of men in order to make them Christians; and that, too, independent of, and prior to, the word believed. I read in the New Testament of many who were the subjects of energies and diverse gifts of the Holy Spirit, but it was "after they had believed." The gifts of the Holy Spirit by which the gospel was confirmed, by which it was demonstrated to be of God, were conferred on the Jews and Samaritans after they had believed. Even the apostles themselves did not receive those powers and gifts of the Holy Spirit until they became disciples of Christ. On the Gentiles was poured out the Holy Spirit, or his gifts, while they heard Peter preaching the glad tidings, which they believed; for they came to hear Peter in such circumstances as to dispose them to believe every word he said. The age of those gifts has passed away, and now the influence of the Holy Spirit is only felt in and by the word believed. Hence says Peter, "You are born
again, not of corruptible, but of incorruptible seed, by the word of God, which lives and abides forever"—and "this is the word which by the gospel is preached to you."

This descriptive preaching, of which we hear so much, is the most insipid and useless thing in the world. An orthodox divine of my acquaintance spends about one-fourth of every year in preaching up the necessity, nature and importance of regeneration. He usually tells the people his own story; that is, the history of his own regeneration. He sometimes comes to "visions and revelations." He tells the people that they are "as spiritually dead as a stone;" "there is not one spark of life in unregenerate sinners;" nor can they, "in the state of nature," do anything that can contribute to their regeneration. "It depends entirely upon the Spirit of God, which, as the wind blows where it lists, works when, and upon whom it pleases." If there were not a thousand preachers like him, I would not disturb his mind by thus noticing the burden of his message. The spirit by which he speaks is doubtless not that Spirit which was promised the apostles; for that Spirit, Messiah said, would not speak of himself, but of him. But this preacher's spirit speaks of himself, and not of Christ. It is worthy of notice that the twelve apostles, in all their public addresses, on record, delivered not one sentence of this kind of preaching; no, not one. And suppose it were as true as the gospel, that such is the state of mankind, we can conceive of no possible good which could result from such descriptive harangues. They resemble a physician, who, instead of administering a remedy to the patient, delivers him a lecture on the nature of his disease. Miserablecomforters are such preachers! They have no glad tidings of great joy to all people. Methinks I see a poor unfortunate sinner, lying in slough, up to the neck in the mire, perishing with cold and hunger; and one of the orthodox divines riding along observes him. Methinks I hear him tell him, fellow sinner, you are in a miserable condition—mired from head to foot. Believe me, you are both cold and hungry; and I can assure you that you are unable to help yourself out of this calamity. You could as easily carry one of these hills upon your shoulders as extricate yourself from your present circumstances. Perish with cold and hunger you must; it is in vain for you to attempt an escape. Every effort you make to get out only sinks you deeper in distress. Your Creator could, if he pleased, bring you out; but whether he lists or not, is uncertain. Fare you well!—The unfortunate sinner exclaims, "What good is in your address?"—He is assured that it is an article of precious truth, worthy to be believed. But when believed, what good is in the faith of it? The gospel is glad tidings of great joy to all people; and whatever is called "gospel," that is not good news and worthy of all acceptance, is not the gospel. But I have wandered from my subject.

The popular belief of a regeneration previous to faith, or a knowledge of the gospel, is replete with mischief. Similar to this is a notion that obtains among many of a "law work," or some terrible process of terror and despair through which a person must pass, as through the pious Bunyan's slough of Despond, before he can believe the gospel. It is all equivalent to this:
that a man must become a desponding, trembling infidel, before he can become a believer. Now, the gospel makes no provision for despondency, inasmuch as it assures all who believe and obey it, upon the veracity of God, that they are forgiven and accepted in the Beloved.

A devout preacher told me, not long since, that he was regenerated about three years before he believed in Christ. He considered himself "as born again by a physical energy of the Holy Spirit, as a dead man would be raised to life by the mighty power of the Eternal Spirit." Upon his own hypothesis, (metaphysical, it is true,) he was three years a "godly unbeliever." He was pleasing and acceptable to God "without faith," and if he had died during the three years, he would have been saved, though he believed not the gospel. Such is the effect of metaphysical theology.

I read, some time since, of a revival in the state of New York, in which the Spirit of God was represented as being abundantly poured out on Presbyterians, Methodists and Baptists. I think the converts in the order of the names were about three hundred Presbyterians, three hundred Methodists, and two hundred and eighty Baptists. On the principles of Bpam, Hopkins, and Fuller, these being all regenerated without any knowledge of the gospel, there is no difficulty in accounting for their joining different sects. The Spirit did not teach the Presbyterians to believe that "God had foreordained whatsoever comes to pass;" nor the Methodists to deny it. He did not teach the Presbyterians and the Methodists that infants were members of the church, and to be baptized; nor the Baptists to deny it. But on the hypothesis of the Apostle James, viz: "Of his own will beget he us by the word of truth," I think it would be difficult to prove the Spirit of God had anything to do with the aforesaid revival.

Enthusiasm flourishes, blooms under the popular systems. This man was regenerated when asleep, by a vision of the night. That man heard a voice in the woods, saying, "Your sins be forgiven you." A third saw his Savior descending to the tops of the trees at noonday. A thousand form a band, and sit up all night to take heaven by surprise. Ten thousand are waiting in anxiety for a power from on high to descend upon their souls; they frequent meetings for the purpose of obtaining this power. Another class, removed so far south, by special illumination, have discovered that there is no hell; that
the Devil and his angels will ultimately ascend to the skies; and that Judas himself, Herod and Pontius Pilate, will shine like stars forever and ever. And, to encourage the infatuation, the preacher mounts the rostrum, and with his sermon, either in notes or committed to memory, he "prays to God for his spirit to guide his tongue, and to send a message that he will bless to the salvation of that dear congregation." Thus the people lay themselves out for operations and new revelations. Like the Phoenix in the fable, they and the preacher have gathered a bundle of dry sticks, and they set about clapping their wings with one accord, that they may fan them into a flame— which sometimes actually happens, if our faith could be so strong as to believe it.

From all this scene of raging enthusiasm, be admonished, my friends, to open your Bibles and to hearken to the voice of God, which is the voice of reason. God now speaks to us only by his word: By his Son, in the New Testament, he has fully revealed himself and his will. This is the only revelation of his Spirit which we are to regard. The popular preachers, and the popular systems, alike render the word of God of none effect. Some of them are so awfully bold as to represent it as "a dead letter." According to them it ought never to have been translated; for the reading of it in an unknown tongue, if accompanied with some supernatural power, with some new revelation of the Spirit, would have been as suitable to the salvation of men, as though read in our own tongue. The jarring elements of which their systems are composed, do, however, by the necessary laws of discordant principles, in the act of combustion reflect so much light as to convince us that the written word is the last appeal. Let us make it the first and the last. It comes to us in the demonstration of the Holy Spirit, and with the power of miraculous evidence. The word of Jesus Christ is "spirit and life." "The word of God is quick and powerful, sharper than any two-edged sword," yea, it is the sword of the Spirit, it is the spirit of his mouth. "The entrance of thy word, O Lord, gives light, and makes the simple wise."—C. B.

THE DISCIPLES OF CHRIST.

The growth of this body of Christians is unparalleled in the annals of religious history.

In forty years, they have increased in this country to over six hundred thousand, while they are growing rapidly in Great Britain, the Canadas, West Indies and Australia.

They have always been devoted to the interests of education, and the diffusion of general knowledge.

They have now under their control two Universities, thirteen first-class Colleges, and a large number of Seminaries and Academies.

They now publish a Quarterly, six weekly and fourteen monthly papers, beside innumerable tracts, pamphlets and miscellaneous matter.

They have 4,200 preachers in the field, in this country, many of whom are of the highest intellectual culture and talent.

Their great strength lies in the Valley of the Mississippi—the State of Kentucky, alone, having over 130,000 members.
They have no creed but the Bible. They call Bible things by Bible names. They contend that they occupy the ground held by the primitive Christians, and teach that all Christians should unite on the Word of God.

However much in error their doctrinal tenets may be regarded by their religious friends, the fact cannot be denied, that during the past forty years they have made more progress than any other denomination in the United States.—Exchange Paper.

VARIOUS MATTERS THAT DEMAND ATTENTION.—No. 1.

It is not to be denied that among us as a people, there are many abuses to be corrected, and changes of various kinds to be made, before we arrive at the standard of perfection, to which, indeed, we need scarcely ever expect to attain on earth. It is well, however, that we aim high, and just in proportion as our effort shall be in that direction, so shall be the advancement made toward attaining the full stature contemplated in the establishment of the Church of God. But while there are abuses of various kinds among us, there is in that fact no justification for the interminable croaking that prevails among many of our periodical writers at the present time, and which has since the commencement of this reformation prevailed to so great an extent. The effect has ever been and ever will be injurious to the Master's cause. In the same category may be placed the hyper-criticisms of many, who, in their zeal for what they term a "pure speech," overstep the boundaries of prudence, and while endeavoring to correct one error, fall into another and still greater one, by which contempt is produced in the minds of those who are so intently regarding us, and who are so liable to take advantage of our internal conflicts and divisions. I esteem it exceedingly unfortunate indeed that there have, of late, been so many heated discussions upon questions that should in all candor and coolness have been discussed for the mutual benefit and instruction of all the members of the body of Christ. Alienations of feeling have, in some cases, undoubtedly been produced, which the years of time can scarcely prevail to remedy, and which a due observance of the spirit of the Master might have entirely averted. With the greatest cause ever committed to mortals to uphold and sustain, the burden seems resting upon us to be exceedingly careful that the Savior be not slain in the house of his friends; and it seems worthy of all consideration and effort, that while we contend earnestly for the faith once delivered to the saints, we do it in all kindness and christian courtesy for those who may happen in matters of opinion to differ from us. Thus shall the glorious kingdom progress until in the end the mighty triumph of the King of kings shall be proclaimed.

A. P. ATEN.

CRUELTY TO ANIMALS.

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.—Proverbs xii: 10.

That would be an interesting and novel book that would give adequately a history of the influence of the Christian religion upon the relation of man to the creatures below, especially to those nearest to his uses, such as the dog, the ox, the cow, the horse, the camel, the deer, the elephant. It would be made to appear that animals have shared in the evangelizing of man, and have caught...
themselves from him something of the gentleness of the Gospel.

First of all, it is very clear that the animal kingdom has found protection in Christ from the cruelty of barbaric passions, and that in his name's great work has been done; and is still doing, for the dumb creatures who cannot plead their own cause. The record of it is not very full, because they that have received the mercy have not had power to tell their own story or write their own gratitude. What a record it would be, if all the poor creatures who have been saved from cruel usage by Christian hands could say what they feel, and all those mild eyes of sheep, oxen, dogs, and horses, that have looked love and gratitude to benefactors, could be translated into words or break forth into song!

The old Hebrew religion was merciful to beasts; forbade masters to muzzle the ox that treadeth out the corn; and gave a kind of majesty to animal life even when used for food, by offering it up just to God in solemn sacrifice instead of brutally destroying it in the slaughter-house. The Greeks were kind to animals, and the great court of the Areopagus at Athens sometimes condemned citizens for cruelty toward beasts. But Christianity is love itself, and took all creation under its mighty yet gentle empire.

How far the game of torturing tame and kindly animals by savage beasts and more savage men was carried, we can not fully tell; but we may be quite sure that the same cruel tamper that cast men and women to the tigers and lions, did not spare the lamb and the deer, the cow and the ox, the camel and the horse. When the Christian met the wild beasts in the arena, these were but manifestations—representatives of the Just, pride and rage that ruled the heathen world; and often in dying for the faith under the wild beasts' fangs, the martyr conquered the wild beast that lurked in the spectator's heart, and the bloody Coliseum sent many a convert to the Church in penitence and prayer. The cross that now stands in that arena speaks more eloquently of the power that has subdued the old empire of blood, and declared the new and mighty civilization, the sway of love, and repeated Christ's benediction: "Blessed are the meek, for they shall inherit the earth."—Gospel among the Animals.

Do unto others as you would have others do unto you.

Selected for the Pioneer.

OUR POSITION AND DOCTRINE.

We call ourselves Christians, not anything more, no titles succeeding or going before. We think it most natural, it leads to no strife. For Christ is our husband, and we the Lamb's wife.

We give not the glory to Cephas or Paul, Apostles or James, for Christ is our all, No Wesley or Luther, no Chirvin or Fox. We claim as a leader, foundation or rock.

No human invention of platform or creed, We take as a standard and sacredly heed. Our creed is the Bible, the Spirit our guide; All Christians our brethren—a truth undenied.

The doctrine we teach, and have from our youth, Is the doctrine of reason. Revelation and truth, Unmixed with tradition and the dogmas of men, As pure as the morning and as clear as the sun.

The teaching of Jesus, the example he set, The miracles wrought, the blood and the sweat; His sufferings and death as he bore the great load, Was the atonement he made to bring us to God.

We teach that the Church of Messiah is one, United in spirit, like the Father and Son; That party distinctions forever should cease, And saints all unite as dear children of peace.

We advocate liberty of conscience throughout. Believe in a free interchange of speech; Are liberal in sentiment, feeling and thought, Designing to practice the doctrine we preach. Although we are liberal in thought and in deed, And mean to be free from Bigotry's chain, The Law of the spirit of life we will heed, Be practical Christians without and within.

We boast not of members, of titles or fame, Nor join with the world in their envy and strife— With the learned and the great we scarce have a name. Yet rejoices it is written in the Lamb's book of life.

We make no pretensions to smoothness of speech, Scholastic divinity by us is abhorred; The preaching we offer is not out of reach, But simple and easy, the word of the Lord.

Our Absence.—We have to be absent on business, pertaining to the paper just at this time, and we have requested bro. T. W. McArthur to take the editorial chair during this absence. He is fully competent, and his kindness in doing so will be much appreciated both by ourselves and readers.

The paper has been badly printed for the last few weeks, and behind time also by reasons over which we have had no control.

We hope to be in a condition shortly to overcome all such embarrassments, and to publish the Pioneer strictly on time and well printed. We ask the further indulgence of
our readers a little while longer and all will come right.

We have to regret exceedingly that in our absence to Mexico, by a misunderstanding, number thirty-nine of the Pioneer fell short over one hundred copies in the printing. Our file for binding and preservation has been broken by the sad mistake, and many of our subscribers have failed to receive that number. On our return, finding how the matter was, we first thought of having the type set up again to print the lacking numbers. But this would have cost us considerable, and then we lacked the hands to do it. So the matter stands at present. We do regret it much indeed, and we hope the like may never happen the Pioneer again.

D. T. W.

LITERARY NOTICES.—We find the following publications upon our table, which we have not had the time yet to examine:

1. REASON AND REVELATION: or the Province of Reason in matters pertaining to Divine Revelation defined and illustrated, and the paramount authority of the Holy Scriptures vindicated. By ROBERT MILLIGAN, President of the College of the Bible in Kentucky University. R. W. Carroll & Co., Publishers, 177 West Fourth Street, Cincinnati, Ohio.

Of this work bro. Isaac Errett, of the Standard, spoke in advance of its appearance in terms of approval. He said he had heard several of the Lectures and had looked over the MS., and that “it is in a line of investigation which the author has been pursuing patiently and arduously for many years, and to which he has brought a ripe scholarship and a devoted heart. In this age of scepticism, when many seductive influences of rationalism are sapping the foundations of faith in the Bible, a careful, laborious condensation of facts, and a lucid presentation of argument, such as this work affords, is greatly to be desired. We most cordially commend it to Preachers, Teachers, and all students of the Bible.”

Suffice it to say the work is now published, and orders can be filled. The name of the author alone is a full recommendation.


This is a choice collection of Tunes in the round note system, arranged especially for the new Hymn Book. It contains about four hundred pages of the size of the Choralist or Harp, and is in stronger and better binding. Price per single copy, $1.50; per doz. $15.00.

Address A. D. Fillmore, Cincinnati, Ohio.

EDITORIAL ITEMS.—N. T. Horner has taken the place of D. P. Henderson as Corresponding Editor of the Christian Standard.

Bro. J. W. Mountjoy, a graduate of Kentucky University, has engaged to preach for the brethren at Columbia. He enters upon his work about the first of this month. All letters and communications intended for him should be sent to that place.

Bro. J. M. Long, and W. Wright, the Baptist Minister at Savannah, Mo., will commence a public discussion at Savannah, on the particular subjects of difference between us as a people and the Baptists, on the 6th instant. We expect to be there.

The Baptist Journal, Palmyra, Mo., by the special help of its friends, is now printing upon a new Cylinder Power Press, bought expressly for the purpose. A fine impression is obtained and the paper looks decidedly well. We wish that we and the Pioneer were only as popular with our friends as bro. Luther and the Journal is with the Baptists, then we too could have a Power Press to print the Pioneer, and not be embarrassed as we are now to get our printing done. But possibly we’ll get one after a while.

Pawnee City, Neb., Oct. 23, 1867.

Dear Bro., Wright: We have a meeting in progress here just now. So far it has resulted in the addition of fifteen to the good gathering army; one reclaimed, one from the Baptists, and thirteen by confession and immersion. Our prospects are good for many more.

D. K. DUNGAN.

Died on the 23rd October, 1867, WILLIS CHESTERMAN HOWELL, son of Thos. J. and Lucinda A. Howell, aged 14 months and 20 days.

Died, at Pawnee City, Nebraska, October 14th, at 9 o’clock, p. m., of typhoid pneumonia, bro. George Brown, a brother to Gov. D. Butler. His funeral on the 11th, was attended by nearly one-third of the county. He was greatly beloved by all who knew him; leaves behind him a wife and one child, many friends, relatives, brothers and sisters in the Lord to mourn his absence. D. R. D.

Christian Baptism. With its Antecedents and consequences. By Alexander Campbell Price, $1.40; same by mail.
By Elder John Smith, of Ky., delivered on the evening of the 12th October, 1867, in the Christian Church, Chillicothe, Mo.

The last paragraph in the 25th chapter of Matthew now claims our attention.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a stranger and took thee in, or naked and clothed thee? When saw we thee sick or in prison, and came unto thee? And the King shall answer them, saying, Verily I say unto you, As ye have done it unto the least of these my brethren, ye have done it unto me. And these shall go away into everlasting punishment: but the righteous into life eternal.

In the preceding chapter, the 24th of this book, we have an account of the destruction of Jerusalem according to the commonly received opinion. I am willing to confess all my ignorance, and must say that I could never get it to apply to the destruction of Jerusalem. And I now give it as the decided opinion of my own, and say that the same argument in the 24th chapter is continued in the 25th, and only closes with the paragraph I have read in your hearing. I will call one thing to your minds that is in the 24th chapter. The disciples came and asked him: "Tell us, when shall these things be?" and what shall be the sign of thy coming, and of the end of the world?" Here he concludes the argument in the paragraph I have read, and here he speaks of the end of the world.

I have one object in view, and but one, as a leading object in the remarks I am about to make. I do not design to prove that there will be a day of Judgment, for this is acknowledged. Some men of Universalist notions try to get round this, and deny everything like a day of account. This is only the merest skepticism.

What, then, is my object in view? I believe, when a good man dies, the spirit goes to where Jesus is, I shall never forget the 14th day of
November, 1843, when returning from the trip, I met an untimely end, and who had come to an untimely end, I was trying to console my wife in her distress, telling her what he was enjoying, she said, if the people know their fate, and the sad news about theirs; what's the use of a day of Judgment? Now suppose all here, when they die, know their doom, what's the use of a day of Judgment?

Now there is some purpose in this worthy of God, or he would not have appointed it. My object to-night is to show the design of it. That question from a distressed wife set me to studying this subject in 1843, to ascertain the leading object of a day of Judgment. God knows all things, and what's the use of a day of Judgment?

That's the question I want to rest on your minds. There is a design worthy of Him who sent his Son to die for us. Nothing is done for naught, and every thing is designed to have a practical bearing. You say this is an orthodox truth. If there is no practical good connected with it, I would not turn over my hand for it. Then if there was nothing practical connected with the subject to-night, I would say nothing about it. There are some solemn and interesting thoughts here brought to light, having a practical bearing on every one who hears the gospel.

In approaching this subject, I want two things noted: When all nations are gathered before the Judge; I wish this to be noted. Though we are often said to be justified by faith, there is no hint that we will be judged by it in the last day, but by our works.

When the wicked are placed on the left hand of the Judge, as they will be, the Judge will not charge them with having taken this or that, but he will banish them from his presence because they did not do so and so. "I was hungry; and ye gave me no meat: I was a stranger and ye took me not; naked, and ye clothed me not: sick, and in prison, and ye visited me not." Let all, then, remember that it is what you fail to do that will banish you from the presence of God. I want our good moralist friends to remember: "Have you done justly, loved mercy, and walked humbly with thy God?" Daughter, remember that if you are placed on the left hand, it will be because you neglected your duty. Perhaps some may say, a day will not be long enough for God to decide the destiny of unnumbered millions that have lived upon the earth. Now, mark: The term day does not necessarily refer to a twenty-four hour day. It is a certain definite period. As Washington had his day—Bonaparte had his day. We read of a day of salvation, and this includes the whole period from the time the Son of Righteousness rose, with healing on his wings, till time shall be no more. Now is the period when God is granting salvation to all who comply with his terms. There was the day of temptation in the wilderness, when Israel tempted God. One time more: Jesus assimilated the whole life of man to a day. Work while it is yet day, for the night cometh when no man can work. The day of judgment may last from the beginning of the millenium, a thousand years, but it will be a certain period known only to God. There will be time enough. It will be an awful and solemn one to the world. So much for the word day. Think of
this and remember it is not a twenty-four hour day at all. God has assured you He has appointed the day. This is the day of salvation, but there is a day of condemnation, when then door of mercy shall be shut, and not one of Adam's race can ever lift his heart for mercy.

I may add, God has 'allowed one-way to render service to his son in the person of his saints. Now, remember, that any good done to one of the least of these brethren, it is done to Him.

Look at the other side: Inasmuch as you neglect to do it to one of these, you fail to do it to Him.

If Christ were here in person, say, sisters, what would you withhold from him? If he was in a straitened or suffering condition, what would you not do for him? You would give the last crumb, the last garment, and the last dollar, and he says give to these brethren, my saints, and you give to me. But, on the other hand, use your hard sayings, Christians care not for it, but, remember, the Lord Jesus takes it as done to himself, and he means to make you give an account.

These facts are worthy the attention of all men and women who expect to stand before the judgment seat of Christ, and give an account for neglecting to do what God has commanded. There is nothing more terrible than to disobey God. You knew what he commanded and you did it not—then go away into everlasting punishment. Now, remember: God will never let any intelligent being, angel or man, live with him unless he is such as he delights to honor. "If any man serve me, him will I honor." He would not let an angel live there that did not serve him. "Angels who do his work are praised a great reward; and all others here who serve him, he will honor."

Don't think that the incomprehensible God has yet revealed all the perfections of his sublime and glorious character. The developments of character have been made for which he is praised; yet at the day of judgment he will make developments which angels never beheld. It is not possible for you to praise God for any perfection in him until it is developed and made known to you in revelation. This being the case, then, remember his promise to angels. They do his commandments and hearken to his word, and the Savior in his prayer enjoined, do here as it is done up yonder. He commands none too much; and he will not let you off in trampling on any command he has given.

What has he promised Angels? You have been faithful servants. You may go with the Son of man down to the earth. Heaven will be vacated—every angel will be gone. Gabriel, Raphael, Michael, you shall be sent forth to gather in my elect from the four winds. You shall be reapers, and gather in my boundless harvest. What a proud part they will act! The book authorizes me. Look up, yonder he comes! He went away, and says, I will come again: When he ascended, a cloud received him out of sight, and he will come in the clouds of heaven, with power and great glory! He has power to speak to the sea, and it will send up its millions.

A brother in Kentucky remarked to me that God would not raise up the same body, but would make a new
one. He thought the dust was floating in the air and could not well be gathered together. Said I: Now you say God spoke this world into being out of nothing. Was there ever a greater miracle than that? Would it be more difficult to bring every particle of your dust together, than to speak this world into being? He stretched the heavens out as a curtain, and hangs out ten thousand chandeliers in the sky.

Do you think you can be saved without believing in the resurrection by denying the resurrection of the same body and substituting a new creation in the place of it? Your body is sown in corruption, but it shall be raised in incorruption, &c. The same body in which you labored and suffered, will be raised immortal and glorious. Angels never had such a work to perform as they will then have. They will gather all the saints in from the four winds of heaven, and will be caught up together in a cloud. See how the angels will be honored!

Here is a practical thought, and I will state the design definitely. Here are ten thousand saints that have served the Lord faithfully. What are you going to give them, Lord? They shall be raised above the angels in judging the world. Paul, in the 6th chapter and 1st verse to the Corinthians, reproved the disciples for going to law before heathen magistrates. Says he: “Do ye not know that the saints shall judge the world?” You have read this often, and what did you make of it? Don’t you know we shall judge angels? Paul speaks of it as a matter, they ought to know. Says that brother and sister: “We have not knowledge to decide the destiny of any one of Adam’s race.” If you do this, must not your capacity be enlarged? God will never send one of Adam’s race to hell unless you know all about it. He intends to enlarge your capacity, so that you shall know the whole cause of it. John said: “I saw thrones, and they sat upon them, and judgment was given unto them.” When intelligent beings praise the Lord for the righteousness of his decision, they must understand the reason of it. The design is to make known to you, and to such as we, that we may decide the destiny of the world. What a thought this! That our capacity shall be enlarged, so as to discharge this grand and glorious duty. Then and there God will bring every work into judgment, and every secret thing, whether it be good or evil. You will see as you are seen, and know as you are known. There stands a poor Christian on the right hand, that I thought was not worthy of notice; but there he is, his virtues and desires will be made known to you.

There are but two things God must do with sin. He must pardon, or he must punish. Those who submit to his terms of pardon have their sins blotted out. Where is the man or woman that has not been pardoned, but would not blush to have his or her sins exhibited to an assembled world? Ah! what a privilege to have our sins blotted out and pardoned? God will not sit and adjudge to find out more than one has done. You will then see all the sins of the unpardoned. That sister says, “Ah! let them go away into everlasting punishment.” How unqualified we now are, the best of us, to decide the destiny of any one man. There
you will know all about his history. You will know what fallen angels have done, and then you will know what kind of law they were placed under. You will know all about it, and will be ready to exclaim, “Just and true are thy judgments, oh Lord: Let them remain in chains of darkness.” I have appointed the day to make it known to you as you must join in the decision. Look at the unnumbered millions that have lived from Adam to Moses, and from Moses to the coming of Christ! How am I to decide on these? The Lord will qualify you. He has not appointed it to know any more himself, but the design is to make it known to you.

If the world is to be judged by us, what sort of persons ought we to be? Look at our neighbors around us, and if we pronounce amen to their condemnation, what sort of persons ought we to be?

My brethren, have I discharged my duty, while in Chillicothe, in doing the best I can to hold out heavenly motives to this dying people? Do you want the honor of judging the world, surrounded, as you will be, by seraphs and cherubims? If you do, you must obey the Lord, and not put off your return to him for fear some one will think hard of you. Hinder me not, I will go to him through a host of demons. The heavier your cross, the brighter will be your crown in the day of eternity. At that day will he say, “You did these things to the poor, for they are here to test you; or will he say, you have neglected them, and thus receive his sentence.”

Remember the design of the judgment is to make known to you the work you are destined to do. There will be but one mind there. The mind of God will be the mind of Christ; the mind of Christ will be that of the Holy Spirit, and that of the Holy Spirit that of every saint. I expect, if I am there, to know the design.

This should lead us to a holy life. That gentleman may say, “I am as good as any in the church,” and that may be, and yet none too good to be damned at last. Some daughter may say: “There are some hypocrites there”—but you are out and they are in, and both going to meet each other, and both to stand on the left hand of the great Judge on the day of final account. Rather bear a few hypocrites in the church here, than to bear them forever in the world to come. I have to answer for myself, and let others do as they may, I will obey God. When those had received the word, they were immersed, and then united with the church of the Lord Jesus, and aided the brethren in holding up the lamp of truth.

If saints are to judge the world, surely there is a great motive in making known the character of his administration, and seeing who should be received and who banished. Which will you do? Will you have your sins washed out in the blood of Jesus, or will you have them exposed? Oh! have them, I beseech you, blotted out, so that they may never come up in judgment against you. In less than fifty years, all who now hear me will be dead and gone.

Sinner, soon you will go down to dust, and the day of salvation will close forever. Let the truth reach your hearts, treasure it up in your minds and practice it in your lives. My daughters and my sons, what say
Will you have your sins blotted out, or will you die in your sins and have them all exhibited against you in the day of judgment? Oh! the amazing love and mercy that shall cover all our sins! God is now looking to see if there is one heart willing to do his commands and enter through the gates into the city. Sinner, flee the wrath to come, and make your calling and election sure.

EXHORTATION.

BY ELDER JOHN SMITH, OF KY.

Delivered at the Christian Church, in Chillicothe, Mo., a short time before he left.

The following is only a synopsis of what bro. Smith said on the occasion referred to. It was delivered with a clear and strong voice, and made a deep and lasting impression on the audience. Many cheeks were moistened with tears as the venerable old man spoke.

After briefly referring to the hardships he encountered in early life as a pioneer, he stated he had been raised a Calvinist Baptist, and early in life embraced that faith and preached it for many years. While far away from home, news reached him of the burning of his dwelling house, and the still sadder news that two of his youngest children were consumed in the devouring flames. And what added another pang to his grief, he learned that his wife had witnessed the awful scene without being able to render assistance. He thought it too much for a mother to bear. Soon afterwards she died, and went home to Heaven, to be reunited with her children.

As he was nearing his home thoughts crowded upon his mind what he should say to his wife, and what words of consolation he could use. He could think of nothing more than to say the children were better off. But the thoughts of his creed, and that he had been preaching predestination and foreordination crowded upon his mind. That the number of the elect and non-elect were so definite they could neither be increased or diminished. He tried to think of some text of scripture to prove to his wife the non-elect did not die in infancy, and that infants, who could not sin, when they died were of the elect. You cannot imagine my feelings when I could not conclude whether they were saved or lost; and that if they were not of the elect, then they were not better off. According to what he had honestly preached and believed it was awful to contemplate, and be in doubt whether his innocent children had gone to heaven or hell. But by the time he saw his wife he came to the conclusion his Calvinism was all wrong. He was the ninth child of his parents, all of whom had been taught to believe the same absurd doctrine.

Not long afterwards he read a tract by Fuller, but he was as strong for total depravity as Calvin was for the elect. He came to the conclusion it was the heart and melt of Calvinism. He had preached such stuff as Calvinism as honestly and with as much fervor as Paul persecuted christians.

When he began to read the Christian Baptist, his eyes began to see the truth, though there were some things he could not fully comprehend and therefore would not endorse. In 1824 he saw Alexander Campbell, and such were his old prejudices and preconceived opinions, that he told him he thought Mr. C, was a danger-
ous man. He held a private inter-
view with Mr. C. and continued to
read his paper, and think and inves-
tigate the scriptures for himself. And
he can now say if it had not been for
bro. A. Campbell, he would perhaps
have been groping his way in the
darkness of Calvinism yet. Oft times
being troubled in mind, he would get
up of nights, and search the scrip-
tures to see whether he was wrong.
He never depended upon what bro.
Campbell or any one else might say,
until he had investigated and satisfied
himself of the truth or falsity of every
proposition, from the word of eternal
truth.

It was a great sacrifice and sore
trial for him to leave the old Baptists,
but the truth he was after, and was
determined
Through floods and flames, if Jesus leads,
I'll follow where he goes.
So he did what he conceived was
right in breaking off his connection
with those he had been reared up
with.

He then spoke of the heavenly
world, and how the saints sang the
glad shouts of praise to the Lord.
And, to some extent, the same wor-
ship was engaged in there as here.

In dwelling upon the life and merits
of our blessed Redeemer, he said, the
Savior gave life for life, body for body,
and soul for soul. Hades was torn up
by the roots in the resurrection of the
Savior, so far as christians are con-
cerned. A day is coming when all
things will be put to right. As chris-
tians, we, his disciples, stand connect-
ed with Christ, the Father, and angels,
and all holy beings in heaven.

He spoke of the Lord's servants,
how they were saved anciently. He
then remarked, christians remember
the Lord is on your side; if the Lord
is for us, who will be against us?

I may not be with you here again,
but if alive and well another year, I
hope to see many of you. But it is
not probable we shall all ever meet
again on this earth. Oh! will we all
meet around the throne of God! In
that heavenly elime there shall be no
partings, but all will be joy.

He remarked he was now in his
83d year, and, according to nature, he
could not expect to live
10!lger,
but he
must soon die and go from
hen
co, and
he desired, i;)
hid
last mo-
ments, to have his right mind, tlwt
he
might pmiso
God.
At that timo
he
wanted his friend" to f,i!lg the song of
hieh th
oJ
follo-
uing
is
the
nrJt verse:

Come let us join our cheerful songs,
With Angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are our.

He gave this admonition: Trust in
the Lord and fear not the consequen-
ces. It is pleasant to think the hea-
venly host is encamped around about
you. Be faithful to Jesus, and you
have nothing to fear. Be ye doers of
the word and not hearers only, and
the Lord will at the last day own and
crown you. I bid you attend for the
present. May the Lord be with you
and bless you.

Note.—We have written out the
above partly from notes taken at the
time and partly from memory, and
do not pretend to give the exhorta-
tion as he delivered it. L. J. E.

DUTY OF MINISTERS.

A good brother in Arkansas desires
us to give him some light upon sev-
eral points, touching the ministerial
character, which we will endeavor to
do as far as we can in this article.
The call of the Christian Preacher is one of great responsibility and labor, while it is the most exalted and honorable among men. The Physician, the Lawyer, and other professions have to deal with temporal matters, and of course with the "outer man." While the Christian Preacher, in his high calling, has to deal with spiritual and eternal matters, and the "inner man".

On account of the sacredness of his calling, the Christian Preacher should be very circumspect in his deportment. More is expected of him than ordinary men, and if he should do an immoral act, the cause of Christ suffers in the ratio of his popularity and influence. For example: If a preacher should go to a horse race and take part in the interest and excitement of the turf, he would thereby not only forfeit his standing as a teacher of religion, but seriously damage the cause of God.

Again, if a preacher should so far forget the dignity and sanctity of his calling, as to engage in the traffic or manufacture of intoxicating liquor, he would thereby forfeit all the respect due him as a preacher, or even as a Christian would lose his influence, and deserve the severest censure of the church. Time was when men, even good men and preachers of the gospel, might drink ardent spirits regularly, and incur no censure from the church or the world; but that time is not now. The public mind has been enlightened, and dark indeed must be the moral sky of any church or community who would now tolerate dram drinking; especially in those making any pretensions to piety, and more especially in a professed Minister of Christ.

Paul charged his son Timothy to "preach the word"—"until I come, give attendance to reading." "Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth." "Stir up the gift that is in thee." "Make full proof of thy Ministry." "That thy profiting may appear to all," &c., &c.

The Christian preacher should, as far as possible, give himself wholly to the work, and study the Bible well, that he may be able not only to edify the church, and convince the world by a clear manifestation of the truth, properly divided, but also "sound speech that cannot be condemned, stop the mouths of gainsayers, and put to silence the ignorance of foolish men." He must be diligent and faithful, earnest and zealous in winning souls to Christ. A lazy, dull prozy preacher will fail to interest his hearers, or carry conviction to the hearts of the people. But to be effective he must feel the importance of his work, and retire behind the cross, and "point the sinner to the Lamb or God."

He can, with much propriety, claim the attention of his fellow victims, as he has the most sublime truths to present to them that ever engaged the contemplation of men or angels. "Jesus Christ and him crucified," is his theme. He deals not with the Thunderbolts of Mount Sinai, but presents the sublime truth, that "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." The angels that brought the glad news of the Savior's birth to the Shepherds in the fields of Bethlehem, and rapturously sung,
"Glory to God in the highest peace on earth and good will among men," were not engaged in a higher or holier cause than the gospel Minister. Indeed, he is a co-laborer with God for the salvation of sinners. How careful then ought he to be to let his light shine before the world, and keep his garments unspotted by the world.

—Christian Record.

CHRISTIANITY.

Is defined to be the religion of Christians—a system taught by its founder and recorded by the Apostles. It is a perfect system, and has Christ the son of God, for its author. And all who are the true subjects of Christianity, or are disciples or Christians, can claim to be heirs with God and joint heirs with Jesus Christ. To become possessors of such an inheritance—the richest and best devised for the world—we have something to do.

Christianity has engaged the attention of some of the wisest, greatest and best men that ever lived. It commends itself to the serious consideration of all men. For if true, and there are indubitable proofs of it, our present and eternal interests are involved in it. Hence its claims are of superlative importance. It is a system of divine revelation, and all that we know of it is contained in the Bible, a revelation of God to man. It is addressed to our understanding, and those who are capable of believing it.

As has been well said, "Christianity is superior to all other religions." No system of religion has ever yet been exhibited so consistent with itself and so well suited to the common understanding and capacities of mankind as Christianity.

Bro. A. Campbell thus eloquently describes it in the Christian Baptist:

Christianity is the perfection of that divine philanthropy which was gradually developing itself for four thousand years. It is the bright effulgence of every divine attribute, mingling and harmonizing as the different colors in the rainbow, in the bright shining after rain, into one complete system of perfections—the perfection of glory to God in the highest heaven, the perfection of peace on earth, and the perfection of good will among men.

Christianity emerging from Judea, made its way onward through the most enlightened regions of the world, and in all it attracted notice and met with opposition. Successive massacres and attempts at extermination, presented for ages by the whole force of the Roman Empire, it bore without resistance, and seemed to draw fresh vigor as it passed through the fiery ordeal of persecution. But assaults, in the way of argument, from whatever quarter, it was never ashamed or unable to repel. Its meek and humble followers never faltered.

Christianity has been the parent of civilization and the nurse of learning, and if light, humanity and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus a picture, varied and minute of the perfect human united with the divine, in which the mind of man has not been able to find a deficiency or detect a blemish—it has surpassed the most exalted standard of morality ever raised by a human being. It has accommodated itself to every period and climate, and it has retained through every change its vigor and power, which has enabled it to throw off cor-
The Bible, and the Bible alone, is what we advocate, as a Christian people. It is the distinctive feature which causes the sectarian world to characterize us as a peculiar and selfish people. We take the Bible, the whole Bible, and nothing but the Bible, as a complete revelation of God to man, and beside it we know nothing of God, his attributes, his goodness, his mercy and his loving kindness. Without it we know nothing of the plan of salvation, or the abundant provisions made for those who will serve the Lord. With it we have Jesus is the Christ, the Son of the living God; that He died, was buried and rose again for our justification, and that all who believe on Him might not perish but have everlasting life. We learn also that He gave a law of pardon by which rebellious sinners might escape the punishment due their crimes. In it we learn the origin, history and destiny of man—that all who love and obey the Lord from a pure heart shall be saved, and those who do not will be condemned. In it we learn how to rule and obey, how to manage at home in the family circle, how to act towards our neighbors, how to live as Christians, our duty in the Church, the organization and discipline of churches, duties of Elders, Deacons, Evangelists, &c., &c. Indeed, every duty necessary for us to observe as Christians, is found in the Bible. And anything required of us not found in the Bible we repudiate.

Hence we discard all human creeds and confessions of faith. All of them now extant in the world, cannot be in accordance with the Word of God; for they differ from one another in some instances as widely as the poles. Therefore, they cannot all be true. Let those who take something else besides the Bible to govern a church, remember that it is said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are in this Book."

In the Bible is the glorious gospel, which is said to be the power of God to salvation to every one that believes it. If we believe all the Bible teaches and obey all the commands it contains, and live out in our lives all that it requires of us as Christians, we are as certain of eternal felicity as that God is true.

Oh how strange it is that men are taught to look to some other power than the word of God, in order to learn the way of salvation. No man knows of any plan of salvation but what is revealed in the Bible. Let all those consult the oracles of God as to their duty, and those learning it, from a pure and honest heart, practice its teachings until the day of their death, and there is no doubt of the issue. All will be right with such persons in the last great day.

L. J. E.

O Lord of hosts, blessed is the man that trusteth in thee.
PROPER DIVISION OF THE SCRIPTURES.

This is a subject of far more importance than is usually attached to it. Upon a proper division of the Scriptures, depends in a great degree, our knowledge, appreciation and application of them. Most of the difficulties in the Christian world to-day, are occasioned by the want of a proper division of the word of truth. That portion addressed to saints in many instances, is applied to sinners, and vice versa. The proper way to understand the Scriptures is to learn who is the writer, who is addressed and what is the subject, and the circumstances attending the writing. This being done with a view to learn the truth, there is no trouble.

Paul said to Timothy: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

How many of the so-called divines of the present day, practice upon the admonition or advice given to Timothy? Do they rightly divide the truth by telling the sinner to read the testimony of Matthew, Mark, Luke, and John, the four witnesses who testify that Jesus was the Christ, the Son of the living God?. Here is abundant evidence of the great central truth in Christianity.

The Acts of the Apostles contain a history of the first converts, to Christianity, and, by learning how persons were converted then, we may know to a certainty, how persons should be converted now. Here persons learn what to do.

The epistles are addressed to Christians. Here they learn their duty to God, to one another; how a congregation should be organized, and everything necessary for them to observe. The epistles were addressed to Christians, "To all that be in Rome, beloved of God, called to be saints," "to them that are sanctified in Christ Jesus called to be saints," "to the church of God which is at Corinth with all the saints which are in all Achaia," "to the saints which are at Ephesus," "to all the saints in Christ Jesus which are at Philippi," "to the saints and faithful brethren in Christ which are at Colosse." Here are several passages of scripture showing clearly the epistles were addressed to disciples.

In the Revelations we learn the final destiny of man.

In the Bible we have an account of three dispensations of worship: The Patriarchal, the Mosaic and the Christian. The first two contain the dealings of God with man for four thousand years. These have had their day and passed away. We now live in the Christian Dispensation, and are under the laws established by Christ and his Apostles, and not under either of the former Dispensations? Therefore Christians must go to the New Testament to learn their duty. Sinners must also go to the New Testament to learn what they must do to be saved. The gospel of Christ is declared to be the power of God to salvation to every one that believes.

L. J. B.

PRIMITIVE CHRISTIANITY.

The cause we plead—the ancient Gospel—Primitive Christianity, is triumphing in our State. It is having greater success at this time, than perhaps in any former year. From almost every part of the State the glad news comes freighted to us that many
persons have bowed to King Eman-
uel. Our Preachers and Evangelists
are doing a noble work in presenting
the unsearchable riches of Christ.
As the truth is presented in its ancient
simplicity and purity, it is having a
wonderful effect. And though in
some localities, it meets with much
opposition, yet, as the poet expresses
it,

"Truth crushed to earth will rise again,
The eternal years of God are hers."[8]

The truth of the Bible will stand
the test of time. The word of the
Lord will endure forever, and survive
the wreck of nations and the crush
of worlds. Upon the truth of the
Bible our hopes are based. Upon the
glorious confession that Peter made,
That Jesus is the Christ, the Son of
living God, the Saviour of the world
said, "I will build my church." The
church of Christ is built upon this
rock—the truth of this confession,
and the winds may blow, and the
floods descend, it will stand, because
it is founded upon a sure and perma-
nent basis.

We plead for that Gospel taught by
the Saviour and his apostles, taking
the Bible, and the Bible alone, for our
rule of faith and practice. This is a
perfect system, because its author is
pure and holy and all wise. He knows
what is best for us, and has provided
a system just adapted to our capaci-
ties and wants. If we will only em-
brace what he teaches, obey what he
commands, we will enjoy all those
great and precious promises He has
in reserve for those who are finally
faithful.

Let us lay up our treasures in that
heavenly clime, where moth doth not
corrupt nor thieves break through
and steal. Let us all learn to take

God at his word, and study to show
ourselves approved of Him who has
all authority in heaven and on earth.
Let us strive to follow the example of
our blessed Saviour and the early
christians. Let us do religion, the
christian religion, for it is said, “bless-
ed are they who do His command-
ments that they may have right to the
tree of life, and may enter in through
the gates into the city.” It is also
said, “Be ye doers of the word, and
not hearers only, deceiving your own
selves.”

L. J. E.

From the Review.

CHRISTIANS AT THE CAPITAL.

We mean at the City of Washing-
ton. While bro. Summy, of that
city, and bro. Austin, of Baltimore,
are vigorously engaged, and that, too,
at their own expense, in prosecuting
the work of collecting means to build
up the cause permanently in the ca-
pital of the United States, we must
say something about another class of
men, who, notwithstanding their po-

tion and power as congressmen, are
lending little or no influence to the
cause of Christ, which, at home, they
professedly represent. We are credi-
ibly informed that the Disciples of
Christ have no less than seven repre-
sentatives in the halls of Congres-
s. This being so, why do we not hear
from them? Have they put their
religion in a parenthesis and laid it
aside? Where does their christian
influence go? Is there such an in-
compatibility existing between the
corruption of modern politics and the
pure and spotless religion of Jesus
Christ, that a brother in Congress
cannot be a christian and a statesman
at one and the same time? If one
must yield up to the other, which
must go by the board? We are also
informed by those who know, that these Christians Patrios scarcely ever meet with the brethren at the capital to worship God. What are they doing on Lord's-day? Writing out speeches? Serving on committees? Attending popular churches? Certainly a good place to attest a man's fidelity to the Lord. The influence of these seven congressmen, in itself, should be sufficient to establish the cause there. Possibly if our cause were popular in that city, those political dignitaries would present themselves. Is that the depth of their christianity? Then the less we have of such a hybrid, the more will it redound to the glory of God. Because the church there is poor, and unpopular and despised, these great men at the head of the government indignantly abandon it, and permit it to go a begging for a crumb of bread!

Besides these seven congressmen, there is a large number of clerks in the various departments, who, while they are recognized as members of the Church of Christ at home, at Washington City are lost to the cause, and for the time being are found to be a minus quantity. Instead of operating as a positive power to give prominence and prestige to the cause of Christ, all these men of influence and fine attainments, and acknowledged ability, lose their identity as Disciples of Christ, and permit themselves to be absorbed into the great whirlpool of deceptive politics.

If these statements are unjust and do not accord with the facts in the case, then we take back everything we have said; but if our representations are correct, then there is most surely a fearful responsibility resting somewhere. It is said, when Chris-
If, when the brethren assemble in any of these grand conventions, it were made the peremptory order of business to attend primarily and exclusively to the great questions that pertain to our efficiency as Christians, and our growth in spirituality, there could not be the objection urged against them that there is at present, and we might reasonably expect a more general attendance, and a largely increased interest in such meetings than that which we now have. I trust the tendency at this time among us is toward progress in the right direction, and indeed I have the assurance from observation of our great gatherings in various parts, that it is the determination of the brethren to correct the evil that has so long prevailed, and stand forth before one another and before all men, in this particular as in all others, conservators of the truth and of the State.

A. P. ATEN.

Lack of Attention.—As said before, we are being absent from the office much at this time, and cannot give the paper and correspondents that attention we would like to. This lack, with the inferior impression of the print of the paper, is disheartening to our patrons, but we will do better after a bit.

Double Numbers.—The present volume will not terminate till the last of January next, if we publish only one number a week. It is desirable that the next volume begin with the year, the first of January. To do this, we have concluded to publish double numbers, so as to conclude the present volume before that time, and trust there will be no objections to our doing so.

Discontinued.—The publication of the Bible Class Visitor has been discontinued. Other and pressing duties demanding the attention of the Editor, is assigned as the reason. The Visitor was a good paper, did a good work, but better adapted to mature minds as a general thing, than to little children. We always admired its strength, founded upon the truth, spoken in the truth, it could not be otherwise. We regret that any of our good publications cease. We need them all, and more too. We must read, our people must read, if we would advance the cause of Christ. Read religious matter; the sound and safe publications of the brethren, and less of politics and the trash of the times. Brethren, patronize this popular reading of the day less, and our religious papers and periodicals more, and you will not only be better yourselves, but make others better.

D. T. W.

Picture of Bro. Smith.—Mr. Dunlap, a Photographer of this place, has taken some fine life-like pictures (large and small size), of bro. John Smith. The large size are suitable for frames, and the smaller size for albums. Any desiring a good picture of bro. Smith, can be accommodated by calling at the gallery of Mr. Dunlap, or writing to him.

Contents of Reason and Revelation.—In the preceding number we noticed brother Milligan's new work, Reason and Revelation, and gave with that notice the contents of the book, but for want of room they were left out of the form in putting to press, and we now give them in this number.

D. T. W.

PART I.—Divine Origin of the Bible.
Chapter I.—Preliminary matters; II, The Unity and Harmony of the Bible; III,
Its Simplicity and Incomprehensibility; IV, Its Unparalleled Theology; V, Its Superior Morality.

SECTION 1.—The more Correct Standard of Christian Ethics; 2, Superior motives of Christian Morality; 3, Its Better Effects on Society; 4, Its Superior Tendencies.

CHAP. VI.—The Supernatural Character of Christ; VII, Existence and Prevalence of Christianity.

Sec. 1.—Triumph of the Gospel a Proof of its Divine Origin; 2, Christianity and Mahometanism Compared.

CHAP. VIII.—Fullfilled Prophecy.


PART II.—The Canon of the Holy Scriptures.


PART III.—The Integrity of the Holy Scriptures.

CHAP. I.—Scope of Biblical Criticism; II, Its History and Results.

PART IV.—Inspiration of the Holy Scriptures.


Sec. 1.—False Theories of Inspiration; 2, Consideration of the Natural, the Providential and the Miraculous in the Divine Administration; 3, The True Theory of Inspiration.

PART V.—Sacred Hermeneutics and Exegesis.

CHAP. I.—Preliminary Considerations.

Sec. 1.—Fundamental Laws and Principles of Interpretation; 2, Nature and Scope of Biblical Exegesis; 3, Inductive and Deductive Methods of Exegesis.

CHAP. II.—Consideration of Historical Circumstances; III, Hermeneutics and Exegesis Proper.

Sec. 1.—Rules Relating to Single Words; 2, Rules Relating to Sentences; 3, Figurative Language.

CHAP. IV.—Analysis of the Epistle to the Romans; V, Analysis of the Epistle to the Hebrews.

PART VI.—The Last and Highest Function of Reason.

CHAP. VII.—Supplementary.

CHAP. I.—The Bible as a Means of Education.


CHAP. II.—Qualifications of the Bible Student.

Sec. 1.—Intellectual Qualifications; 2, Moral Qualifications; 3, Literary Qualifications.

CHAP. III.—Hellenistic Greek.

Sec. 1.—Its History; 2, Its Principal Characteristics.

CHAP. IV.—Faith and Infidelity.

Sec. 1.—Faith; 2, Formalism; 3, Indifference; 4, Spiritualism; 5, Naturalism; 6, Pantheism; 7, Atheism.

LAGLEDE, Mo., Nov. 1st, 1867.

Brother D. T. Wright, Dear Sir: Since I last reported to you, I have visited the following places, with results as follows: at Bucklin, the 5th Lord's-day in September, preached 5 days, with 5 additions, 2 by profession and immersion, both of whom had been sprinkled by the Methodists, the other 3 by relation. It is due the Baptist brethren at this place, Bucklin, to say that I never found a more noble hearted set of brethren, especially the families of brethren Phillips and Walker; these two families seem perfectly wedded to the truth. May the Lord bless them. From Bucklin I went to Chillicothe, where I enjoyed for three days a feast that my soul still delights to think of. From there I visited Union, the second Lord's-day in October, in the east part of Chariton Co., Mo., preached 7 days, resulting in 16 additions, 6 by profession and immersion, 3 by letter, 1 reclaimed, and 6 from the sects. From there I went to Milan, the county seat of Sullivan Co., Mo., preached six days, with 8 additions, 4 by profession and immersion, 1 reclaimed and 3 from the sects. From Milan, on Friday, I started for Northsalem; that night I preached at Enterprise to a large audience. I arrived at Northsalem Saturday night; preached that night and next day to very large audiences of well behaved people. On my return home from that point, the people had circulated an appointment for me to speak on Monday night, at the Methodist meeting house, which I found densely crowded, and all seemed to be in earnest to hear. At the close of the discourse a lady came forward and confessed her Lord and was baptized. May God speed on the good work.

Your brother in the Lord,

C. P. HOLLIS.

GREENVILLE, Oct. 30, 1867.

Our congregation is in working order. G. W. Dollis, Walter Huffaker and E. B. Gill are our elders; Ellis Williams, A. S. Merrill and A. J. Nance, deacons. On every Lord's day to read the scriptures, pray and commune. Bro. Aker preaches for us the second Lord's day in each month. We have strong opposition here from the sects, but the cause of truth is and will prevail. May the time speedily come when the gospel in its purity will sweep the universe, is the prayer of your brother in Christ.

E. B. GILL.
CORRECTION.


D. T. Wright—Much esteemed bro. in Christ: The Christian Pioneer of the 17th inst. is at hand, in which you publish a report of bro. Keith's concerning a number of Christian congregations and their officers, &c. If such reports are worth publishing at all, they certainly are worthy of correction. The Elders of the congregation at Boonesborough are, brds. Thomas Campbell, John Amick, Cyrus Ballew and Edward Simpson; the Deacons are, brds. James Duncan and George W. Amick. The Elders at Richland are, E. P. Graves, James L. Stapp and J. C. Heberling; the Deacons are, brds. John Criger, E. N. Waugh, Joseph Shipp, and Thomas W. Vivion. The number of members at Richland is 145 instead of 300. The Richland congregation has adopted the weekly contribution. There is also an interesting Sunday School at Richland, under the superintendence of bro. E. P. Graves.

It is to be hoped that there is not so much error in other portions of bro. Keith's report. By comparing this statement with the published report, you will perceive a great discrepancy. Yours truly,

J. C. HEBERLING.

TROY CHRISTIAN INSTITUTE.

Among the acquaintances made at Mexico during the meeting held there by bro. Hopson, was that of bro. E. V. Rice, President of Troy Christian Institute. He seems a man well fitted for his responsible station, an indefatigable worker, and intensely jealous of the high interests of our Master's cause.

Troy Christian Institute is situated in Troy, Lincoln county, a place remarkable for its healthfulness, and in every way preeminently desirable for a school. The school is in a prosperous condition, having a faculty of seven teachers, each possessing high qualifications for his work. Nearly one hundred young ladies and gentlemen are in attendance.

It already, though only in its second year, ranks high among the best schools of the State. It is rapidly becoming one of the mighty engines of power by which we are to succeed. The whole eastern part of the State is deeply interested in its prosperity.

With our schools we progress or retrograde, with them live or die. Let then the brethren everywhere rally to the support of our schools, and especially of this one so young and so full of promise.

D. T. W.
AMBASSADORS.

"Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."—2 Cor. v: 20.

In this passage, Paul represents himself, and the other apostles, as ambassadors for Christ. It, therefore, becomes important that we become acquainted with the office of an ambassador.

'An Ambassador,' says Webster, 'is a minister of the highest rank, employed by one prince or state, at the court of another, to manage the concerns of his own prince or state, and representing the power and dignity of his sovereign.' 'He is sent,' says Barnes, 'to do what the sovereign would himself do were he present. They are sent to make known the will of the sovereign, and to negotiate matters of commerce, of war, of peace, and in general every thing affecting the interests of the sovereign among the people to whom they are sent. He is bound implicitly to obey the instructions of his sovereign, and as far as possible to do only what the sovereign would do were he himself present.'

Taking this as a correct account of the office of an ambassador, we shall present it as an established principle, that the apostles represent their sovereign Jesus; and, in discharge of the duties of their ambassadorial office, did what he himself would have done, had he remained personally on earth. Hence, Paul says, 'we pray you in Christ's stead.' To the whole extent of this office, they were to the world, and to the church, in the stead of Christ. And, in order that they might truly and infallibly represent Jesus, he sent them the Spirit to lead them into all truth. Through the inspiration of this Spirit, and in being led into all truth, they received the 'word' or 'ministry of reconciliation,' and this ministry of reconciliation contained all the terms or conditions of that salvation which was to be preached to the nations in the name of Jesus.

The nations are represented in the scriptures as in a state of revolt—as at enmity with God by wicked works, and as being worthy of death on account of their rebellion. Jesus, by his death and resurrection, laid a divine foundation for their salvation through his own blood; and, having ascended to heaven as prophet, priest, and king of his people, he sent his ambassadors to his revolted subjects—saying, 'go ye into all the world,' and preach the gospel to every creature—that they might negotiate with sinners, a peace between heaven and all such as should receive the word of reconciliation, and cordially submit to such terms of peace, as through this ministry might be propounded.

Now, when it is remembered that
these apostles were, by virtue of their office to represent the power and dignity of the Lord Jesus Christ, to be exponents of his will, to obey, in all things, his instructions, and, consequently, to make to sinners no offers of peace or pardon than those which Jesus had commanded, we perceive at once that they were clothed with a most responsible commission. And, in this view of the subject, we need not wonder that a curse should have been pronounced against man or angel, who should propound to sinners, any other terms of reconciliation to God, than those with which the apostles were intrusted.

In such a case, a preacher was to have no will of his own. He was not to lean on his own understanding, or walk in the imaginations of his own heart. He was not to permit his fear of opposition, or persecution on the one hand, nor his kindliest sympathies on the other, to cause him to deviate the breadth of a hair from the instructions of the heavenly government. He was to preach, not himself, but Christ Jesus the Lord. He was to tell sinners what the Lord had said they must do to be saved. There was to be no guessing in a case of such unspeakable moment. He was to be the mouth of God in the utterance of every syllable of the saving words. May we not ask, with an apostle, "who is sufficient for these things?"

A scriptural answer to this question is of great importance. None but inspired men were competent to discharge the high and responsible duties of ambassadors for Christ. The Spirit rendered them, as preachers and teachers, infallible. The Spirit of the Father spoke in them. They spoke as the Spirit gave them utterance. They spoke not from themselves—the Spirit spoke not from himself—what he heard he spoke—they spoke by the power of the Spirit of truth. They were the light—reflectors of heaven, and hence, though representatives of Jesus and of the whole heavenly government, they were fully competent, by the power of the Spirit of God, to their task.

But if none but inspired men have ever been competent to execute the work of ambassadors of Jesus, what shall we say of the innumerable host of uninspired preachers who have professed to be his ambassadors?—They have mistaken their office; and most wofully have they proved their incompetency. By these self-constituted ambassadors, almost all sorts of terms of pardon have been propounded to sinners, until Christendom has become a Babel, and the greater part of men are in utter confusion as to the terms of salvation. How different was the case in the days of the apostles? They all preached the same gospel—made known, as with one mouth and one heart, the same terms of pardon. Hence, the gospel ran and was glorified: and, if all sinners did not yield to its saving power, it was not through any defect in the gospel; they were left without excuse.

If the subject was not a most solemn one, the assumption of the office of ambassador of Jesus, by uninspired men, would be ridiculous. To see a young man, not long out of his teens, or an ignorant pretender, of mature age, not competent to teach a country school, assuming to be an ambassador of Jesus—to be in Christ's stead to sinners, to be an embodiment of
the divine government and authority; or, perhaps, so poorly informed, as not to know the extent of his assumption, presents a case to the eye of the enlightened christian philanthropist, most unmitigably pitiable.

There have been no ambassadors of Christ since the days of the apostles. But all the conditions of the present and the eternal salvation having been made known and recorded by the apostles, it is now the privilege of every christian, in his own proper sphere, to read or recite these conditions to sinners; private christians should do this privately; whilst Bishops and Evangelists, being the public functionaries of the church, should do it publicly.

What love, what condescension, what divinely tender mercy is displayed in the gospel. The Judge of all the earth beseeches condemned criminals to accept of life and pardon. The creditor beseeches the ruined debtor to receive an acquittance in full. The insulted Creator offers to guilty rebels, through the blood of his own Son, eternal redemption. And, then, how easy, how plain are the terms of pardon, as propounded by heaven’s ambassadors? Without money and without price: the wayfaring man though a simpleton need not err. Forgiveness for the chief of sinners. Grace and mercy to help in every time of need. Faith, hope and love to animate the redeemed here; and heaven, their bright, pure, eternal recompence hereafter!—Christian Teacher.

How precious to the heart of the Christian is the high privilege of fellowship with God! How poor, in comparison, are all the pleasures of sense, and all the honors of the world! It is to meet with the King Eternal, Immortal and Invisible, amidst the sacred mysteries of his spiritual temple, that we are here assembled. We come to ask from that holy presence those elevating and consoling influences which impart a divine peace to the soul, and purify the affections from the polluting touch of life’s vain idols. We come to approach the fountain of being and of blessedness, to drink of its ever flowing streams of eternal life and joy.

How holy and how reverent is the name of God! How awful the deep mysteries of the Divine Nature! That name, that nature constitute the study of life. Even amidst the darkness of heathenism, men strive to grope their way to God, and the multitude of their idols, while it shows the failure, proclaims, also, the earnestness of their search. And how powerful the influence of the ideas which men entertain of God! How their conceptions of the divine character modify their own! How successful the effort of Satan to degrade man by obscuring his views of God! And how purifying, elevating, ennobling, the contemplation of that Divine Creator, as seen within the sanctuary in which his glory stands revealed!

It is here, amidst the sublime visions beheld by the eye of Faith, that God addresses himself to mortals. It is here that his wondrous works are interpreted by precious words. It is here that he appears in his true character as the Great Lord and Creator.
of the Universe, material and spiritual. How glorious the attributes assigned to him in the ancient scriptures, of infinite power, wisdom, goodness, justice, truth! How endearing the characteristics which the New Testament still more clearly reveals, of love, mercy, and condescension! By these he approaches us most nearly; by these we realize that God is with us, our Emanuel, and are emboldened to enter into that divine fellowship to which he here invites us.

If it be granted, as some imagine, to each class of sentient beings in the dominions of nature to perceive its own position, and understand the classes that are below it, to man is conceded, with self-consciousness, the loftier privilege of understanding, not only the classes that are below, but those, also, that are above him.—Placed, as it were, in the middle position of the universe, and blending in himself the material and the spiritual, he can reach to the lowest ranks of being, and also to the highest—even to God himself, can contemplate every phasis of life and every variety of nature. Collecting the traces of the divine presence in his works, he can connect them with the Being from whom they issue, and ascending upon the wings of Faith, hold sweet communion with the Infinite and Eternal One.

To establish and maintain this communion is the great end of religion. To unite the soul to God; to erect in the human heart a living temple for His abode; to secure the enjoyment of that divine presence which is the earnest of eternal blessedness—these are its noble and exalted aims—its truest, holiest purposes. And oh, how intimate is that fellowship to which we are thus introduced by the true and living Word! With how much confidence—with how much earnestness we are permitted to address ourselves to God! Under how endearing a title we are invited to his presence! As sons to a compassionate father, we approach him to hear his words; to rejoice in his power, wisdom and love; to cast our cares upon him, and to repose in the faithful assurances of his unceasing favor. As heirs of God, and co-heirs with Jesus we are invited to rejoice in an undaunted, unfading and eternal inheritance—in the glorious prospect of being admitted to behold the glory of God and of the Lamb, and to share with the redeemed the pure perennial bliss of heaven.

And oh, how precious are the influences of that spiritual fellowship which we are here permitted to enjoy! How dear to the soul should be every opportunity of cultivating that sacred intimacy, that divine acquaintance! How greatly we should desire to draw more closely still the ties that attach us to the heavens! The heart that becomes familiar here with the things of futurity—the soul that is here wont to enjoy habitual intercourse with God, will be no stranger when admitted to the skies. Oh! how sweet it is on earth, to have a friend, familiar with our thoughts and feelings, to whom we can unburden all our cares and all our joys. But what friend can know the soul as God can know it? To what kind ear can we unreservedly communicate our wishes, anxieties and hopes? And with what human spirit, encased in mortality, can we form an alliance, a union, a fellowship so intimate and so complete, as with that divine and gra-

...
THE FAITH ALONE DOCTRINE.

"Faith is the only condition of remission of sins required of penitent sinners."

A Methodist preacher in Iowa, was bold enough, recently, to advocate, in a public discussion, the above proposition as the teaching of the word of God. What portions of Scripture he relied upon to prove his position, we are unable to state, or what his arguments were, we do not know. We suppose, however, he went to his creed to show that faith alone is a wholesome doctrine and very full of comfort. It may be full of comfort to a do nothing in Christianity, or to one who believes in getting religion and not doing religion. But to one who believes in obeying religion. But to one who believes in obeying the Lord's requirements, a faith alone, is not sufficient. If something more is required. If something more than faith is not required as a condition for the remission of sins, why did Peter tell the believing penitents,
the day of Pentecost, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Saul of Tarsus, while on his way to persecute Christians, was struck blind, and Jesus spoke to him, and Saul acknowledging the Savior, said, "What shall I do, Lord?" He was told to go to Damascus, and there it should be told him what to do. He went there, and was a penitent believer for three days, when Annanias came and found him in that condition, and told him to arise and be baptized and wash away thy sins, calling on the name of the Lord. Did not Saul have faith. Surely he had. For he repented and prayed for three days and nights. He wanted to know what to do to have his sins pardoned. Annanias told him. Then it shows that faith and repentance were required in his case.

Cornelius, a devout man, who gave alms and prayed to the Lord always, was, nevertheless, a sinner. He sent for Peter, who came and preached to him, and, after Peter's preaching, he was baptized. Can any man say that Cornelius, who was a Gentile, had his sins pardoned by faith. If so, why was he told to send for Peter, to tell him what to do?

The law of pardon as proclaimed in what is termed the great commission, by Matthew, Mark, Luke and John, is: he that believes, repents, confesses the Savior and is baptized, shall be saved. This is the law of pardon, nothing more, nothing less. And he who advocates any thing else has not the word of God to sustain him. The most important question ever propounded by a sinner is, what must I do to be saved? Would any dare to answer, faith alone will do? The Rev. Mr. Evans, of Iowa, says faith is the only condition of remission of sins to a penitent believer. This, when believed, is calculated to cause men to neglect doing what the Lord requires.

L. J. B.

TO ELDER G. R. HAND.

Pawnee City, Neb., Nov. 1st, 1867.

DEAR BRO. HAND: How fast the moments fly on the swift wings of time. Already a year is gone since we met to take sweet counsel or labor together in holy effort to spread the interests of our Master's kingdom. But be assured, my brother, that although you have ceased your visits to Nebraska for so long a time, you share largely in the affections of all the saints in our young State. We would be much delighted to have you visit us, and hold us some more "big meetings." Come and stay six months; why not?

You see I quit the field, as missionary evangelist, the first of August, and came here to labor as pastor of the church. My place in the field is yet vacant. If we can get one that can do even as well as yourself, we have eight hundred dollars a year for him. Bro. Barrow is yet in the field, and, as usual, doing good service. Bro. J. B. Johnson is laboring all his time, very acceptably and profitably, for the church in Nebraska City. Bro. Peter Vogel preaches for the brethren at Plattsmouth and Rock Bluffs, and is doing well.

Last spring I had three debates with a Rev. Mr. Coe, of Iowa. Concerning his tricks you are fully informed, when I tell you that he came up to the measure of the stature of a methodist debating preacher. In the three places we discussed the differences between Christianity and Meth-
odism. The result, as far as memory
now avouches, were, 53 confessed and
were immersed, and something over
twenty were added to the church,
mostly from the sects, who had been
immersed. Poor "orthodoxy!"

Brethren G. B. Mullis and M. Combs
are located at Lincoln, our new capi-
tol—located near the salt basins. It
is destined to be a fine city in a few
years. I was there at the first sale
of lots, and in company with our ex-
cellent bro. Butler, the present Gov-
ernor, selected three lots, presented us
by the State, on which a house may
be built and God's people meet and
worship. At Omaha, too, the cause
is looking up at last. We served as
Chaplain of the House last spring,
and put in our time as best we could
in the interests of the church, and
succeeded in raising 3,600 dollars of a
church fund, to which the brethren
have added, and now have a building
nearly completed in which they can
meet. At Brownsville, the building
blown down last year will soon be re-
built. At London a good house is
nearly finished. At Lincoln the breth-
ren are expecting to build a large
house for worship soon.

The people of Nebraska are turning
to the truth. Our preaching brethren
are successful in their efforts in build-
ing up new congregations and taking
care of the old ones. They began a
meeting here now nearly four weeks
ago; continued till we preached 28
sermons, took the fever and had to
quit just as the meeting was rising
to its best interest. The immediate
result was 21 added, 19 by immersion,
and from the Baptists and one re-
claimed. My wife joins in sending
love to you. Yours, in Christ.

D. R. DUNGAN
"Campbellites not Christians."—A brother in Indianapolis wishes to know of the Christian Times what reply shall be given when one is asked, "Why don't you commune with Campbellites? They practice immersion." The answer, says the Times, to give, is, that the practice of immersion is not, by any means, all that is necessary to constitute a Christian body, whether denomination or Church, nor an individual a Christian. It is enough to say in reply to such questions as the above, that Baptists do not commune with Campbellites, because they do not recognize their Christianity.

Now this is not at all strange. The pious Pharisees did not "recognize" the claims of Christ. It surely was not because there was no good in our blessed Savior to be recognized, but because they were blind. They could not answer his arguments, nor deny his good works; but they could call him hard names, stone him, put him to death, and refuse to "recognize" his true character! Wonder what the Times does recognize as Christianity! If a heartfelt trust in Jesus, and in him alone as a divine Savior, a forsaking of sin, and a heartily obedience to his commandments, with a daily reliance on his intercessions for pardon, on his word for guidance, on his Spirit for strength, and on his promises for life eternal, does not mark a man as a Christian, will the Times please tell us what will?

D. B. Ray, of Tennessee, has been publishing a text-book on Campbellism, concerning which the Missouri Baptist Journal says:

"As those people usually deny their real sentiments when closely pressed in argument, it is very important that the people have access to a book containing the proof, in the words of the founder of Campbellism, showing the prominent errors of this system in contrast with the Scriptures, arranged as a book of easy reference."

We hope our readers will not say hard things about this editor. He is a pious man. He has had a genuine "experience." He thinks he possesses the Holy Spirit. We have often noticed that these men who lay such stress on the influence of the Spirit as a doctrine, are not always amiable and just in the spirit that controls them in daily life. We do not like to be extravagant in our demands; but, really, where there is so much pretension, it would please us exceedingly to see a better exhibition of the "fruits of the Spirit," especially in truth-telling! With what cool impudence this saintly editor brands a community, embracing hundreds of thousands, as hypocrites and liars! They "usually deny their real sentiments when closely pressed in argument"! And with what dignified case he assumes that the writings of Mr. Campbell, whom he calls "the founder of Campbellism," are what they really believe, deny it as they may! If he is an honest man, as we fain would hope, he will yet repent in sackcloth and ashes when he comes to understand the enormity of this outrage against the character of a people who, whether right or wrong, have an equal right with himself to be regarded as sincere and honest. The closing sentence of his review is so at war with the previous statements that it is difficult to believe that both could have proceeded from the same pen at the same sitting:

Manfully meeting error for the love we bear to the truth and kindly treating the erring, is the only sure way to stop the progress of the for-
mer and win the latter back to the primitive faith.

Then we have Maplehurst, a theologicom amatative story, in which the charms of Cupid are sought as a sugar-coating to a bitter anti-Campbellite pill. We referred to this book and exposed some of its false statements some time ago. We only notice it now for the sake of quoting what the Religious Herald says about it:

"This work is written after the style of Theodosia Ernest, whose success has called forth quite a number of imitations. It blends fiction and polemics—or is, in fact, a religious, controversial novel. We do not object to fiction, when it is chaste in style and pure in sentiment, but we question whether the spirit in which fiction is read is at all favorable to the calm investigation of religious truth; whether, indeed, the mingling of sacred truth with fiction, to make it palatable to those who otherwise would not read it, is not adapted, in the end, to bring it into reproach. The tendency of such reading is, we fear, to produce the impression that the story and the doctrine all equally fictitious and frivolous.

Maplehurst, however, has been written by a lady, in a sprightly, pleasing style, and many, who dissent from our views of theology in fiction, will read it with pleasure. We do not quite like the title of the book—Campbellism not Christianity. It includes in our view, errors, some of them very grave errors. It presents an imperfect and distorted view of Christianity; but still it sanctions many of the great fundamental principles of Christianity—as for example, the inspiration of the Scriptures, the divinity of Christ, the efficacy of his atonement, the dwelling of the Holy Spirit in believers, the resurrection of the dead, the future judgment, and the life everlasting. Let us do the system justice. What is peculiar to it is not Christianity; but what it includes in common with evangelical Christians is Christianity, not, as already remarked, perfect, but still a defective Christianity. To deny that one who embraces this system may be a Christian, is to fall into the very uncharitableness which has been justly condemned in that system.

This is quite an improvement on the preceding notices. The Herald, having had an anointing with the eye-salve of truth which the western editors evidently have not enjoyed, and being able to "see men as trees walking," is enabled to "recognize" our Christianity in many very important particulars—about as many as entered into the "Apostles' Creed." But his test of what is genuine in our Christianity is rather funny. What is peculiar to it is not Christianity; but what it includes in common with evangelical Christians is Christianity." Now let us apply this test to the Baptists themselves. That which is peculiar to them, that which they do not "hold in common with evangelical Christians," is immersion alone as baptism, opposition to infant membership, and opposition to creeds in any other than a declarative sense. Will the editor abide by his own test, and reject those as "not Christianity," but "grave errors," because, forsooth, they do not hold them "in common with evangelical Christians"? There is a great deal of bosh in this talk about "evangelical Christians." Who is to decide who is "evangelical"?

Our quondam brother Melish has also some hard things to say. He professes to have received the Holy Spirit since he got away from the teaching of the Disciples, but for anything we can see, is as waspish and violent as if he had never heard of
the Holy Spirit. Speaking of a letter received from "a venerable brother" who is alarmed at the prospect of a union between Baptists and Disciples, he says:

He wishes to know how Baptists can unite with those who sneer at spiritual conversions, and say they are nothing but animal excitement; that the promised gift of the Spirit is limited to apostolic times, and there is no Comforter now. He wants no fellowship with such teachings.

Nor do we. When we cut adrift from evangelical doctrine, and become an advocate for ritualism, teaching the efficacy of external rites for the justification of the sinner, we shall go per saltum into the bosom of that venerable church which holds such theology without adulteration. We want no half way measures. If baptismal regeneration is true, let us go at once where it belongs.

We do not pause to contradict these statements, farther than to say that the editor of the Journal and Messenger knows very well that the Disciples do not believe "the promised gift of the Spirit is limited to apostolic times, and there is no Comforter now." These falsehoods can only recoil on the heads of their authors. As to "sneering at spiritual conversions," as "animal excitement," the Journal and Messenger itself contained recently the most of a sneer at these exhibitions that we have lately seen—and that too from the editor's pen:

A correspondent, "Hermon," writing from south-eastern Indiana, relates the case of a Church which had to exclude fifty-one persons, and says these were among the products of a "revival," in which nearly two hundred converts were "whispered in." This is a new phrase to us. Let us have some light upon it. What is "whispering in," as applied to the reception of new members? Every one who has watched anxious-seat performances knows what "whispering in" means. Wonder if the venerable brother would admit no "animal excitement" in the case of these fifty-one persons who had been "whispered in," but who of course had an "experience" such as satisfied the Church. But further:

The followers of Mr. Campbell do not receive these doctrines of grace as a denomination, though we believe there are individual Christians among them who do, in greater or less purity; and because these churches do not receive the plain teachings of the Bible we do not consider them evangelical, and although they claim to stand on the Bible, they are under a stupendous delusion, of thinking they do what they do not do; the representations they are continually making of "we take the Bible, and nothing but the Bible," are false and fraudulent; only those take the Bible who hold and teach its truths.

Now Mr. Melish is at liberty to speak for himself, from his own consciousness. He may have been "a follower of Mr. Campbell," and his representations of taking the Bible and nothing but the Bible may have been "false and fraudulent." He may have believed in baptismal regeneration. No one knows so well as himself. But when he asserts these things of the mass of the people with whom he was formerly associated, the most charitable construction we can place on his course, is to suppose he has brooded over what he deemed personal wrongs until his feelings have become morbid. The case which he supposes of his going per saltum into the bosom of Ritualism may not prove entirely imaginary. When he can see these or-
rors and wrongs in the people he has gone from, it would require no greater hallucination to enable him to see all divine perfection in Roman Catholicism itself.

We will detain the reader only for another specimen of Baptist orthodoxy. A correspondent of the Watchman and Reflector puts the following questions:

"A, having been converted, was baptized, and joined a Campbellite church. B, having been converted, was baptized, and joined, say, a Methodist church. Is their baptism valid, so that they can be received without baptism?"

"C was baptized, and joined a Campbellite church. He was afterward converted. D was baptized and joined, say, a Methodist church. He subsequently became convinced that he was not a converted man at the time of his baptism. They now wish to join a Baptist church. Is their baptism valid?"

To this the Watchman replies:

Recognize the baptism, when duly administered, of all evangelical denominations; and ignore that of the unevangelical, however administered. Hence, we should treat the baptism received in a Campbellite church as invalid. And even if there were grounds for supposing that some individual churches among them were substantially evangelical, we should practically presume the contrary, in view of their ecclesiastical affiliations.

The second question may come up within our own pale, as well as from beyond it. If it was a clear case of conversion subsequent to baptism, as clear to the church as to the individual, we should, perhaps, consent to rebaptize. But the clear cases are likely to be so few as to render the rule of little or no worth. In practice we should presume the validity of every professed believer's baptism.

Oh the blessedness of being "evangelical"! An unbaptized Methodist or Presbyterian may preach against immersion, ridicule it, declare it unscriptural, and all that. Yet if he immerses any convert who afterward wishes to join the Baptist church, let the baptism be acknowledged as "valid." Why? Oh because they are "evangelical"! Unbaptized they are—revilers of the ordinance—unfit to come to the Lord's table—but "evangelical"! What an amulet is this "evangelical"! But let an immersed believer in Christ who is pleading with sinners to repent and turn to God, immerse a penitent believer, with devout reverence for God's holy ordinance—this baptism is "invalid." Why? Oh the administrator is not "evangelical"! He only believes in Christ and his teachings. He has not learned to mouth the party shibboleths. He is not "evangelical" enough to accept "the commandments and traditions of men," in place of the pure word of God; and obedient though he be to all that Evangelists have recorded of the teachings of Jesus, he is not "evangelical."

Now we are right glad to have the Baptists show the cloven foot, since it is in their possession, that our brethren may be advertised of the terms on which they may expect to be admitted into Baptist churches such as the Watchman represents, namely, a denial of their faith in Christ, and of their baptism, and of their standing as Christians! If a large portion of the Baptists do not revolt at this outrageous bigotry, we are mistaken.—Christian Standard.

CALLS OF GOD.

God calls in health. He speaks to us when we are well, for he knows
we need to be in the full possession of all our powers to attend aright to the great concern. In health we read His calls on the printed page; hear them from the sacred desk; trace them in the events of Providence; feel them in our hearts.

And in sickness God calls. He awakens in us apprehensions of danger; turns our thoughts to the past; carries our imaginations to the future; lets us look into the grave; discloses the solemnities of the judgment; gives an earnest of eternal retribution.

God speaks in prosperity, when all is bright and cheering; reminds us that our sun may soon be obscured, and 'storms of sorrow fall.' And he speaks in adversity, when all is dark and gloomy; directs our thoughts to a better world, where sorrow and sighing flee away, and tears are wiped from every eye.

God calls in youth, when the heart is tender, before the world has bound it in iron fetters, and before evil habits are fixed; he says, 'Remember thy Creator in the days of thy youth.' And in manhood God calls, impresses us with the importance of being ready for early death, and urges the duty of spending the remainder of our days in his service.

And then in old age he calls; reminds us that our sands are nearly run; that soon the silver cord will be loosed, and the golden bowl broken; probation ended; destiny fixed.

In seasons of revival God calls. When others are converted and enter the ark of safety, he leads us to think that now is the accepted time, now the day of salvation. He impresses us with the belief that one call will be the last; that there will be a last time; that we may refuse Christ and grieve the Spirit once too often; and he excites the apprehension that now may be our last opportunity, and that, if we now neglect to secure an interest in Jesus Christ, we may never have another offer of mercy!

THE TREASURES OF THE WICKED.

Every man is treasuring up stores for eternity; the good are laying up 'treasures in heaven where moth doth not corrupt;' the evil and impenitent are treasuring up "wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth, but he is treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the heap of wrath. Every check of conscience, all the remonstrances of
friends, all the advice and prayers of parents, will be taken into account, and will tend to increase the treasures of wrath laid up "against the day of wrath."—J. A. James.

A FEW TRUTHS.

The Bible is a revelation from God to man. It contains all that is necessary to make men wise unto salvation; and all that pertains to the organization and discipline of the Church of Christ, and the duty of Christians. It contains the plan of Salvation, the law of pardon, the gospel, how that Christ was crucified and died for us, was buried and rose from the grave for our justification, and ascended to Heaven, where he acts as our mediator. God first loved us, and it is but our reasonable duty to love him. "We love him because he first loved us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." "For this is the love of God, that we keep his commandments." "And every one that loveth him that begat, loveth him also that is begotten of him."

It is our duty to take the Lord at his word, and obey him implicitly in all things. He commands us to believe, repent, confess the Savior and be baptized, and our sins shall be pardoned. In this way we get into the kingdom or Church of Christ here; and then by a continuance in well-doing, observing all things enjoined upon the disciples of Christ, until death, we will gain an admittance into the kingdom above.

Christians should let their light shine before the children of men, that others seeing their good works may be persuaded to honor and obey the Savior. Christians should add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, for if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind.

Such is the language of Holy Writ. We learn, then, from the word of the Lord, that we have something to do to get into the favor of the Lord, and secure the pardon of our sins, and then we have something to do, in our life, to secure an entrance at last into the heavenly clime.

If we come to the Lord, we must come by faith, for without faith it is impossible to please God. It is also said, "Except ye repent, ye shall all likewise perish. Paul, who exhibited his faith and repentance, was told by the servant of the Lord to arise and be baptized, and wash away thy sins. In Romans vi: 3, 4, it is said: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

These are some of the distinctive truths that characterise those who advocate Primitive Christianity. Hence, as a people, they discard all human creeds, and take the Bible, and the Bible alone, as their rule of faith and practice. E. J. E.
gression they lost that favor. In one sense, by religion we are bound anew to the favor of God. Dr. Doddridge thus defines it: "Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to dispatch (or do) the work he has assigned us in life, and to promote his glory in the happiness of mankind."

We have various kinds of religion in the world. Besides the Jewish, Pagan and Mohammedan, we have the Mormon and other religions, natural and revealed or Christian religion. All of these have their distinctive features or peculiarities. We often hear the expression, "Such a man is a professor of religion." Now, what is to be understood by the expression? Does it mean Christian religion? It may mean that or some of the other kinds of religion. Hence, in using this word, we should explain what we mean, otherwise the word is meaningless as used.

In the New Testament we read of different religions. Paul, in his defense before Agrippa, said: "After the most straitest sect of our religion, I lived a Pharisee." Paul also says, "Ye have heard of my conversation in time past in the Jews' religion," &c. James says: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "Pure religion and undefiled," he then describes. These are the only passages in the New Testament, according to our memory, where the word "religion" occurs. The religion of the Pharisees, the Jews' religion, vain religion, pure religion and undefiled.

The Christian religion—or pure religion and undefiled—is what concerns the human family most. It is something to do. "Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here, then, is something to do. We must do religion, if the Bible is true. The Bible knows nothing of getting that religion which is "pure and undefiled." —L. J. B.

TROUBLE FROM WITHIN.

The passionate, ill-natured man lives always in stormy weather, even though it be the quiet of dew-fall around him. Always wronged, always hurt, always complaining of some enemy, he has no conception that that enemy is in his own bosom, in the sourness, the ungoverned irritability, the habitual ill-nature of his own bad spirit and character. I speak not here of some single burst of passion, into which a man of amiable temper may, for once, be betrayed; but I speak more especially of the angry characters, always brewing in some tempest of violated feelings. They have a great many enemies, are unaccountably ill-treated, and cannot understand why it is. They have no suspicion that they see and suffer bad things because they are bad, that being ill-natured is about the same thing as receiving ill-treatment, and that all the enemies they suffer from are snugly closeted in their own evil tempers.

The same is true of fretful persons—men and women that wear away fast and die, because they have worried life completely out. Nothing goes right—husband, or wife, or
child, or customer, or sermon. They are pricked and stung at every motion they make, and wonder why it is that others are permitted to float along so peacefully, and they never suffered to have a moment of peace in their lives. And the very simple reason is, that life is a field of nettles to them, because their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were set down in Paradise, carrying their bad minds with them, they would fret at the good angels, and the climate, and the colors even of the roses.—Dr. Bushnell.

At Home Again.—We landed at home last night between one and two o'clock, after an absence of several days. Found Mrs. Wright still sick, not able to sit up. We shall now remain at home closely till her health is restored, or at least till she is able to be up and about again.

We have recently visited Canton, and Christian University, and will speak more at length of the University in our next.

Yesterday we left Savannah. The discussion between Elds. Wesley Wright, minister of the Baptist Church in that place, and J. M. Long, of the Christian Church, was still in progress. It began according to previous arrangement, on Wednesday the 6th. Will probably close to-day, Saturday, 9th. It opened by an address from each one, on the great importance of the union of all Christians, the union Christ prayed for, that all should be as the first converts under the gospel were, of one mind and one soul. These addresses closed the forenoon session. They met after half past six in the afternoon, and half past ten in the forenoon. Each delivered two half hour speeches at each session, in which they labored earnestly, not to find how much they differed, but the true ground upon which this desirable union can be consummated; and we presume to say, that never since the days of the apostles have men evinced a more correct, candid, and Christian spirit in seeking to know the truth and to obey the truth, than these brethren did in this discussion. Aside from inspiration, no meeting of investigation for the truth, even among apostles, ever excelled this in the true desire to be right. We should be glad if many such investigations could be had among the professed followers of the Savior, with a view to that union or oneness that shall make them all one, even as the Father and the Son are one.

The discussion is being written down by J. E. Huston, in short hand, with a view to its publication. Mr. Husten will write it out in full and submit the manuscript to Bros. Wright and Long for revision and corretion, after which it is our intention to publish it either in book or tract form. It will make a readable book and one that will do good. The speakers are both men of fine abilities, and competent to the task they have undertaken.

We may in another number speak of this again, and give some specimens of what was said, but at present we shall add no more.

D. T. W.

BLESSED BIBLE.

Blessed Bible! how I love it! How it doth my bosom cheer! What hath earth, like this to covet! O what stores of wealth are here! Man was lost, and doomed to sorrow, Not one ray of light or bliss Could he from earth’s treasures borrow, ’Till his way was cheered by this.

Yes, I'll to my bosom press thee! Precious word, I’ll hide thee here! Sure my very heart will bless thee, For thou ever say’st, “Good cheer!” Speak, my heart, and tell thy ponderings, Tell how far thy rovings led, When this Book brought back thy wanderings, Speaking life as from the dead.

Yes, sweet Bible, I will hide thee, Hide thee richly in this heart— Thou through all my life wilt guide me, And in death we will not part! Part in death! no, never, never! Thro’ death’s vale I’ll lean on thee; Then in worlds above, forever. Sweeter still thy truths shall be.

D. Vanness.
For the Pioneer.

THE MISSION OF MERCY AND LOVE.

By A. P. Aten.

As once the beauteous golden gate,
Of heaven's high wall was left ajar,
From out the verdant vales afar,
Two Seraphs, fairest brightest best,
That round the great white throne appear,
With eyes cast down, in silence passed,
To soften earth-born care and fear.

Down speeding past the flaming worlds,
Grew o'er the graves and bleaching bones
Of men who drank at Sin's dark fount
With mingled strains of music grand,
As though a blessed gift of God,
A foretaste of the better land.

To mortal lips a healing draught
Was pressed by Mercy's gentle hand;
The potent antidote of death,
A foetida of the better land;
While on the "wrinkled brow of care,"
And on the furrowed cheek of pain,
As though a blessed gift of God,
The sweet, soft hand of Love was laid.

A vision to the soul of man,
Lit up as by seraphic fire,
With mingled strains of music grand,
Sent forth by heaven's eternal choir,
May come with earth's last agony,
As on the rolling river's brink,
The thirsting, longing spirit stands
And pants the clysal fount to drink.

Through all this dark and shadowed land,
Crushed by the weight of human woe,
The pure, bright spirits, hand in hand,
On Love and Mercy's mission go;
While through the glorious golden gate,
Where flaming cherubs guarding stand,
Pass in the souls of God's elect,
Redeemed by Love and Mercy's hand.

It is the general understanding that Elder Dr. W. H. Hopson, of Richmond, Va., expects to return to Missouri in the course of the present year, for permanent residence. The Mexico Ledger says efforts are being made to secure his location in that place; which promises to prove successful.—Paris, Mo., Mercury.

PALMYRA, Mo., Nov. 5, 1867.

Dear Bro. Wright: Some days since, I preached three times in New London, and had two immersions, and one by membership. The cause is prospering in that section—may the Lord continue its prosperity. In love as ever,

W. D. JOURDAN.

CARTHAGE, ILL., Nov. 5, 1867.

Dear Bro. Wright: Since my last report, Bro. Lucy and myself held a meeting at Bedford, McDonough county. Four were added—1 by confession and immersion, 2 from the Baptists. Bro. Lienance and I held a meeting south-west of Dallas City, in Hancock county. Four were added, all from the Methodists—2 of them having been sprinkled in infancy, desired to be buried with the Lord, confessed and were immersed. I preached five evenings at Eagle school house, in east part of Hancock county. Eight confessed the Lord. To God be all the glory for his redeeming love. Yours in hope,

J. H. COFFEY.

BOONVILLE, Mo., Nov. 6, 1867.

Elder D. T. Wright—Dear Bro: For the last twenty-five years the Christian Church has had a nominal existence while she had the appearance of life; but for the last few years, mainly through the influence of bro. O. P. Davis, we have taken good root in several localities; and within the last two years, with the help of bro. Longan, of Pettis, Robinson, of Saline, and bro. Patterson, of Carlinville, Ill., we have taken such root that all the powers of sectarianism and darkness cannot uproot it. In the last few weeks, through the labors of the above brethren, I suppose not less than one hundred have been added to the Church. At the Lone Elm congregation alone, some 60 or 70. I am confident that we number in the county upward of 300, and we now have the men and the means to build a house of worship in a central part of the county; big enough for all Christians in the county to worship in, and all sinners who want to be saved. I hope some more competent brother may have before this given all the information herein contained, Your bro. in the one hope.

JAMES H. BAKER.

GREENVILLE, Mo., Oct. 30, 1867.

Bro. Wright: Since I last wrote you, one of our young Sisters, Melissa Rhoad, in her 11th year, has been consigned to the tomb. She obeyed the general law of the progeny of bro. Alex. She had lived faithful to her Master's cause, and when she came to die, although with a duration, rejoiced that she had obeyed the Lord, and was going to that country where affliction will never be, but all is joy, peace and happiness. Sister Rhoad's, her mother, died little more than a year ago. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. —E. B. G.
STEPS INTO THE KINGDOM.

ACTION OF BAPTISM—No. 6.

"And why say anything on the action of baptism?" says that dear brother, as he looks at the heading of this article. "Has not the action of baptism been settled long ago? why burden our periodicals with any talk about this question, while there are many, many things of so much weightier character, that demand investigation?" Well, my dear brother, there are many not so wise as you—many who are yet unsettled in regard to the action of baptism—they ask assistance. This we purpose giving them—though little, yet we shall endeavor to offer it in great plainness.

Moreover, my brother, there are not a few of those arrayed against immersion, who will gently whisper in your ear, "the Lord help you, my brother, to stop the agitation of this much litigated subject; this vexing question—it can do no good, it only tends to unsettle the minds of people." Those in favor of sprinkling and pouring think enough has already been said in regard to baptism, and in fearful agony they cry aloud, "Say nothing more, let the question rest." But this is just what we intend never to do. We will point the rising generation to the truth, and bid them shun error. We will urge them to the investigation of all questions connected with their present and ultimate happiness. Now, it seems passing strange, that Jesus Christ should give a command, and that this command can be obeyed in three distinct ways—that the apostles and evangelists who gave this command to the people wherever they preached the gospel, have said not one word in relation to these three modes of administering the ordinance of Christian baptism. If the apostles understood the command to signify sprinkle, pour, or immerse, why did they not give some hint to those whom they commanded to be baptized, that they had their choice, of either sprinkling, pouring or immersion? But we look in vain for any such hint or allusion. They are silent upon the matter. But if "to baptize" means to sprinkle or pour, why has not the word been translated by "sprinkle" or "pour" in King James' version, translated as it was by those who believed in sprinkling and pouring? Because, of a truth, that their dishonesty would have been too glaring. But you ask why did they not render the word "immerse?" Simply because they feared the king, and feared those of their own religious party, wedded to the error of sprinkling and pouring. The word baptize, in the Old Testament, when it has nothing to do with the ordinance instituted by Christ, is rendered dip. The reason of this is clear. Those who came to John
the Baptist, were "baptized of him in Jordan." Notice, they were not baptized on the banks of the Jordan, or near the Jordan, but "in the Jordan." They were certainly not poured in the river, nor were they sprinkled in the river. But it may be said the water was poured or sprinkled on them. Now, this is not permitted by the language or circumstances. The people were baptized, not the water or river. If water, or the river Jordan, was poured or sprinkled on the people, then the water, or the river Jordan, was baptized. But this could not have been the case. Those, therefore, who came to John were immersed in the river. This position is tenable, and in harmony with all that is said on the action of baptism thereafter.

In the eighth chapter of Acts of the Apostles, it is said that when Philip and the Eunuch came to the water, they both went down into the water, both Philip and the Eunuch, and he baptized the Eunuch. Then they both came up out of the water. I only remark here, that the circumstances mentioned by the sacred historian, are not the circumstances that obtain when persons have water sprinkled or poured upon them. They go not near the water, but only have a little—not much, but only a little—water brought. This is enough for all purposes to be accomplished by them.

In Romans, Paul says: "Know you not that so many of us as have been baptized into Jesus Christ, have been baptized into his death. Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Albert Barnes remarks on this passage, "that the mass of unprejudiced readers would perceive in it an allusion to the practice of baptism by immersion. Wesley speaks to the same effect. So does Dr. Chalmers, and other distinguished Pedo-Baptists.

Sprinkling is not a burial, neither is pouring. Immersion is a burial. The subject, by faith, repentance and confession, is dead to the world. He goes down into the water, and with hands crossed and eyes closed as in death, is hid for a moment from view. He is then raised up from this watery grave, to walk in newness of life.

Whatever may be said in regard to this passage, nothing in the way of ingenious argument can set aside its force and power on the minds of the unprejudiced. He who comes to the word of God, for the purpose of seeking the truth and nothing but the truth, will say that this passage, in connection with its parallel, Col. ii:12, establishes beyond all cavil that baptism is by immersion—that this, and nothing less, can be Christian baptism. Here I would risk the whole controversy, but beg permission to add the testimony of a few illustrious names from the Pedo-Baptist ranks, confirmatory of the position that immersion is the only proper action of Christian baptism.

Neander. "Baptism was originally by immersion. To this form, various comparisons of the Apostle Paul allude."

Tholuck. "In order to understand the figurative use of baptism, we must bear in mind the well known fact, that the candidate in the primitive church was immersed in water and raised out of it again."
Prof. Lange. "Baptism in the apostolic age, was a proper baptism—the immersion of the whole body in water."

Dr. George Campbell, a Scotch Presbyterian, in alluding to the word in the original Greek, from which baptize is rendered, says, that both in sacred and in classical use, the word signifies to dip, to plunge, to immerse. It is always construed suitably to this meaning."

Dr. Bloomfield. This distinguished critic, in his notes on the 6th and 4th of Romans, has the following; "We have been buried in the waters of baptism." "There is a plain allusion to the ancient custom of baptism by immersion."

Martin Luther. After speaking of baptism in connection with the burial and resurrection of Christ, he says: "On this account, I could wish that such as are to be baptized, should be completely immersed into water, according to the meaning of the word, and the signification of the ordinance."

On the most reliable, the clearest evidence that can be offered in support of any truth, fact, or proposition, do we believe that sprinkling and pouring are of men, and not of heaven.

Dr. Wall, of the Church of England, was chosen by the clergy of that church to give a thorough examination of infant baptism. This he did in a masterly manner. In speaking of the origin of sprinkling and pouring, he offers the following, which we beg leave to insert: "France seems to have been the first country in the world where baptism by effusion was used ordinarily to persons in health, and in the public way of administering it. In the Church of England it being allowed to weak children (in the reign of Queen Elizabeth), to be baptized by effusion, many fond ladies and gentle women first, and afterward, by degrees, the common people, would obtain the favor of the priests to have their children pass for weak children, too tender to endure dipping in the water. As for sprinkling, properly called, it seems, at 1645, just then beginning, and used by very few. They (the Westminster Assembly of divines) reformed the font into a basin. This learned Assembly could not remember that fonts to baptize in, had been always used by the primitive Christians, long before the beginning of Popery, and ever since churches were built; but that sprinkling was really introduced (in France first, and then in other Popish countries) in times of Popery; and that accordingly all those countries in which the usurped power of the Pope is, or has been, formerly owned, have left off dipping children in the font; but that all other countries in the world which had never regarded his authority, do still use it."

Thousands have had water poured or sprinkled upon them, without giving the matter the least thought. They have made Christianity a kind of secondary matter, a very good thing to be a member of the Church—rather of a church—whether of Christ, or Luther, Calvin or Wesley, seems to be of no special moment, and whether baptized in infancy, youth, or old age, by sprinkling, pouring, or immersion, is of no kind of importance at all. Before the living God, we abjure all such positions, and so long as permitted to lift our.
voice, or wield a pen, will we be found fighting against all innovations or substitutions.

God's people are a peculiar people. They are not of the world in faith or manners. Their faith rests on the sure testimony of God, and their lives are to be in conformity to the will of the Most High.

Human traditions, theories, speculating, are all of no avail in attaining the honors of the world to come.

Reader, search the Scriptures—take nothing for granted. Try every proposition of a spiritual character by the Living Oracles. Believe nothing because of its being supported by great names, or regal, or popish, or sectarian authority.

You must stand or fall at God's bar, for yourself. In the fear of God, and not of man, dare to do God's will when you understand it. God will bless you in this world, and in the glorious world to come.

W. C. ROGERS.

CHRISTIAN UNION—No. III.

Mr. Editor: In reply to my No. II, you persist in calling my views of Christian Union a creed, accuse me of inviting everybody, "even the men of the world," to my Christian fellowship, place the sacred, God-given right of private judgment (free, untrammeled thought) among human notions, reiterate the charge that I am trying to draw you away from the true worship, and finally intimate that I wish to return to the "shackles of men's inventions," because I propose a union with your people. Now, what does all this amount to, and what is it for, unless it be to create prejudice against me, and the people with whom I stand connected?

Why not, in the true spirit of a Christian teacher, show the fallacy of my views on Christian Union, and teach us the way of the Lord more perfectly? If we need something more than the "Scriptures for our only written creed," why not show what that something more is? If Christian is not a right name, please tell us what is. If we may not fellowship all Christians, "all who love our Lord Jesus Christ in sincerity," why not show us the reason why, and tell us how many of them we may fellowship? If church members have not the right to investigate the truths of the Bible, think and act for themselves, tell us why, and who is authorized to think and act for them. If we may not immerse all believers, so soon as they have faith in the ordinance, tell us how many of them we may immerse, and how soon. Also, show why a church may not "break the loaf" as often as she understands the bible teaches it to be her duty.

Now, why not, my brother, come up to this work like an apostle of truth and righteousness, in your next, and give us something tangible, and direct to the point. There is no argument in calling my views of the bible a creed, or representing that I invite the children of the devil (the men of the world) to my communion, for your readers all know that I invite only those who love (not hate) our Lord Jesus Christ in sincerity.

And now, as you like short articles, suppose you reply to one or two of these items at a time, and show me why they are not good, sound, Christian doctrine, and so finish up at your leisure?

In replying to my first item, "the scriptures our only written creed.
you flatly contradict yourself. You say, to take the scriptures for our only written creed, "impliedly gives the right of as many other creeds as we may choose, provided only they be written;" and then, in the very next sentence, remark that "Bro. Ellis knows our creed is the Bible." And to add still further to the absurdity of the matter, inform us in your reply, that the "New Testament, in its plain, natural and primary meaning, without qualifications, is the only basis or ground of an acceptable union of Christians." Please show us why the scriptures, taken as our only written creed, "impliedly gives the right to as many other creeds as we may choose," &c., while the Bible, the New Testament does not, but is an acceptable foundation of Christian union. You say, again, "If he (Ellis) be willing to receive the Scriptures just as the Lord has arranged and given them to us," &c., "he will stand precisely where we do." That is precisely where I stand, my brother, and yet you think there is almost an impassable gulf between us. You reject the "Scriptures as our only written creed," and yet take the "Bible," the "New Testament," the "Scriptures just as the Lord has arranged," for your only written creed, basis, ground of acceptable union. What kind of logic will your readers call that? But do you take the Scriptures just as the Lord has arranged and given them to us, without improvement on the part of man, &c., or do you take them according to your understanding of their plain, natural import or meaning, as you represent it? The latter, I presume. If not, what do you mean by "plain, natural import, meaning"? I presume you take the Scriptures as you understand them, and have no better claim of infallibility than other Christians, and are liable to make mistakes and commit blunders just like all the rest of us; what folly, then, to set up that infallible claim, that you take the Scriptures just exactly as the Lord has arranged and given them to us. The greatest fanatics in our land, are generally the most dogmatical in their assertions, and are wiser, in their own conceit, than seven men who can render a reason. But the greatest and purest of men, are always modest in their pretensions, freely admitting their liability to error or make mistakes. But my article is long enough, so I will stop right here.

Yours, for Christian Union,

J. ELLIS.

Winteret, Oct., 1867.

REPLY.—If you do not design your seven articles, or items, whichever you may choose to call them, to be regarded as a creed, why so tenaciously cling to them? I have offered you the New Testament without alteration, in lieu of them, not "as the only written creed," but as the only creed written or unwritten for christians, and your non-acceptance is my evidence that in your estimation it is not sufficiently expressive, while the seven items formerly given, and called here in your last, your views, are. This indicates to me a wide difference between us. I am willing to accept the Lord's arrangement, alone, while you are not, but wish to append an explanation or qualification. I can not, therefore, regard your views, thus identified and explained, otherwise than a creed. They are in the way of christian union, subversive of it, and of mischievous tendency. Let God be correct though it makes every
man wrong is my motto. And so long as you hesitate in accepting a union of Christians, upon the New Testament alone, without qualification, alteration or amendment, either in matter or form, and present one or seven views of your own, I shall every time have to regard them as a creed.

I wish to create no prejudice against you nor your people, but "the true worship with me is, a faithful adherence to God's arrangement for the preservation, unity and harmony of his people. Evidently he knew what was necessary to this, and just as evidently too, is it to my mind, that the New Testament is his arrangement; and if you do not wish to draw me away from this to your own "views," why in the name of reason this controversy? I have presented nothing but the New Testament, while you have It is as evident that you wish to draw me from this arrangement to one of your own as that we differ; and if the statement of this creates prejudice against you and your people, you have no one to blame but yourself.

You shift your ground. You say: "if we need something more than the Scriptures for our only written creed, why not show what that something more is?" Now do you not know that it is yourself who has been charged with demanding something more. I stand for the scriptures and you for something more. Your article, "the scriptures our only written creed," evidently implies as much else as we please, only that it be not written. I am for the scriptures as our only creed, written and unwritten, and opposed to any thing more or less. You provide for that something more; say then yourself what it is, and don't ask me!

As to the name Christian we will have no controversy about that. The Lord has given it to his people, and therefore let no one be ashamed of it. Sincerity is an evidence only of a man's honesty. Many among the Jews, Pagans, Mormons and Mohammedans, are as sincere as the Christian. It proves their honesty, and nothing more; and can never by itself stand as the test of Christian fellowship.

You again shift your ground, or else you do not understand yourself. There is a world wide difference between the right to investigate the scriptures, and to exercise the right of private judgment in matters of faith. To confound these is to stultify oneself.

Our faith is in Christ and not in the ordinance of baptism; and when we receive him by faith, we receive him in all his offices, and requirements; and to reject any of these is virtually to reject Christ himself.

The Lord died as often as he rose from the dead. The first day of the week celebrates his resurrection, and should also celebrate his death in the breaking of the loaf by his people. The New Testament, and all church history for several hundred years after Christ, show that it was the universal practice of the church to break bread every first day of the week.

You are mistaken when you think I take my interpretation of the Scriptures instead of the Scriptures themselves. This is the great error with yourself, bro. Ellis, as well as with many others, and so long as it is the case, union is impossible. We must take the Scriptures as our creed, not our interpretation of them. It is by them we shall be judged, not by our interpretation of them. We are to
obey the Scriptures, not our interpretation of them. A very great mistake you make here, indeed. No wonder we differ. I am for the word of God, and you are for your interpretation of it. I preach the gospel, and you, I suppose, preach your interpretation of it. The Lord will take vengeance on them that obey not the gospel, you understand that he will take vengeance on them that obey not your interpretation of it. Never mind your interpretation, nor my interpretation, nor any man’s interpretation; but take the Scriptures, believe the Scriptures, obey the Scriptures and teach the Scriptures, and there will be no difference between us, for we’ll both have the same thing, both believe the same thing, both obey the same thing, both mind the same thing, and must both necessarily be one. We’ll then become the subjects of the Savior’s prayer, that believing on him through the apostles’ word, not our interpretation of it, we shall be one, even as he and his Father are one. If we both take his word, not our interpretation of it, it will be impossible for us to divide; if we take our interpretations, it may be impossible to unite. Our interpretation may be right or it may be wrong; not so with the Scriptures—they are never wrong, but always right. Hence, if we take the Scriptures, we shall always be right, and never wrong.

D. T. W.

VARIOUS MATTERS THAT DEMAND ATTENTION.—No. 3.

There is a very decided tendency in the actions of many preachers of the gospel, towards a manifestation of jealousy with regard to their fellow preachers, that savors of the flesh far more than it does of the spirit, and which in the eyes of any one who observes it is simply detestible. The jealousy of preachers toward one another has almost degenerated into a proverb, and it were well for the race if it could only be found in that form, but, unfortunately, it confronts us in some of its many forms wherever preachers have relations one with another, unless under exceptional circumstances. Many preachers understand their weakness in this respect, and frankly acknowledge the error that they thus fall into. But while they do this they fail to appreciate the necessity of exercising the demon, or at least of saying, “Get thee behind me, Satan!” It seems strange that a bearer of the glorious message of salvation to the world, with the weight of a great responsibility resting upon him, and the eyes of his Master regarding him, could possibly so lower himself in the estimation of angels and men. What if some brother preacher can make a better effort than we can? What if he can draw larger crowds of people? What if he does receive a little more praise, and is a little more popular? Is that any reason why we shall stultify ourselves, by permitting the green eyed monster to hold over us unlimited sway, destroy our happiness, and work disaster to the cause of Christ? No! Perish the unhallowed thought!

If this unholy passion were confined to the “smaller fry,” ministerially considered, it would be less lamentable, but it is unmistakably true, that the larger the preacher, the more intense the green in the evil eye of the monster, in very many notorious cases.

And now, brethren, let this matter
be carefully and considerately attended to, so far as each one is individually concerned. We are all engaged in the same great and glorious work. That there are degrees of talent as unavoidable as it is true, and it is a happy attainment, if we can bring ourselves to that point at which we can rejoice that some one else is more capable of proclaiming the glad tidings than we are in our weakness, and more efficient than we in turning many to righteousness. It is a blessed truth, that according to what a man hath, and not according to what he hath not, shall it be required of him. If each shall perform his life work to the full measure of his attainments and ability, he shall not fail of the reward due his earnest and faithful effort.

A. P. ATEN.

ELDER JACOB CREATH'S LETTER.

PAlMYRA, MO., Nov. 13, 1857.

Bro. D. T. Wright: Dear Sir, I left home in August for the Missouri River, and returned home on the 31st of October, having been absent more than two months, preaching once for every day or night while I was gone—exhorting, reasoning, persuading, reading, expounding the scriptures, praying, confessing my sins, repenting, crying, weeping, supplicating God's mercy, conversing, instructing the ignorant and visiting the sick, and the fatherless and widows in their afflictions, rebuking and reproving, and trying to keep myself from the vices of this wicked age.

I visited and preached at the following places: New Haven, Independence, Kansas City; Leavenworth City, Antioch, Missouri City, Richmond, Liberty, Lexington, Dover, Waverly and Carrollton. I saw the following preaching brethren: first, Bro. Dennis M. Grandfield, who is one of our most gifted, promising and useful young preachers in Mo., who said he would preach without taking the Black Oath, if he was shot in the pulpit, and did preach without it, and was not shot either. None of our preachers stand higher and more in the favor of the brethren and people among whom he has lived than he does. At Independence I had the pleasure of bro. Alex. Proctor's company and conversation, than whom, as an able, amiable, learned, talented and popular preacher, there does not live in Mo., if there does anywhere else. I spent the most pleasant week in his congregation that I spent while I was gone. Bro. Proctor is embalmed in the affections of his congregation, and they are equally dear to him, and I do not suppose that any thing but death will ever displease them. In Kansas City I saw and preached for brother Henry Haley, who is a gentlemanly, pleasant, useful and devoted young preacher, highly respected and beloved by his people and friends. At Antioch, in Clay Co., I preached one week for bro. Richard Morton, an amiable and zealous man, and laborious in his Master's cause. At Liberty I preached for my old friend and brother Francis Palmer, the Patriarch of Mo., and it is now in his eightieth year, and still zealous in preaching the word, and a more upright, prudent, straightforward, devoted man does not live in Mo. He did not take the Black Oath to preach. In Richmond I preached for bro. Hand, who is among our most successful, learned and talented preachers in Mo., and is doing a good work in upper Missouri, ably defending his Master's cause, and making many converts. At the same place I also met two other valiant men for truth, brethren Wm. H. Robinson and Waller, both active and successful proclaimers of the old and simple gospel. At Lexington I preached for our young, amiable and promising brother Dawson, formerly of Decatur, Ills. I think that church was fortunate in procuring the services of one so docile, humble and faithful as he is. At Dover I saw brother James Meng, a most excellent, pious and an afflicted man, who is striving to do good in that church. At Waverly I renewed the acquaintance of brother Plattenburg and his amiable consort, whom I first saw in Selma, Ala., some sixteen or seventeen years past, then again in Tennessee, and then again in Little Rock, Ark., in 1859 or 1860. He is certainly among the most eloquent, learned and talented men in our State, and he and bro. A. Proctor are a head and shoulders higher than any students I have ever seen from Bethany College. It is most unquestionably a source of unalloyed joy to know that we have such a body of eloquent preachers of the ancient gospel in Missouri, as I have seen and named, and I hope and pray that our brethren
will hold up the arms of these men, while de-
vo·ting themselves to the gospel, as Aaron and
Hur held up the arms of Moses while fighting
the battles of the Lord; these men deserve a
liberal and competent support. They can put
to flight a host of enemies. They are experi-
enced, expert and superior commanders, and
deserve to be upheld by the brethren.

I had not great success in turning sinners to
God, owing to the following causes: First,
original sin, or corruption, infidelity, love of
the world, its customs, fashions and principles,
circuses, fairs and horse-racing; a want of
zeal and prayer on the part of the brethren.

They were more engaged in some places in
buying and selling lots, building houses, rail-
roads, bridges, and making improvements,
than in spiritual things. The pious and re-
ligious part of society will have to petition the
Legislature of Missouri to suppress the public
nuisances of circuses, fairs, and horse-races.

I have left us. Now well on to seventy yea-
s of age, and still itinerating the State, and an-
nouncing the glad tidings of the forgiveness
of sins to all who will obey Christ, and eter-
nal life to all who continue faithful till death.

Happy mission! glorious mission! As it is
written, "How beautiful are the feet of those
who preach the gospel of peace, and publish
glad tidings of good things." Like Paul, he
is prepared to say, "I have fought the good
fight, I have kept the faith, and henceforth
there is laid up for me a crown of righteous-
ness, which the righteous Judge will give to
me at that day, and not to me only, but to all
who love his appearing."

How painfully annoying the opposition he
complains of! The foolishness and wickedness
of the day. Like when the sons of God went
to worship, Satan went along, so where-
ever the preacher goes, these nuisances also
go. Our towns, and cities are continually
cursed with one or the other of them all the
time. They are of their father the devil, and
his works they do. Only a few days since, I
was pleasantly accosted on the side walk by
a couple of handsomely dressed and intelligent
looking ladies, and asked if I would purchase
a chance for a silver cup. I at once replied
that it was not in my line of business. A
church fair and festival was getting up for
the purpose of raising funds to assist the
Church! Satan in these days not only goes
to the meeting house as formerly, but excites

must discipline any member who attends
them, preachers and all. Look at the drunk-
eness, gambling and demoralization of the
young people, and all classes, at them. They
are sweeping the morals of society like a
mountain torrent. Let us awake and oppose
them, brethren, before we are swept away be-
fore them. Yours, truly,

JACOB CREATH.

EDITORIAL COMMENT.—What an example
in doing good we have in the long and con-
tinued labors of bro. Creath. For fifty long
years or upwards has he been engaged in
preaching Christ. Who can estimate the
good he has done. Eternity alone can reveal
to us the sinners he has warned, the number
he has turned to God, the mourners he has
comforted, the weak he has strengthened and
encouraged to perseverance. Beyond the con-
fines of this life many will rise up to call him
blessed; and even here his works of faith and
labors of love do good long after he shall
have left us. Now well on to seventy yea-
s of age, and still itinerating the State, and an-
nouncing the glad tidings of the forgiveness
of sins to all who will obey Christ, and eter-
nal life to all who continue faithful till death.
Happy mission! glorious mission! As it is
written, "How beautiful are the feet of those
who preach the gospel of peace, and publish
glad tidings of good things." Like Paul, he
is prepared to say, "I have fought the good
fight, I have kept the faith, and henceforth
there is laid up for me a crown of righteous-
ness, which the righteous Judge will give to
me at that day, and not to me only, but to all
who love his appearing."
the worshippers to wear his apparel and use his devices to keep their minister from starvation and their meeting house from being sold! No wonder that church members attend circuses, theatres, balls, saloons, fairs, horse races, and the like. Their devotees attend the church and participate in all their father's little treasuries to raise money and enjoy fun there; and then in turn the members of the church attend theirs. Like begets its like, and according to the old adage, "birds of the same feather will flock together." Without a wonderful change in the moral sense of the community on these subjects, the petition bro. Creath suggests will never be made to the Legislature. If the gospel, faithfully preached, will not remedy these vices, there can be no remedy for them. Let every friend of Christ and of man, renew his faithfulness in well doing, and depart from all iniquity and every appearance of evil. Let all these pernicious appliances to indulge the church in the sin of covetousness, be every where abandoned, and let the line of separation between the members of the church and those worldly and satanically bewitching customs be made broad and plain, that they who will be perfect may be manifest, and they who will be otherwise not be hid.

D. T. W.

KENTUCKY UNIVERSITY.

We understand that more than 500 students have matriculated in Kentucky University during the first three weeks of the session, from the States of Kentucky, Tennessee, Missouri, Arkansas, Louisiana Texas, Mississippi, Alabama, Georgia, North Carolina, Virginia, Western Virginia, Maryland, Pennsylvania, New York Massachusetts, Ohio, Indiana, Illinois, Iowa, and California. Others are coming in daily; the number will probably reach 700 during the session. About 25 able Professors and Instructors are engaged in teaching in the several colleges. Ample accommodations are afforded for the bearing of all who may come, either upon the University grounds or in private families. The citizens of Lexington have been liberal in opening their houses for their reception. The glory of the University is, that it is bringing education of the highest order within the reach of the masses, by means of cheap rates of expenses. The entire fees in any Department, except the Law College, are $20 per annum, and good boarding from $2 to $5 per week, in the club system or in private families, as the case may be. This is in accordance with the noble aims of Mr. Bowman, the Regent and Founder of this Institution, who is laboring with untiring energies, to make eventually a free University for the people. Every citizen of Kentucky should feel a pride in the grand success of their State University, and should hold up his hands while he is toiling so unselfishly for the full realization of the great object of his life. Will not the liberal hearted citizens of the country respond to his appeals and give him the means for the erection of the buildings so much needed on the magnificent estate of Ashland, on which the State Agricultural College is located? Will they not give him endowments for Professorships, yet to be established, in order that every arrangement and facility may be secured for giving free education and board to the thousands of poor young men that will come to its Halls? Here is a noble object upon which the benevolence of our wealthy citizens may rest. Who will endow a Professorship, or erect a Museum Building, or College Hall, or establish a Prize Fund? Have we not some noble Kentuckians who will perpetuate their names and memories by such a deed? We will refer to this subject again.—Home Journal.
CAMPBELLITE—UNION MOVEMENTS.

CAMPBELLITE.—[From the Rev. Alexander Campbell, of Virginia.] (Exch. Hist.) One of a sect of Baptists who consider all other Christians as having departed from the simplicity of the gospel through their formularies and books of discipline. There has been much dispute about their distinctive sentiments, and probably no small difference of opinion between different individuals who have borne the name.—Hayward.—Webster's Quarto Dictionary, 1867.

Reader, did you know that we were dubbed with the name Campbellite in Webster's Large Pictorial and Quarto Dictionary, published under date, 1867? Well, such is the fact! Is it not an outrage upon truth and every principle of honor and justice? Have we not, as a people always objected to the name, and regarded it as a reproach and a slander upon us? Did not Alex. Campbell always object, in the strongest language, to his name being placed upon us as a people? Every preacher and writer among us has spurned this name. What confidence can be placed in a lexicographer who will perpetrate such a palpable falsehood and gross insult upon a large and intelligent people, numbering near six hundred thousand? It is a burning shame and lasting disgrace to the work. We claim to be Christians; not Paulites, Peterites, Apolostes, nor Campbellites, but simply Christians. We wish to wear no name but that of Christ. We are his, not Campbell's and should, therefore, wear the name of Christ, after whom the whole family in heaven and in earth is named. We should not blaspheme that worthy name by which we are called, by doffing it off and putting on that of Campbell. It is a high handed piece of impudence and bold effrontery in the compilers of the late edition of this Lexicon, to stereotype such a palpable blunder and slander as this. Will they not, in the next edition, do themselves and the cause of truth the justice to correct it? Will not our brethren, every where, raise their voice against this shameful outrage? Speak out, and let not this slander claim your silence as an admission of its truth.

No, let history record the outburst of indignation at the appearance of the name Campbellite stereotyped in a Lexicon as our name. No, forbid that history should record our tacit submission.

D. T. W.

UNION MOVEMENTS.

At the annual meeting of some 42 churches of Christ, comprising an aggregate membership of 2,785, with 24 preachers, held at Corinth meeting house, Pitt Co., N. C., from the 10th to the 13th of October last, we find among other proceedings as published in the Biblical Monthly for November, the following in reference to a union of immersionists in North Carolina:

Resolved, By the Ministers and Messengers of the churches of Christ in Conference assembled: That in view of the expressed desire made by the Union Baptists of N. C., for christian union among the immersionists of this State, we appoint delegates to a Convention to be held at Hookerton, to take into consideration the subject of uniting upon the Bible alone, acknowledging one God and Father of all, one Lord Jesus Christ, one Faith, one hope, one baptism, one Spirit and one body; said delegates to meet in Convention with other delegates appointed by the Grand Council of the Union Baptists and delegates from any other parties who may desire to participate in the good work of uniting the Lord's people; and that the Grand Council and F. W. Baptist Conference be furnished with a copy of this resolution.

Resolved, That we hail with delight every movement, having for its object the union of all christians, and cordially invite the faithful every where to unite with that faithful
band of Disciples now numbering over half a
million in this country.

In accordance with the foregoing, Elder Joyner, Dr. Walsh, Gideon
Allen, J. Latham and J. J. Harper were appointed to meet in the pro-
posed Convention at Hookerton, commencing on Friday before the
next fifth Lord’s day. D. T. W.

LETTER FROM DR. C. S. REEVES.

MONTGOMERY, ALABAMA, { Nov. 7, 1867.

Dear Bro. Wright: I am thus far on my way to attend the Consultation
and Co-operation Meeting of the Christian brotherhood at Columbus,
Mississippi, a notice of which you have seen in the Gospel Advocate.
Calling in to spend the night with old bro. Dr. A. C. Rose, “an old dis-
ciple, where we have been wont to lodge,” heretofore, and looking over
some old numbers of the Pioneer, I am pained to observe that the old
brother is made to occupy an unfavor-
able place with your readers. I re-
fer to the letter of bro. Leonard Rush, on page 174, of the number for April
14th. This letter, together with cer-
tain inuendoes and implications in
the latter part of a letter written by
bro. J. M. Barnes, in the number for
August 22, place bro. Rose’s position
(as Father Campbell was wont to say)
rather in the doubtful gender.

1st. Old bro. Leonard Rush did call
on bro. Rose in March last, as stated
in his letter. He represented himself
as living at the time in Clark county,
Mississippi, near a depot on the Mo-
bile & Ohio R. R., called Shoeboota,
which post office is in Alabama. Said
old bro. Rush is above seventy years
of age, and has been acquainted with
bro. Rose above thirty years. We
are thus particular in giving him and
his whereabouts, in order to show
that he is no myth or imaginary per-
sonage, and that Dr. C. S. Reeves,
the writer hereof, never at any time
assumed his name, or attempted to
represent the said bro. Leonard Rush.
We (bro. Rose and myself) have no
doubt but he wrote the letter to which
his name is attached. It did not mis-
represent facts, i.e., he wrote facts, and

2nd. No committee ever called on
bro. Rose “to investigate this mat-
er,” as was intimated in the letter of
bro. Barnes.

Bro. Rose has been an officer in the
employment of the government since
the 14th of June last, absent from
home for eight weeks at a time, and
“when the secrets of all hearts are
made known,” this good old Christian
brother, I have no doubt, will then
appear, if not before, that he was
made an humble instrument, under
God, in accomplishing a large amount
of good, in distributing to the poor of
this community. I do verily believe
it has been the means of opening the
way for the spread of the gospel of
our salvation in this intensely secta-
rian city, that nothing else could or
would have accomplished.

And as to my own agency in this
matter of distributing and getting up
supplies of meat and bread for the
starving poor of my down-trodden
country, I would to-day be willing to
go before kings, emperors, queens or
potentates, and confess that it was the
proudest and most glorious act of all
my life. Your bro. in Christ,

C. S. REEVES.

Our leader and commander is Im-
manuel. Our weapons are spiritual.
Our conflict is with sin. Our issue is
with the devil and his hosts. Our
companions in arms are all true Christians. Our battle-cry, the Cross. Our song, Redemption. Our aim, the Kingdom of God—and our victory is certain.

Speer in his Sphere.—Mr. J. K. Speer, through the columns of the Prophetic Watchman, informs us that he has been to a small village in Illinois, (what village, or what county it is in, for prudential reasons, he does not say,) and that he threw a “Current Reformation Car off the track.” Many an unprincipled fellow, who had not talent enough for an engineer, or even stability to make a good and reliable brakeman, has thrown a whole train off the track by throwing a chunk before the engine. This account comes very near owning up the true state of the case with Materialists. Their own reports show that they can tear up churches of somebody else’s planting; but we have yet to hear of any great work in planting churches by them.—Review.

HAD CHRIST ANY BROTHERS AND SISTERS?

The doctrine of the perpetual virginity of the mother of Christ is untenable; the infallible decree of Pius Nino, notwithstanding; but We have no evidence that she ever had other children. The persons mentioned in Matthew xiii: 55, as “His sisters,” were probably cousins, but called “brethren and sisters,” after the Hebrew usage, which extends these words of affection to the more distant relations. But these individuals, who are the only ones named as Christ’s brethren, were certainly not the sons of the Virgin; they were the sons of a Mary who was the sister of the mother of Jesus—John xix: 25; Matthew xxvii:—they were also the sons of Alpheus—Luke vi: 15, 16—and Alpheus is but a softer form of the name of Cleophas, the husband—John xix: 25—of Mary the sister of Christ’s mother. Again, all these persons were alive at the time of Christ’s crucifixion; yet Mary, the mother of Christ, appears to have had no natural protector to whom she could look after the death of her son: and so, “when Jesus saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman behold thy son. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her to his own home.” John xix: 26, 27. This incident, so touching and so modestly told, is conclusive against the view that Christ had younger brothers and sisters.—Ladies Repository.

At the several meetings held in the Christian Church, on Lord’s-day last, several young ladies went forward and made the “good confession,” and on Monday morning were immersed by Elder A. Wilson. At the usual Thursday evening prayer-meeting, last week, a lady confessed and was immersed on Friday morning. This was all done without the least excitement or any particular effort to gain converts. A good religious sentiment seems to be gaining in this community. May God speed the good work. —Paris Mercury.

Unfathomable.—I must give over all attempts to fathom the depths of his love—all I can do is to stand beside that great love and look and wonder. If I had as many angelic
tongues as there have drops of rain fallen since the creation, or as there are leaves of trees in all the forests of the earth, or of stars in the heavens, to praise, yet my Lord Jesus would ever be behind with me.

C. P. Evans.—This beloved brother, who has recently been preaching for the church at Connersville, Ind., gave us a call on last Thursday, and was with bro. Jourdan at night, and opened meeting for him. Bro. Evans is a good preacher, and we take pleasure in commending him as such, to congregations wanting a preacher. He is at present seeking a location, and we should be much pleased if he could be suited in Missouri. There are churches many wanting a preacher, and we may say, too, there are preachers many ready and wanting to preach. The fault that they are not employed, is beyond all question with the churches. Preachers are men like other men, and can no more live upon nothing, than the lawyer, doctor, mechanic or common laborer. The brethren never think of employing the services of any man whatever, without paying him an equivalent for his labor, except it be the preacher! How they can reconcile it with their religious feelings to expect and receive the time and labors of the preacher without as ample and full payment for the same, as they would pay a laborer in any other department, can only be accounted for on the principle that they are under the influence of covetousness. If the preacher will turn his attention to law, to medicine, to the school-room, or to any avocation in life except preaching the gospel, the stingiest man in all the land will never dispute his right to pay for the work he performs. He may turn chimney sweep and honorably demand his pay, but not for preaching. And yet the Lord has ordained as a standing ordinance forever, that the preacher shall be paid, that they who preach the gospel shall live of the gospel. The greatest reformation now needed among the churches, is upon this point. The commandment of God is made of none effect by covetousness.

J. T. W.

Personal.—Dr. W. D. Jourdan, of Palmyra, Mo., recently preached several days near Mooresville, in this county. There were no additions, but it is believed there was much good done by the able and earnest discourses delivered. The Dr. stopped off at this place on his return and preached Tuesday and Thursday nights to good audiences. The discourses were good, but a part of that on Wednesday night, in reference to the baptism of the Savior, was the most grand and eloquent description of that awful scene that we have ever heard. The Dr., though sixty-six years of age, and having been preaching for upwards of forty years of that time, yet speaks with all the pathos and vehemence that characterized his younger years. The strength and volume of voice that he yet commands, is astonishing. Upon rising to speak, he becomes wholly absorbed in his subject, and the crying of children and the imprudence or misbehavior, as is the case sometimes, on the part of a few thoughtless ones in the audience, never disturbs him, and he says that he has never rebuked an audience while preaching in his life. A happy organization this, truly.

D. T. W.

Joseph F. Davis.—Joseph F. Davis, of Mooresville, in this county, has gone to New Haven, (Miller's Landing,) Franklin county, to preach for the church there for which bro. Grandfield has been preaching, he having gone to Fulton, Calloway Co. Bro. Davis is a young man of fair abilities, but with little experience as a preacher, yet with study and application on his part, and the proper encouragement on the part of the brethren, he will do a good work. He is a good man and we take pleasure in commending him as such.
to the brethren. We hope that he will extend the circulation of the Pioneer in his new field of labor. He once canvassed a good portion of the State as our agent, and did us good service. May God bless and prosper his labors at New Haven.

D. T. W.

Disciple.—This as a name of the followers of Christ, it is said, is not found in all the epistolary writings. It seems to have been applied to the friends of Christ whilst in a state of pupilage, but after their maturity never. The Acts of the Apostles is the last book in the New Testament in which the name disciple occurs. Paul and Barnabas called them Christians first at Antioch. Hence the name Christian occurs in the epistolary writings, but not disciples. This sudden change, or dropping a name that had become hallowed and dear in the hearts of all Christians, from the Savior's long and frequent use of it, is very remarkable. And if such be the fact, for we have not examined the matter sufficiently yet, ought we now to call ourselves disciples? If no inspired man ever used the word as a name for the people of God, after the record in the Acts of the Apostles, by what authority can we do it now?

D. T. W.

TO THE READER.

We are mending the break in our press, and will soon be able to do our own work as formerly in good style and on time. The print of the Pioneer has not been as neatly executed for the last few weeks as it should have been. But the best has been done that could, under the circumstances. We hope after this to give better satisfaction. We shall remain at home, for a while at least, where we can superintend the mechanical execution and see that it is done well. Arrangements are making for a Steam Cylinder Press and the establishment of a publication house in Chillicothe, Mo., for and in connection with the permanent publication of the Christian Pioneer. After long years of toil in trying to establish a paper in Missouri, advocating the gospel as it was preached, understood and obeyed in the beginning, we are gratified to see the favora-

ble indications that our labor has not been in vain, but that success will ultimately crown it. And this, too, will be equally gratifying to the many friends who stood by the Pioneer in the hour of its greatest trial. We trust its circulation for the next year will be double that of any preceding year. We shall issue our Prospectus in the next number—we do not say next week, as the paper may be again delayed by the repairs we are making in the office—but in the next number. In the meantime let subscriptions come in as rapidly as possible. There will be no change in the price. Subscribers can begin with any number. Let all go to work immediately and send us subscribers.

D. T. W.

Macon, Mo., Nov. 10, 1867.

Dear Bro. Wright—While attending Circuit Court in Kirksville, Adair Co., I spoke to the friends there about christianity, three nights during the week, and on Lord's day, at 11 o'clock, and at night, who became interested, as the result will show, which was 30 by confession and baptism, and ten from other denominations and restored, making 40 added to the army of the Lord. As usual, we had an interesting meeting. There had been quite an effort made there by the Presbyterian friends, but with little success. When they closed, I presented the pure gospel, according to the best of my feeble ability, and many “hearing, believed and were baptized.” May the good work go on. Yours, in Christian bonds.

B. G. Barrow.

Remarks.—Bro. Barrow is a lawyer as well as a preacher, and was attending court at Kirksville, when he did the good work reported above. What an example to his fraternity. Some lawyers never find time during court to attend church, much less to preach. If the brethren would not let bro. Barrow and his family want for the necessary of life, he would abandon the law, I have no doubt, and give himself to the gospel altogether. Knock off the screw tap of covetousness, brethren, and let him preach the gospel. He is able to do much good if you will do your part toward him. Let him know that he shall be sustained and he will preach Christ successfully.

D. T. W.

Clarksville, Mo., Nov. 19, 1867.

Dear Bro. Wright: I have just returned from a visit to Concord, Ill., where I held a meeting of ten days. There was no congregation when I went there, but after a few days we gathered up nine members, to which were added twenty-two, making in all thirty-one. All things considered, it was a grand success. Our brethren had never had a hearing there,
end the place was given up wholly to Methodist, (Idolatry,) but we obtained a good hearing and quite a number received the truth in the love of it, and was made free from the shackles of false systems by the truth. Among o'her there was a Methodist Preacher, of more than ordinary intelligence, who had before become somewhat unsettled in his faith in Methodism, who became thoroughly converted and took his place among the brethren. We expect him to accomplish a good work among his former brethren. I met with preaching brethren in Ills. who say that the cause is in a more prosperous condition than ever before in the Prairie State.

I should be glad to see you at Chillicothe. Yours, truly, A. H. RICE.

COLUMBIA, MO., Nov. 11th, 1867.

Dear Bro. Wright: I have just entered upon my work here in Columbia, having preached yesterday and last night. Eleven individuals were added to this congregation yesterday, by letter and commendation.

I expected to be here sooner, but being engaged with bro. Grandfield in a very interesting meeting at Hickory Grove, Warren Co., Mo., I could not possibly leave. We commenced the meeting on Saturday before the 4th Lord's Day of October, and continued eleven days, preaching day and night. There were 20 accessions to the army of the faithful. Nineteen of these confessed Christ's name, and now wear it as his followers, having obeyed his word.

May the Lord bless those good people of the Hickory Grove Church. I have been with them ever since I left Kentucky, now more than 15 months, and having proved them, I can speak most favorably of their devotion, zeal, and united efforts in the Master's cause. That they may continue to thus add yearly many to their numbers, and to grow in grace and in the knowledge of God, is my humble prayer. Your brother,

JOHN W. MOUNTJOY.

MARION, LINN Co., IOWA, Oct. 21, 1867.

Dear Bro. Wright: The Discussion held at Dry Creek, in Linn county, during the week ending the 19th inst., between Elder James Quinter of Ohio, and Eld. N. A. Mc'Connel of Iowa, upon the subjects of Trine-Immersion, the Lord's Supper and Feet Washing in the public assembly, having been carefully reported, are printed, by J. L. Mc'Creary of Dubuque, Iowa, the manuscripts are now being prepared for publication in book form at the earliest possible date.

The book will probably contain some three to four hundred pages, printed on good type, on excellent paper, neatly and substantially bound in cloth, and delivered to subscribers at the lowest possible retail price.

As this will be the first (and perhaps the only) discussion fully reported and published upon these very important and somewhat difficult questions; and as they have been very thoroughly investigated and ably discussed, it is hoped and confidently expected that all our brethren will give the enterprise their cordial and hearty support, and report progress, from time to time, to W. L. Winter, the general publishing and distributing Agent for and in behalf of the disciples of Christ.

Address P. O. box 143, Marion, Missouri.

G. L. APPLEGATE.

PRAGH, Cooper Co., Mo., Nov. 5, 1867.

Died.—After a lingering and painful illness, Sister MARGARET L. MILLS departed this life at the residence of her father, J. Craig, in Cooper Co., Mo., on the 22d of October, 1867, in the 22d year of her age. She had been a member of the Church of Christ, but like many young members, she had engaged in the foolish practice of social dancing, and, consequently, stood excluded from the congregation at the time of her death. Nevertheless, in her affliction she was led to see the folly of her course; said she had prayed to the Heavenly Father to forgive her, and that she felt that he had done so. She expressed a desire to live with the people of God again on earth, but as it was not the Lord's will, she expressed perfect submission to his will and died in the triumphs of the faith and hope of the gospel. She was the wife of Mr. James Mills, who, since her death, obeyed the gospel, and is now living in the faith and hope in which she died. May the good Lord bless him and help him to be faithful to the Lord.

O. P. DAVIS.

Died, on the 27th day of October, 1867, MARY L. ADAMS, infant daughter of bro. Geo. L. and Mary A. Adams, aged 7 months, lacking one day. Its mother bid adieu to the scenes of earth, and the toils and troubles of this life, in August last, and it has now gone to meet her, where sickness, sorrow, pain and death, are felt and feared no more forever. May the good Lord bless bro. Adams in his sad bereavement, and help him to live so that he may meet them in that heavenly clime.

O. P. DAVIS.

The Christian Hymn Book.

Small Edition (Pearl 48 pt.)

<table>
<thead>
<tr>
<th>Binding</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sheepl</td>
<td>$0.90</td>
</tr>
<tr>
<td>Arabesque</td>
<td>$0.75</td>
</tr>
<tr>
<td>Arabesque, girt burnished edge</td>
<td>$0.80</td>
</tr>
<tr>
<td>Arabesque, gilt edge</td>
<td>$0.90</td>
</tr>
<tr>
<td>imitation Turkey, gilt edge</td>
<td>$1.10</td>
</tr>
<tr>
<td>Turkey Morocco, gilt edge</td>
<td>$1.25</td>
</tr>
<tr>
<td>Turkey, with gilt clasp</td>
<td>$2.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medium Edition (Breeder 48 pt.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Binding</td>
</tr>
<tr>
<td>--------</td>
</tr>
<tr>
<td>Sheepl</td>
</tr>
<tr>
<td>Arabesque</td>
</tr>
<tr>
<td>Arabesque, girt burnished edge</td>
</tr>
<tr>
<td>Arabesque, gilt edge</td>
</tr>
<tr>
<td>imitation Turkey, gilt edge</td>
</tr>
<tr>
<td>Turkey Morocco, gilt edge</td>
</tr>
<tr>
<td>Turkey, with gilt clasp</td>
</tr>
<tr>
<td>Turkey, flexible</td>
</tr>
<tr>
<td>Silk Velvet, border and clasp</td>
</tr>
<tr>
<td>Silk Velvet, extra</td>
</tr>
</tbody>
</table>

An edition in large type (Pica) will be published about the last of April, 1868.

Sent by mail, prepaid, at the retail price. When ordered by the dozen, add for postage, 51.50 per dozen.

H. S. BOSWORTH.

44 No. 100 Main street, Cincinnati, Ohio.
DISCOURSE OF DR. JOURDAN,
Of Palmyra, during our meeting, mostly upon
the conversion of Saul of Tarsus.

My respected audience, by the kindness of God we are again together, for the purpose of speaking and hearing things in relation to heaven and humanity. It is our duty to ascertain the will of God, and willingly to bow to it, and never to forget the claims God has upon us for life and all we enjoy. Nothing short of all we can do will fill the measure of our duty to him; he has ever been our constant friend, and an end of his goodness we have never seen. In behalf of sinners I wish to say, a sure work is most important. In their preparation for heaven no mistake should be made, because, their all, in time and eternity, is at stake; and, also, because persons who make a mistake, and fail of true conversion, hardly ever make a second effort to become religious. This is the experience of our race, by observation upon this important subject. I feel deeply opposed to surface conversions, they are both dangerous and deceptive, and should not be relied upon by ruined and helpless man. I much desire, their safety and success in this great and important preparation for heaven. I feel alarmed for my fellow creatures when I hear the Savior say, "few there be that be saved," and "straight and narrow is the road that leads to life, and few there be that find it." There is no going to heaven on flowery beds of ease. I wish ever to contend for a thorough and sure work in conversion, as a means of safety from sin and its consequences. We know of no other means through which we can be saved than those offered us by our Maker. Then it becomes our duty and interest to ascertain what those means are, and then use them in accordance with the will of God. The mass of our fellow beings have not the time nor the ability to reason upon or examine into deep subjects, in order to understand the depth of God's wisdom that they may be saved. Were these required of them, who could be saved? The question then is, what has God required of sinners? It would seem that a God of mercy would require nothing beyond their power. Then permit me to say, that according to the Bible, the address of God to sinners, in reference to the great and important subject of forgiveness, is very plain and concise, suitable to the lowest accountable being in our race. The plan of salvation, then, was not arranged for the wise only, but to meet the lowest capacity of human beings. This shows a merciful and wise Creator—praised be his name. These facts we see clearly and unmistakably in the commission, by Christ, to the holy twelve. Before he gave it, he told them that all power in heaven and in earth was given to him; that is, all the power that belonged to the plan of redemption. This power he intended for
them, and which, at the proper time and place, he gave to them, to qualify them for the great work of man's salvation; and therefore he said to them, "wait in Jerusalem until you receive power from on high, then shall you be my witnesses unto the uttermost parts of the earth."

This commission contains God's final address to the sinful portion of our race. In it are the terms of salvation, which are faith, repentance, and baptism; through these sinners have the promise of remission, and when they honestly and truly believe with all the heart, and repent and are buried with Christ in baptism, they are then and there forgiven of all past sins. We are authorized to tell sinners that they can believe and obey God. We should fear greatly were we to tell them they can not believe the word of God. It would be an insult to a fellow man should I say, his word cannot be believed, he would justly think hard of me. But this proclamation could not issue until Christ was glorified—until he was made king—until he was made both Lord and Christ, and the high priest of our profession. When all this was done in heaven, then he sent down the power from on high to the holy twelve, whom he had, while on earth, selected for this great and noble purpose. This was done on and early in the morning of the Lord's day, the great and notable day of the Lord, the greatest day the sun ever looked upon, emphatically the Lord's day, the first day of the week. For this day the twelve were to wait. On this day, early, God by his spirit came down and organized the Church of the first born; this organization was a demonstration, proof positive, that God had, in truth, sent his son into the world on the errand of man's salvation, and that Christ had completed the work, and that after an absence of 33 1-2 years from home, had returned and was crowned King of kings and Lord of lords. On this glorious and blessed day, he arose for our justification; on it he assembled with his saints some five or six times; on it he ascended up to his native home; on it the Christian church was born; on it he visited his beloved John on the Isle of Patmos, and on it we may not expect him the second time without sin unto salvation. This day was foretold in the 110th Psalm in these words: "Thy people shall be willing in the day of thy power, in the beauty of holiness, from the womb of the morning; thou hast the dew of thy youth." Here we have early dawn, the womb that gave birth to that notable and blessed day, on which three thousand people were willing, and the fact that Christ had received the dew of his youth, the glory he had with his father before the world was, John xviii: 5.

And now from the organization of that memorable morning, not by man, but by the Lord himself, starts the great commission on the errand of salvation. Offering eternal amnesty for all the past, to all who will believe with all the heart and repent, and be baptized, with the promise of pardon and the gift of the holy spirit. These are the terms of pardon to a lost world. Though an angel from heaven preach any other gospel, let him be accursed, says an Apostle.

And now, in order that this may appear evident and without mistake, permit me to examine an individual case, accomplished by the above means and in strict accordance with the commission. The notable and well known case of the Apostle Paul, is the one of my selection. Could I flatter myself that you would acquiesce in its decision. I should the more cheerfully enter upon the investi-
gation, but, my friends, I am, to a good extent, aware of your prejudice, and that as usual upon subjects of this kind, you will be inclined to reject all that does not suit your present opinions. Nevertheless, as far as I may be able, I shall present the truth to you.

It will be admitted by all, I suppose, that Saul of Tarsus was a very wicked man, in fact the chief of sinners. The means that proved effectual in his case, could hardly be doubted in any other, so the Bible and reason would say. For some time he had been engaged as a leader in persecuting all who called upon the name of Christ, causing them to be put to death, and even to blaspheme. And here, on his way to Damascus, he has authority from the high priests to bind all, both men and women, that called upon the name of Christ, accompanied by a mob to aid him in the execution of his wicked purposes. In this wicked frame of mind he was wending his way to that most ancient city, when suddenly he was blinded by a light above that of the sun, rather a singular way to blind a man, is it not, and becoming alarmed he fell to the ground, not knowing the cause of his condition; the natural result was, at that time, for him to ask for information about the matter, and as such, in his alarm he cries out, “Who art thou Lord?” The answer is, “I am Jesus of Nazareth whom thou persecutest;” the information is satisfactory, he now understands his condition, and, in his own behalf, makes a request, saying, Lord what wilt thou have me to do? He, beyond a doubt, believed the word spoken by Christ, and was thus a believer—he did not believe in Christ before the words of Jesus were spoken, and hence, in this case, as in all others, faith came by hearing—so it ever was, and so it ever will be. Now he feels the weight of all the past sins of his life, most deeply does he feel, being cut to the heart; his heart now bleeds repentance, sorrow for the past flows from his heart as a stream from a fountain. Faith then, in his case, produced repentance; it always was the cause of repentance, and always will be, this is authorized by the Bible, and the common sense of mankind. But let me ask, is Paul forgiven of his sins? I answer no, he is not forgiven. It is true, many religionists say he was forgiven on the road, but they speak without the authority of God, and of course what they say can not be true. His condition, his agony, his distress and sorrow of heart, proved to him he was not pardoned. In truth his good sense of the subject caused him to know experimentally that such was not the fact. This would result in part from his knowledge of the way sins were forgiven in the Jewish economy, but more decidedly would the burden on his heart teach him that his sins were not as yet pardoned. But let us hear what he said, “Lord what wilt thou have me to do?” From this it seems he knew he had to do something before his heart could be relieved of the great burden it felt. Moreover, the sense of his guilt so distressed his heart, that for three days and nights he could neither eat nor drink—had he been forgiven on the road, would salvation have continued three days and nights, by no means. But I must ask, why did not the Lord tell him what to do to obtain the pardon of his sins? Had the Lord no compassion for him, had he not died for him, did he not love sinners and come to save them? Certainly he did, but the whole plan, authority, and terms of salvation, had passed into the hands of the holy twelve,
the legally constituted body, from which alone the proclamation and terms of life were to proceed. At that time, of all things, pardon was the object of his desire, but why did he not there and then pray the Lord to forgive his sins? It is enough for us to know that he did not do it. Supposing he had lived and prayed till now, what right have we to say his sins would have been forgiven? Not any. But, say some, was it right for him to pray? Certainly it was, there is no wrong in a sinner praying, the wrong is in asking amiss, praying for things unlawful. A sinner, cut to the heart, will pray, but he should not pray for things against the will of God. He may, like the Christian, ask and receive not, because he asks or prays amiss. But Saul's sins must be forgiven, can be forgiven, but how? The Lord did not tell him what to do to get them remitted. He must obtain remission from some other quarter, and to do so, he is directed by the Lord to arise and go to the City, and there it should be told him of all the things that were appointed for him to do. From this it appears that there were arrangements previously made that would meet his case. These arrangements are found in the commission, and proclaimed by the twelve, the whole matter being in their hands. Those twelve, as a divine jury they had been empaneled, the whole plan put into their hands, and the instructions of the Judge given them, so their verdict was to be final, in all cases connected with the system of redemption. In accordance with this he had told them, "Whosoever sins you remit, they are remitted, and whosoever sins you retain, they are retained, and whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven." This instruction was given to the jury by the Judge, and we have no right to suppose that the Judge would take a case out of the hands of the jury without their knowledge or consent, and decide it contrary to the laws and instructions given them; such proceedings would end in confusion, division and dissatisfaction. The Judge could not forget the terms of remission he had given to the Apostles: "Go ye into all the world and preach the gospel to every creature; he that believeth, repenteth, and is baptized, shall be saved." Therefore the Lord could not remit Paul's sins on the road to Damascus, but gave him directions to the preacher for that purpose. It would have been introducing something different from what he had given to the twelve, and thereby establishing a different plan of forgiveness, then how could all his followers have been one. Christ refusing to give him the instruction he required, said to him, "arise and go into the city and there it shall be told you what you must do." And he, tremblingly and in great distress, arose, and by the assistance of those who were with him, made his way into Damascus. In the meantime Ananias had been, in a vision, instructed by the Lord to go into a certain street and inquire for Saul of Tarsus, who was there praying. The preacher rather seems to object on account of Saul's previous character, but the Lord said unto him, go thy way, and Ananias went his way and entered into the house and said, brother Saul, the Lord, even Jesus that appeared unto thee in the way, has sent me, that thou mightest receive thy sight, and be filled with the holy spirit. It is here worthy of note, that up to this time he could not see through his condition, that his case was not clear, his soul under the dark gloom
of his sins. It is also a truth, that up to this time he had not received the spirit. For what purposes did Ananias the preacher appear to him? It was for the purpose of instructing him in the plan of salvation, that his mind be enlightened, that he might see, and that he might receive the spirit. And I will here ask, why was he not enabled to see on the road, and did he not receive the spirit before coming to the preacher? If he was pardoned, as many say he was, during his conversation with Christ, why was he left destitute of all these blessings, such as sight, comfort, and the holy spirit? Such a state of pardon seems not to be desirable. Now in order that he might receive these great blessings, and all that pardon means, Ananias says to him, and now whyaresthou, arise and be baptized and wash away thy sins, calling upon the name of the Lord. Here is pardon which he certainly had not received before. Having believed honestly in the word of Christ, and repented truly, and then buried with Christ in baptism, he was made free from the love of sin and death, as he afterwards declared in Rom. 8:2. And now see him, as soon as raised to walk in a new-life, he sees his way clearly, he is happy, feels like eating something, meat was set before him, for three days and nights he had taken nothing, being under guilt and distressed so extremely. And forthwith he was found preaching Christ, with joy and comfort of the holy spirit.

Now, from all we have seen in Paul’s case, what is our most reasonable conclusion? It is this, that the Lord could not, according to previous arrangements made with the divine jurymen, pardon Saul’s sins, but directed him to one who could give him all the instruction necessary, and this Ananias did, and Saul obeyed from the heart the form of doctrine delivered to him, being then made free from sin, he became the servant of God. May the Father of our spirits enable us to understand the whole truth that we may obey it.

From the Canton (Mo.) Press.

AN ADDRESS

Delivered by Dr. M. O. HAWKINS, before the Hawkins Literary Institute of Christian University, November 2d, 1867.

Young Gentlemen of the Institute, Ladies and Fellow-Citizens:

The occasion, the circumstances, the audience, all impress my mind with an overwhelming sense of its importance. With but two hours for preparation, you will have much to excuse.

Whatever interest others may feel upon the subject this evening, it must be subordinate to that of the society. In dedicating your Hall to Science and Art, you are but laying the foundation for usefulness upon which you may erect an intellectual edifice that will adorn society with its richest jewels. Upon the Faculty of Christian University you can safely rely to furnish all the materials necessary for the completion of that structure which your industry and skill must combine in architectural proportions to meet the fastidious taste of the connisseur, and one that Timo’s corroding tooth will seek in vain to mar. Within those halls the future elements of greatness and immortality are dispensed—gather them, then, in their order, and prepare for that destiny which the Supreme Architect of the Universe contemplated when he said, “let us make man in our own image.” Upon yourselves depends the responsibility of developing that image with its correlative virtues that are God-like: doing good to others.

You have taken the initiatory step in
the process of self-culture, let your motto be "upward and onward," and the mist that hangs ominously over the pathway of the student will soon give way before the bright rays of science which will cheer you forward, driving back the shadows that ignorance and folly may have thrown there. Press forward, your pathway will be illuminated by a thousand meteors which will in turn be obscured by the gushing light of truth which lies at the end of your race.

I will briefly sketch the fields of culture that open up before you that you may catch a glimpse of that imperishable glory that will be revealed to your enraptured minds as you explore them. Eloquence is an art that deserves your earnest attention, as it improves the communicative faculties; by it you may exert a power for good that no other means will enable you to accomplish. Edward Everett furnishes us with an illustration of this power; by it he attained an influence that was second to no orator of America—the purity of style and chastity of speech was the result of culture. Eloquence may be a gift that rises above art, that bursts all the barriers of nature, that sweeps the emotions and passions of man like a tornado before it, storms the citadel of reason and leads captive the understanding. Henry Clay fills us this picture. If you are not a Clay, you may be an Everett.

You cannot pause to look back upon the footsteps of your ancestors without the swift-winged messengers of progress passing by. Energy and action are inseparable from success. What Napoleon attributed to genius, was energy personified—the proud, haughty spirit of genius bows obsequiously to energy. Galileo, when compelled upon his knees, to abjure the Copernican system, as he arose said: "The world moves nevertheless." Time flies; space has been annihilated, and we talk by lightning; we have made Africa our kitchen, Asia our spice garden, Europe our treasure-house, the Atlantic Ocean our wash-bowl, and young America our park, abounding in wild animals and the red men of the forest. Such are the conquests of mind over matter.

In the region of fancy it is equally so. At the magic touch of the sculptor's chisel the cold and senseless marble starts into breathless animation. In the painter's easel the canvass may reveal the passion of our Savior, or tell the story of hearts' ruin—again it may gladden the soul with the blissful pleasures of earth's serenest joys and heaven's brightest hopes. The dark clouds from whose surcharged bosom the electrical force that burns and blazes along the horizon are delineated by art; the sun paints the loved images of earth. Then pause not at the threshold of the temple, but boldly enter and gaze with rapture upon Art's world creation.

Science is a very comprehensive term, embracing within its domain the vast field of intellectual labor, from addition to the solution of the problems of Fluid; from the microscopic animalcules to the image of God; from the liquid molten burning lava that compose the center of the earth to the bright stars that compose the milky way. You analyze the earth and tell its component parts and tell what may be necessary to add to it in order to produce in greatest abundance the cereals necessary to supply our wants. Read its history by its stratified formation and the fossils they contain, tell its age and convulsions that have marked its structure by upheavals and volcanic eruptions since it was...
organized by the creative power of God. Go measure the height and weight of the atmosphere in which resides the prince of the power of the air; ascend from it through the regions of darkness to the glittering constellations of Heaven—stand upon the throne of Orion and gaze with delight upon Aries and Taurus; listen with ecstasy to the harmonious notes of the Pleiades as they sing with rapture the song of the morning stars as they burst in glory over the cradle slumbers of a new-born world; gather your mantle close around you as you stretch infinitude beyond the orbits of astronomy, far beyond the range of telescopic vision, and by the spirit's power contemplate the throne of the great "I Am that I Am," around which revolve the solar system of myriads of worlds; look down that abysmal region through which the arch-angel fell, down, down to earth's poisoned atmosphere, where your mission, young gentlemen, begins by raising fallen man to that celestial abode from which, by disobedience, he fell. The great principle which underlies all the sciences is truth—God is Truth. The more profound and thorough your knowledge of the sciences the nearer your approximation to the divine mind, where your commission ends. Become equal to man's highest destiny. Don't be deterred by the mazy labyrinth that lies before you. March boldly forward to the ineffable regions of light beyond; tread steadily the footsteps of the Redeemer, and when your mission is ended you will enter the pearly gates of everlasting deliverance.

Remember that the same chemist who distils from the atmosphere the dew drop as it glistens upon the petals of the night-blooming cereus, causes it to ascend to the thunder's home and again descend to earth to quench its parching thirst.

The same anatomist that organized the cell structure of the muscular system, the chemical combustion of which generates animal heat, also in vegetable physiology adapted the leaves to inhale that carbon which was exhaled as an effete element of animal physiology. Compare the nerves of the sensitive plant with that of the Polypary and Infusoria; their functions of respiration, the Circulatory system of blood vessels with that of the sap in vegetation and enrich the treasures of science by adding another page to the cosmology of creation.

In conclusion, young gentlemen, allow me to say that you have entered upon a stage of life in which you are expected to perform an important part. Never disgrace yourselves by disappointing the expectations of your friends; the more perfect your deportment in life and the higher your attainments, the nearer you approach that divinity that "knows all things and by whom all things were made." Then in the dedication of your hall to Science, you but dedicate it to one of the attributes of Deity. Be true to its objects and yourselves, and in after years when you shall have quitted these sacred retreats, remember the massive columns that stand as silent sentinels at the threshold of Christian University are still guarding your treasures, and when your names shall be enrolled high upon the scroll of fame, remember your Alma Mater.

To the audience we must say, you are not uninterested spectators; a solemn responsibility reposes upon each of you. While you may feel justly proud of Christian University, erected by the benevolence and generosity of our citi-
ELDER JACOB CREATH'S LETTER.

Palmyra, Mo., Nov. 15, 1867.

Bro. D. T. Wright—Dear Sir, Owing to an inflamed eye, I have not been able since my return home to look over the numbers of the Pioneer which came while I was gone, and other periodicals.

In answer to my suggestions to you from Liberty, Mo., brother Hand told me you had added my name to the committee I suggested. This does not meet my wish. My object is to get the gospel among the masses of our people, and the multitudes in the different sections of the State of Missouri, who are not able to attend the Consultation Meeting in Chillicothe, by reason of the distance and expense of traveling from the different parts of the State to such a meeting.

To accommodate the masses of the people, I propose to hold three or four Tent or Mass Meetings in the year, on the North side of the Missouri, from the Mississippi river to the upper part of the State, and let two or three preachers attend and do the preaching, and let the brethren and people pay them for their services at these meetings. In this way the poor will have the gospel and the masses in the different neighborhoods. Have three or four such meetings between the Missouri and Osage rivers, and three or four South of the Osage river, in the South and Southwest part of the State, on to the Arkansas line. If it is thought best, employ three evangelists to attend all these meetings and preach the gospel to the people, or three evangelists for each of the three districts which I have designated, or any other way, so that the gospel is preached to the people at large. The consultation meeting is the preacher's meeting, and the people have but little interest in it. It is the same in principle as other sectarian meetings, such as Associations, Conventions, Conferences, &c.

Any religious meeting for any other purpose than preaching the gospel, is unscriptural, and the same in principle as a popish council, no matter by what name called. One church is the highest religious authority known to the New Testament, so says the Christian Baptist, and so say we. If you have any other meeting it will engender mischief as certainly as it exists. Those preachers who have evils at home in their own sections and churches, let them settle them there, and not bring them to these consultation meetings for adjustment.
As we are constantly tantalized by our enemies saying to us, you have been thirty or forty years trying to get a name for yourselves, some calling themselves by one name and some by another. I suggest that we call ourselves Christians, unless some brother will suggest a better name, and give better reasons for it. I do not consider it very important whether the name was given by divine or human authority; by friends or foes, in derision or in truth, as it is incorporated into the New Testament scriptures, and used by the divine writers, as the most expressive, appropriate and comprehensive appellations ever given to the followers of Jesus Christ, one which has been baptized, sanctioned and canonized by all Christian antiquity, and which has been honored and courted by the wise, the good and holy of all ages and parties. I say, let us use and defend it.

If others are Christians let them own it, and not prefer other names. As they say names are nothing, then let them give up all other names for this name, as they would lose nothing by so doing. From nothing, nothing remains, they lose nothing by giving up all other names for Christian. All the good that is in all other names, human or divine, is comprehended in this name. All the sects are willing to join or add this name to a human name. All the good that is in the creeds in Christendom is found in the New Testament. A. Clarke says: "they shall count it their greatest honor to be called Christian. Psalm xxii: 29. They shall be called Christians after the name of Christ," verse 30.

And be called by Christ's own name, christians. It is to be hoped that if we should ever choose a sectarian and human name, that our enemies will be civil enough to call us by it, and more especially if we choose a scriptural one, as we are polite enough to call them by the name of their own choice, and not by nicknames as they do us. I hope they will remember this and act accordingly.

Christian is more ancient than Roman Catholic by six hundred years, and it is more truthful and scriptural. It is more ancient than Protestant by fifteen centuries, and more rational and pious, also, than any modern sectarian name, such as Episcopalian, Presbyterian, Baptist, Methodist or Lutheran, all of which have been coined since the Lutheran Reformation. As these names and people all differ from each other, so a Christian differs from them all in name and in the thing itself.

The choosing to be called by the above unscriptural names is a rejection of the name Christian, the choosing to be governed by human creeds is a rejection of the Bible. The Jews choosing Saul for King was a rejection of God. Their choosing idols was a rejection of God, Samuel 8th and 15th chapters. All the above sects prefer an unscriptural to a scriptural name. We are disciples before we are christians. How very few of those who profess to be sectarian christians, are satisfied with the single and simple name of Christian. All who choose another than a scriptural name, have abandoned the name Christian. Christian is a name seldom heard of, and the spirit and practice still more rarely occur. When the people of God return to the word of God, and unite upon it alone, they will resume the appellative Christian.

Let us, as christians, abandon all unscriptural teaching, such as soul-sleeping, destruction of the wicked, all the isms, sound and unsound, all unscriptural
practices, such as were in all its shapes lying, swearing, liquor-drinking and traffic, gambling at fairs, attending shows and circuses, dancing, balls, parties, modern music in churches, Dutch-pipes, pipes, segars, quids of tobacco, jewelry, laying up treasures on earth, fashions, attending theaters, adultery, fornication, theft, murder, visiting on the Lord's day, making political stump speeches, &c., &c.

JACOB CREATH.

SEND THE PREACHER.

"How shall they hear without a preacher? And how shall they preach except they be sent?"—Romans x: 15.

It is important for us to know, who shall send the preacher, how and where he shall be sent. Paul meant, either that God or the Roman brethren should send him. He addressed that church, and evidently imposed the duty upon them to send him, where, when, and as they pleased. From this utterance of the apostle, we deduce the general principle, that any church may send out preachers.

The Acts of Apostles is the simplest, most comprehensive, and the only inspired treatise on missions. This book is exclusively devoted to the missionary work, and perfect in its plan of operation. Any system differing from it, I conclude is wrong, however efficient it may be. There may be, however, no one verse or chapter that contains a perfect plan of evangelizing, but Acts of Apostles, as a whole, contains all necessary information in order to the conversion of the world. In this book, there is not an abstract system of constitution, life members and directors, but a concrete plan of efficient preaching.

This book opens with the most brilliant success of the apostles at Jerusalem. They were soon assisted by the labors of the seven deacons. The congregation there, were afterward scattered by persecution, and they "went everywhere preaching the word." These were the first missionaries, composed of men and women, who told the story of the cross. Every dispersed disciple formed the nucleus of a congregation. Here we fail—they all went to the missionary work, while we send out only a few preachers.

We next read that "Philip went down to the City of Samaria, and preached Christ unto them." Philip went of his own accord, and he thereby directed other preachers to do likewise. When the apostles "heard that Samaria had received the word of God, they sent unto them Peter and John." The angel of the Lord sent Philip to the eunuch, and the Lord sent Peter to Cornelius. In these examples, we have missionary work done by the direction of the apostles, the angel and the Lord. These agencies, through providence, may still direct the humble labors of the preacher. "Then tidings of these things came unto the ears of the churches at Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." Here we clearly have the church at Jerusalem sending Barnabas a missionary to Antioch. This is a proper precedent to any church, who may wish to send a preacher to the destitute.

"The Holy Spirit said, set apart for me Barnabas and Saul to the work to which I have called them. Then, after they had fasted and prayed, and laid their hands on them, they sent them away." Here, in return, we have the congregation at Antioch to call and set apart two preachers and send them out on a long and dangerous missionary tour. After severe persecutions they
returned to Antioch, “and when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.” The Holy Spirit speaks to us through this example, and authorizes any congregation to select, fast, pray, impose hands and send out preachers and require them to give a formal report of their labors.

In the fifteenth chapter, there is an important consultation meeting respecting the Jewish laws. Although the apostles knew infallibly their duty, yet they met and interchanged views, thereby introducing a precedent for similar meetings. In the same chapter, Paul and Barnabas voluntarily chose a field of labor as follows: “Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.”

In a vision, a man directed Paul to go into Macedonia, where he preached to Lydia and the jailer. In the eighteenth chapter, Apollos, “an eloquent man and mighty in the scriptures, came to Ephesus,” and in the nineteenth Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.”

We have thus extensively quoted from the book of Acts to show that God has furnished us all necessary information respecting the evangelization of the world. We hope not to weary the reader, yet we will cite, in order, a few additional utterances of God, showing that the scriptures are not meagre on the subject of missions, as some have supposed.

The obligation to disciple all nations is thus apparent from the great commission.

1. “It pleased God by the foolishness of preaching to save them that believe.” “The same commit thou to faithful men, who shall be able to teach others also.” “How shall they hear without a preacher?”

The preacher is therefore the instrument, in the hands of God, to propagate the gospel. If there shall be no preacher, there will be no conversions! The gospel will be advanced in proportion as true and efficient proclaimers of it shall be multiplied. May mothers give their sons to the Lord as Hannah did. May our colleges educate scores of young men for the ministry, and may every congregation, at least, train one brother for the gospel, for “the harvest truly is great, but the laborers are few.”

2. “Thou shalt not muzzle the ox that treadeth out the corn.” “They that preach the gospel should live of the gospel.” “The laborer is worthy of his hire.” If the ox should not be muzzled, surely the preacher should
not be stinted. If the preacher is like the laborer, then he may be hired. This involves the ideas, 1st of time, 2d of wages, 3d of employer, and 4th of the direction of the labor. Then, who shall employ the preacher, for what length of time shall he work, who will direct his labor and pay his salary? The hireling system is not so unscriptural as some suppose. In Acts we learned, that churches and individuals called, sent and paid evangelists. Then on this primitive model, what church or churches will send a preacher to London, Paris, or to New Orleans? What will the congregation of Canton, Palmyra, or St. Louis do? Can we not go forward with the Gospel as the basis, at once, and convert the world?

3. "As thou, Father, art in me and I in thee, that the world may believe that thou hast sent me.” This is the key to the whole matter. The world cannot be converted until the friends of Jesus are united. These sectarian churches must be taught that they are not in the bible, and are unauthorized of God, and stand in the way of the gospel. Preach first against the denominations, and secondly against the world.

The missionary work resolves itself into these elements: 1. The brethren are to educate and bring into the field as many efficient preachers as possible. 2. They should give them a just support. 3. Then they should direct their labors against sectarianism and the world. The success of Christianity will be as great now as when preached by the apostles, if it shall be presented upon the exact gospel basis, and with the same unity among its advocates. Let all write, and talk, and preach about evangelizing, until every christian understands his obligations to Christ to make known the way of life to every creature. J. C. RISK.

CANTON, MO.

CONGREGATIONAL SINGING.

In opposition to the artistic chanting in Romish cathedrals, I set con-gregational singing.

There are no grander artistic performances than by Roman Catholic choirs. Many of the great masters were born in that church, and their spirits still wail in her “Miserere,” and weep in her “Stabat Mater,” and triumph in her “Te Deum Lan-damus.”

And all the attempts of our churches to surpass theirs in the science of music will be ineffectual. But there is a power in good, hearty, unanimous congre-gational singing to drown out the cathedrals. Churches of the living God, "lift up your voices!"

"Let those refuse to sing
Who never knew our God;
But children of the heavenly King
Should speak their joys abroad."

We have yet fully to test this influence in battling with superstition. In the time of the Reformation, Cardinal Cajetan said in regard to Luther: “He has conquered us with his songs.” In those days a congregation assembled at mass; at the close of the services two boys began to sing one of Luther’s cho- rals, and the congregation joined in, and they who came Roman Catholics went away Protestants. Sing! Sing!

"The Hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

When four wood-larks are allowed to do all the singing in the forest, and four seraphs all the singing of heaven, then can our Protestant churches afford to de-pend for singing upon four persons who
stand in the loft, with their throats yet sore from singing at the opera, executing their fuge tune and torturing our good old hymns in the following style:

"Oh for a man
Oh for a man
Oh for a man-sion in the skies."

"We'll catch the flee
We'll catch the flee
We'll catch the flee-ting hours."

"Pity our pol
Pity our pol
Pity our pol-luted souls."

"He'll take the pil
He'll take the pil
He'll take the pil-grim home."

"With reverence let the saints appear,
And bow—ow—ow before the Lord."

Oh, for hearty, unanimous singing in all churches! Napoleon's army came to a pass in the Alps where the rocks could not be surmounted with the ammunition wagons. He went to the leader of the band, and asked for his portfolio; then, turning over till he came to an inspiring march, he said: "Play that!" The whole band struck the air with their instruments, and over the rocks went the ammunition wagons. And I tell you that over all obstacles, and over all superstitions, the church of Christ will march triumphantly when we can gather the great hosts of the living God, and hurl them against the battlements with some grand uplifting of Antioch, Woodstock, Mt. Pisgah, or Old Hundred.—Christian World.

SENDING TO HEAVEN FOR A MINISTER.

The people of one of the out parishes of Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first rate talents, for they had run down considerably, and needed building up. They wanted one who could write well, for some of the young people were very nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that and they wanted to bring that up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was—they gave their last minister $350; but if the Dr. would send them such a man as they had described, they would raise another $50, making it $400. The Dr. sat right down and wrote them a reply, telling them that they had better forthwith make out a call for old Dr. Dwight, in heaven; for he did not know any one in this world who answered this description. And as Dr. D. had been living so long on spiritual food, he might not need so much for the body, and possibly he might be able to live on $400 a year.

MANNER OF PREACHING.

A lady, recently, in giving her views of the preaching of a minister, to whom, she had listened several times, said: "I thought it was the business of a minister to feed the sheep. This man don't feed us; he only throws clubs and stones at us, and sends us bleating and hungry home." Many a one might gather a useful hint from this, as to the proper mode of dealing with the flock of Christ. Harshness, severity, fault finding, accomplish but little good in the family, the church or the world. True, it is the pastor's duty to admonish and rebuke, to correct error and reform sin, but always in the spirit of the Master. A scolding minister never yet succeeded in anything, but scattering the flock, and weakening his hold upon the affections of his people. There is a magazine of power in an affectionate spirit and kind words.
SMITH ON BAPTISM—NEED OF GOODNESS.

Sprinkling or Pouring the only mode of Baptism. A Discourse delivered in West-Hilford, Harrison county, Va., February, 1854. By Rev. Wesley Smith. Published by request. Fifth thousand, enlarged and revised. Pittsburgh: Printed by Bakewell & Marthene, 71 Grant st., 1867.

This is the title of a respectable sized pamphlet of 89 pages, sent us for examination. We have looked through the book, and shall herewith give the reader a few passages from it, after reading of which, we think he will excuse us for not reviewing the work. It is of no use to argue with such a man, and to do so is to give prominence to irreverence bordering on to blasphemy. Read the following, and remember this as you read:

"The ministry of John lasted a little over a year, perhaps eighteen months, and in that time it is believed that he baptized nearly two millions of people. "For all Jerusalem and Judaea, and all the regions round about, came and were baptized of him, confessing their sins." The man who can believe that John immersed these multitudes from morning till night, and day after day, for a period of a year and a half, must believe that he was metamorphosed into a sea-horse or some other amphibious animal. The man who can believe this would make a first-rate Papist. He could believe the doctrine of transubstantiation, or Joe Smith's golden Bible, or any other absurdity whatever.

On the supposition that John baptized these vast multitudes by immersion, there is another insuperable objection, besides the utter impossibility already noticed of his being able to endure this exhausting labor day after day and month after month, during a year and a half or two years, and that is this. Unless he immersed them in a state of perfect nudity, as the Baptists have done when they first started, he must have turned these multitudes out dripping wet, male and female, like a flock of sheep in washing time, with their wet clothes sticking to them as close as their hides, and they must have remained in that disgusting state, a laughing stock for the thoughtless and the scorn of the intelligent, until their clothes would dry on their persons, as no one supposes they took a change of raiment with them.

Just picture to yourselves thousands of men and women strolling around on the banks of Jordan in dripping garments, and reflect upon the grossness of such a scene, its immodesty and delicacy, and you will see at once that immersion by John was simply impossible. No public teacher, unless he were inexhaustibly ignorant and lost to shame, would require such a thing; and no people, unless lost to all self-respect, would submit to it. It is a slander on the Lord Jesus Christ, the author of this ordinance.—Pp. 48-9.

To suppose that the thousands baptized by John, and the thousands baptized by the apostles on the day of Pentecost, and at other times, were dipped in the water, and then turned out to the gaze of their infidel countrymen, and thus become a public laughing-stock, is simply ridiculous. It is a well-established historical fact, that when this innovation upon the primitive mode of baptism first began to be practiced, they dipped the subjects naked, both men and women. To call that a divine ordinance that cannot be attended to without outraging female delicacy, is to slander the Author of Christianity. And this, immersion does. Every feeling of refined and educated woman revolts against it, and she is compelled to sacrifice those noblest feelings of her nature, her modesty, and to submit through the false teachings of her spiritual guides.—Pp. 67-8.

The apostles could not have baptized by immersion either at this time or any future time, from the fact, that a large proportion of their converts were women. Now, it is known to every person of intelligence, that according to the customs and usages of those countries, women were excluded from all familiarity with persons of the opposite sex, except their fathers, husbands or brothers. And it is also known, that this custom was guarded with the strictest jealousy by the sternest sex.

Now, I put the question to every person, who is not lost to all reason, whether these Jewish men would have stood by and permitted the apostles, whom they hated with implacable hatred, to lead their daughters, or wives, or mothers, down into some pool or stream, and then to have laid their arms lovingly around them, as the Baptist preachers do, and lay them down on their backs in the water, and with arms around them under the water, lift them up again and lead them out half strangled and snorting like sea-horses or porpoises, as is the case in our day; and turn them loose dripping like sheep? Had the apostles attempted such an outrage on female delicacy and inmemorial usage, they would have been stoned to death on the spot. No such objection lies against sprinkling.—P. 58.

The fifth edition. Four thousand copies of this book have been sold, and now the fifth thousand has been called for and published! What a sad comment on the moral status of these readers!! Well is it written, "Where the carcass is, there will the crows gather."

D. T. W.

NEED OF GOODNESS.

TROY, Ala., Nov. 1st, 1867.

DEAR BRO. WRIGHT: I received, some time ago, a package of specimen numbers of the Christian Pioneer, for which you will please accept my sincere thanks. I am well pleased with the spirit it breathes. It is true we
need ability among our editors and preachers, but I do not think we are so much in need of "ability" as we are of goodness, true, genuine God-likeness. I think we, as a people, could become as famous for goodness as we are for learning and talent, we would give a greater impetus to the cause of truth. Is there no improvement to be made in the morals of religious people, or have we attained perfection in the work of faith and the labor of love? I think not. It is with difficulty, in some localities we can discern between the professor and the non-professor—only in church when the broken body and shed blood of the blessed Redeemer are being passed around.

Dear brother, is there no way by which our brethren, and sisters too, can be brought to appreciate their responsibilities, privileges and duties? Cannot Christians depart from the fashions and follies of the world without being thought parsimonious? Can they not suffer poverty and want, rather than involve themselves and friends in debt? Can they not decline an invitation to a pleasure party without being thought rude or unsociable? Can they visit the ignorant, afflicted, downtrodden and outcast of society, to impart instruction and relieve their suffering, and not be thought ignoble.

I have distributed the Pioneer among the brethren and friends; all are pleased with them, and some have promised to subscribe as soon as they can get money. Yours, in the one hope.

R. W. TURNER.

A MONUMENT TO ALEXANDER CAMPBELL.

To the disciples of Christ, and the friends of Bethany College throughout the United States, and British America:

Friends of humanity, and advocates for a return to primitive Christianity, we appeal to you for aid in the endowment of the Biblical Department of Bethany College.

To Alexander Campbell, under the providence of God, are we more indebted for the true knowledge of the Bible, than to any other teacher who has risen in the church of Christ since the Apostle John died. To perpetuate his name and labors, and to carry out and consummate the work which he so auspiciously inaugurated, we propose to you the following plan for the endowment of the Biblical Department of Bethany College; which has been submitted to, approved, and adopted, by its Board of Curators, as a plan of endowment, and which we propose to complete, as a monument to Alexander Campbell, more enduring than marble and brass, and which, we trust, will be a blessing to the church of Christ, and the cause of humanity, until the end of time.

1. This department to be endowed as the Biblical Institute of Bethany College.

2. To be endowed as a free school for the training of ministers of the gospel, and the instruction of all others, who may seek to acquire a true knowledge of the Holy Scriptures.

3. The fund for this purpose to be raised by donations of one dollar from each person, and the names of all so contributing, to be enrolled in a book, and carefully preserved among the archives of the college.

4. The fund thus raised to be safely invested, and the interest accruing therefrom to be used for the support of able and Godly men, who shall teach in the said department the pure Word of God, unmixed with the doctrines and commandments of men.

JAMES DARSIE,

One of the Board.

RUINED BY NOVELS.

J. H. Wihite, a young man about twenty-two years of age, committed suicide at the Bates House, Indianapolis. He was from Owensboro, Ky., and left a letter to a brother residing in Indianapolis, in which, after giv-
ing some messages to his friends, to-
gether with some directions for his
funeral, he said:

"I believe, with due respect for the
memory of our mother, that I have
inherited this desire for death from
her, for you know she attempted sui-
cide on one occasion at least. I be-
lieve in the old maxim, that the sins
of the parents are visited on the chil-
dren. I would give a great deal to
see you, Carrie and Maine, but I
know you would want to know why
I was here, and I do n't know what
I could tell you that you would be-
lieve. I believe, brother, that if I
had neve rread a novel that I should
now be on the high road to fame and
fortune; but, alas! I was allowed to
read the vilest kind of novels when I
was eight or nine years old. I al-
ways loved to read, and before I ever
saw a novel I had read what few
books there were at home. If good
books had been furnished me, and no
bad ones, I should have read the
good books with as great zest as I
did the bad ones. Brother, persuade
all persons over whom you have any
influence, not to read novels."—Re-
view.

For the Pioneer.

THE THIEF.

DEAR BRO. WRIGHT: During my la-
bors with bro. A. J. Clark, of Ind., he
delivered a discourse upon the "Bible."
Among many good things that he said
was this: "The Bible is its best inter-
preter, and when permitted to explain
itself there is no contradiction in it."
Under this head he invited attention to
the "thief on the cross." As his thoughts
were new to all present, I shall, by your
permission, give them to the readers of
your excellent paper. He first quoted
what Matthew and Mark stated in re-
gard to both of the thieves. It will be
seen by reference to these two witnesses,
that they represent both of the thieves
as reviling the Savior or casting the
same into his teeth that his murderers
were doing; 2d, that Luke only told
how they reviled him, and did not, as
is supposed, represent Christ as
making a promise of life to one of them.
In order to show this, he changes the
punctuation of the 43d verse of the 23d
chapter of Luke, making it read as fol-
lows: "And Jesus said unto him, verily.
I say unto thee-to-day, shalt thou be with
me in paradise?" Which is equivalent
to saying, you a thief and a reviler of
me, be with me, no, never. Then to
make it more obvious that our Lord did
not make a promise to the thief, he
called attention to the fact that not one
of his disciples understood the nature of
the kingdom our blessed Lord came to
establish. They every one thought it
was to be an earthly kingdom that it
was not reasonable to suppose that the
thief had any higher conception of his
kingdom than his intimate friends,
hence, with that idea in his mind, to say
to the Savior, remember me when thou
cometest into thy kingdom, was mocking
him in the hour of his death. Thus we
see the point in the Savior's question,
shalt thou be with me in paradise?

The next inquiry was, where is para-
dise? To find the answer to this ques-
tion, he referred to the 2d chapter and
7th verse of Revelations, where it is
said that the Tree of Life is in the midst
of the paradise of God. And also in
the 22d chapter of Revelations, where it
is stated that the tree of life is on
either side of the river of life, which
is where the throne of God is, and
hence where God is. Now the Savior
said, after he arose from the dead,
"Touch me not, I have not yet ascended to my father." He had not
himself, up to the time of his resur-
rection, been to paradise. Another
reason given was, that there is no
evidence that the thieves died the
day they were hung upon the cross,
John 19: 32, 33, where it is stated,
they, the soldiers, broke the legs of
the thieves, but when they came to
Christ they broke not his legs, be-
cause he was dead already, implying
that the thieves were not dead at that
late hour, when they came "to
take them down from the cross that
they might not be there on the Sab-
bath," which was drawing near. Now
there is nothing in breaking any one's
legs to cause instantaneous death;
hence the thieves may not have died
for several hours after the spirit of
our Lord had left his body, and an-
other day might have been ushered in
before the thief died. Another reason
why the Lord did not pardon the
thief was, that Paul says, "without
the shedding of blood there is no re-
mission." That the thief had not
offered blood according to the law,
and that Christ did not offer his blood
for the sins of any one until after he
arose from the dead and ascended
upon high. Therefore there was no
blood through which he could be
pardoned, hence the Savior did not
pard on him.

Brother C. gave several other rea-
sons tending to strengthen this con-
clusion, but let these suffice for the
present. If the above is true it de-
str oys the argument made upon the
case of the thief, to sustain the false
assumption of justification by faith
alone, and harmonizes Luke with
Matthew and Mark. May we all,
with a prayerful heart, study the
words of our Divine Master, as we
are fast moving towards our never-
ending home. As ever, yours, in the
hope of life. E. J. LAMPTON.

REMARKS.—We have only time at

present to say that James' argument
against justification alone, is far better
than the above. The entire Bible, from
Genesis to Revelations, is against the
doctrine that men are justified by faith
alone.

D. T. W.

REMARKS.—We have only time at

present to say that James' argument
against justification alone, is far better
than the above. The entire Bible, from
Genesis to Revelations, is against the
doctrine that men are justified by faith
alone.

D. T. W.

INFLUENCE OF ADAM'S SIN ON THE RACE.

EDITOR OF THE CHRISTIAN PIONEER:
—Will you please publish in your pa-
per an article of mine that appeared
in the Western Recorder of 1858. I
then took strong grounds against
what I conceived to be error, and I
now hold substantially the same
views on the same subject, that I did
ten years ago.

WESLEY WRIGHT.

Savannah, Mo., Nov., 1867.

In the Recorder of the 4th Febru-
ary, there is an article headed "The
Twofold Nature of Christ," (Select-
ed). I do not know the author, and
have no desire to differ with my bre-
thren; but have a sincere desire to
know and teach the truth. I offer
some strictures on the article, and
wish it to be understood that I have
the same objections to the views of
many good brethren who write for
our periodicals.

In the article referred to are many
excellent things, and, in the main, it
is a good article; but I have serious
objections to the use of some terms
used, and some sentiments advocated.
There is, in the fourth paragraph,
an excellent sentiment. The writer
says, "God's government exists only
for his glory." Let that be borne in
mind. And again, "To tarnish it
would be to defeat his purposes." Let
that also be held in remembrance
as we advance in the investigation.

And in the fifth he says, "The law
as originally given is still the rule of
life to man." Here it is difficult for
me to understand—in fact, I do not
know whether he means the moral
or positive law. It is a misfortune
to the world that so many writers confound moral with positive law. It was a positive precept Adam was under in the Garden—not to eat of the fruit of a certain tree. And since we are not in the Garden of Eden, but out of it, it is not said to us, “In the day thou eatest thereof thou shalt surely die.”

It is true the moral law is still in force, and just as it was long, long before Adam was created. Its claims are imperative and immutable. Here arises some confusion in my mind. It may be I do not understand the writer. If the law as originally given is still the rule of life to man, and is adapted to man’s nature, as the writer argues, how does it happen that man now by nature violates God’s law? There is a palpable contradiction in the premises of the writer, as laid down in his proposition. And now comes the main difficulty. The writer says, “The text implies that in Christ these obstacles are not removed” (surmounted). If they are not removed and surmounted in Christ, I do not know nor can I conceive of their being removed at all. It certainly cannot be done out of Christ. Paul—Romans v: 8, 9—says they are removed. That Christ possesses two distinct natures, I sincerely believe, and that he was miraculously conceived and produced is a revealed fact.

The writer next argues that Christ was not included in the covenant that God made with Adam. The term covenant in this connection, I regard as seriously objectionable. The term law should have been used, for it was a positive precept, with life annexed to obedience by implication. He certainly does not mean by the term covenant to include both moral and positive law, for he says it is still the rule of life, and adapted to man’s nature. Christ was certainly in covenant with God to save man before man sinned, or there could not have been any salvation offered to man. If Christ had not been in covenant before Adam fell in order to man’s salvation, there would have been the necessity of a suspension of a moral government until a covenant was made; and if the moral government could be suspended one moment, it could, on the same principles, be suspended forever, and lost angels be saved, and lost sinners saved, too, without any atonement. But it is impossible.

Again, he says: “Being human he was a proper subject of obedience, and hence a proper covenant head for those whose salvation he undertook.”

It seems the writer considers all who are saved or to be saved as federally in Christ, and how the rest came into existence he does not say. He certainly will not assign to the devil creative power. We are informed in God’s word that all things were created by Jesus Christ. And if he is disposed to deny the devil being a created being, he is bound to admit that lost angels and men who are now in perdition were created by Jesus Christ. Ah! the old fogy phrase federally misguides its thousands. It carries to the mind the idea, that we, or somebody else, were personally in Adam when he fell, and we, or somebody else, were personally in Christ when he died. I cannot, for the life of me, believe that a created thing was uncreated; and to say, as does the writer, that Adam represented his entire race, and Christ his spiritual seed, is to get more in the conclusion than is found in the premises, and is simply absurd. In all the sixty-six books canonized, it cannot be shown that more died in Adam than Christ died for. Do not get alarmed at this point.

The last quotation I shall make from the article is, the writer says, “By this he was capable of becoming a sacrifice for and instead of his people, and accordingly he is set forth a propitiatory victim, suffering in the nature of those for whose salvation he suffered, and this infinite meritorious obedience is disposable, and
therefore appropriated to those the Redeemer represents."

Let the reader turn and read the article. It is as clear as language can make it, that none will be lost that the Redeemer—Christ—died for. According to his views, the merit of the Redeemer's death becomes dispensable, and is appropriated to those for whom he suffered.

Having noticed briefly the most objectionable features of the article, let me say that too many write on subjects that they have bestowed but little thought upon, and run into difficulties they can not get out of without violating the correct and admitted laws of the interpretation of language that must govern us in the understanding of God's revealed truth. Is it to be supposed that we can get up a system and torture God's word to sustain them in it, and every passage that will not sustain the theory, must be construed as having a figurative meaning, and that meaning justify their theories. I do not profess to be clear of that sin. I am no more than poor feeble man, depraved and imperfect in judgment, yet I desire to be heard in my defense of the position I take: That all men, whether saved or lost, were seminally (not federally) in Adam, and that Christ died as much for one man as for another, and if man is lost it is man's fault, not God's. In order to introduce this most absorbing subject, let me carry you back to first principle.

God in the beginning created the heaven and the earth, and it was without form and void. He caused the dry land to appear, and ordained the sun, moon and stars to mark time as it rolled on. He saw it was good. He also created the beasts of the field, and fowls of the air, and fish of the sea, and said to them be fruitful and multiply. In all this there was design; it was not accidental. The formation of earth, the formation of animals, and the laws governing the propagation of the animal race, was all in pursuance to an eternal purpose. After all this was done, God saw it was good. Then God said (who did he speak to? not to old lucifer) "let us make man in our image after our likeness." If the devil had any hand in creating part of our race, he was there in council, and there must have been an understanding between them as to the manner in which the race was to be decided. But God did not say to the old serpent "in our image," as though man could wear the image of God and the image of satan. Then God said "let them be fruitful and multiply and replenish the earth." There was still design. He gave man a law while yet alone, and said, "In the day thou eatest thereof thou shalt surely die." There was still design. He did not leave man unable to fulfill the command, be fruitful and multiply, but he took of living material—a part of the man—and made woman, and put them in the Garden to dress and keep it. Now, it was designed that when man sinned he must die, and it was so revealed. And well may it be said that "God's government was designed to promote his glory," and to tarnish it would be to mar his purposes. Whatever his designs may have been that are not revealed, we do not pretend to know, but we are certain that he had no secret purposes that were not in keeping and in harmony with his revealed will. It was God's design, and he so revealed it that man should die the day he violated his commandment. God is a God of wisdom, and it is certain that he knew man would transgress. Hence he in wisdom devised means to redeem man from under the law. But here comes the great difficulty with so many men—say they, "If God knew it beforehand, it was obliged to be so—how could it be otherwise?" And the next step is, whatever God foreknew must come to pass, and whatever comes to pass was ordained of God; and whatever was ordained of God was his purpose, therefore whatever comes to pass in time was ordained before time, thus making God's know.
Influence of Adam's Sin on the Race.

I would modestly suggest that ministers especially learn that God's knowledge is not his purpose, nor his purpose his knowledge. I take the position that the knowledge of God is not dependent on his purpose for its existence, and this is the only view of the subject that can relieve a man of the absurd conclusion that God purposes sin, and is the author of it. It is as absurd to say that we can not separate the knowledge from the purpose, as to say we can not separate the means from the purpose, for it is as certain that he knows by what means his purposes will be accomplished, as that he knows the thing will come to pass. God does not design or purpose anything that will not glorify him, and until it can be shown that God needed sin to glorify him, I insist that it was not a purpose; but he knew it would exist, and knowing it would, he purposed to overrule it, that he might be glorified in its destruction. "Who hath known the mind of the Lord, or who hath been his counselor, or who hath given unto him?" "Of him, and to him, and through him are all things."

Sin like man's vain thoughts are results, not things. God governs the moral universe by moral law, and the intellectual universe by positive precepts to bind them in the observance of that law; and it will be morally impossible to have government over rational intelligences, and govern by arbitrary force, and punish for disobedience, and yet maintain moral rectitude. He created man and endowed him with a rational soul, and said, when he contemplated the whole in all its parts, the heavens, the earth, the seas, the beasts, the birds, the fish, and man emperial on earth, said, behold it is very good. Man happy in the highest degree only in obedience to law, but involved in the liability of perversion, "in the day thou eatest thereof thou shalt surely die." Man did eat, and died the very moment he ate. I am aware that some are disposed to speculate here, and ask what kind of a death did Adam die. I maintain that whatever meaning may be attached to the term, it was a change of state, and death always means a change of state. Their eyes were opened, and they saw themselves without garments; the law took hold, and they could not meet its claims, but the covenant of grace which was before of God in Christ, took effect coexisting with the transgression, and man was made the subject of gospel promise. Before he was turned out of the Garden, it was said to him the serpent's head shall be bruised. Man passing from life by law to life by faith—in mercy God guarded the way of the tree of life, lest Adam put forth his hand and eat and live on in this world in his unenviable condition. I maintain that his animal life would have been perpetuated until this day, and man could never have enjoyed that rest in heaven, had he been allowed to remain where the tree of life grew; but he was turned out. There was no change in the moral government, and none in Adam's physical nature. His fall did not effect the laws governing the physical man and the propagation of the species. And Adam passing from raw life to a life by faith, his posterity passed with him to a remedial government, and were subjects of promise in Christ as well as was Adam. The change of state passed upon all men because of all men having flowed from the fountain Adam, who sinned, and were placed under the same government that Adam was, and not one of his posterity could undo what Adam had done. Hence the impossibility of any of them living by law; so the way of the tree of life was as carefully guarded against the approach of the children as the sire. God's purposes can not fail. They must and will be accomplished, and having eternally purposed in himself to save sinners in Christ, he treasured up all his grace and mercy in Christ, whom he set forth as a propitiatory victim, suffering in the nature of those who had
sinned. Paul says “the sins of the whole world.” “He was made of a woman, made under the law to redeem those that were under the law.” “God in Christ reconciling the world (not the church) unto himself.” The moment Christ assumed mediatorial government, he became sole arbiter of the law, and disposer of punitive justice, and it was his prerogative from the relation he sustained to the world, to stipulate the terms of pardon and salvation. God having given up the government and kingdom into the hands of his anointed Messiah, becomes a consuming fire out of Christ.

So far as Christ’s death affected Adam’s race, it removed all legal obstructions, making it possible and practicable to save sinners—nothing more. The death of Christ alone in the abstract never saved a sinner, nor never will save one. The moment that the covenant engagements went into effect—coextensive with transgression—by virtue of the value in the Christ to be offered in the fullness of the times, salvation was appropriate—consistent with law, and God was as much glorified in the salvation of Abel, Enoch, Elijah, and Elisha, as he was in Peter and Paul. The influence of the Holy Spirit under all dispensations has been brought into requisition, and being secured in the atonement for the express purpose of carrying into effect the purposes of God, has always been the operative agent in the moral renovation of sinners in all ages. I use the word atonement for want of a better term in this connection. It is true the atonement was not actually made until Christ died, neither do we actually receive the atonement until we believe, but the atonement was virtually made when the covenant of grace went into effect, and it was lawful to appropriate salvation to Old Testament saints as well as New Testament saints. To illustrate the thought—suppose a man gets money on a loan and buys land with it, the title to him is as good as if he did not owe a dollar, and the title he makes is good, although he may be indulged until he digs the money out by hard earnings.

Figures are not designed for criticism, but to illustrate. The passage of the act called the bankrupt law some years ago, did not pay any man’s debts, but it removed legal obstructions and made it possible for man to pay debts without money; and so the death of Christ did not save a sinner, but made it lawful to save sinners that are in debt—even poor sinners, who are penniless and have no righteousness at all, can find it in Christ. Christ has purchased the race of man and holds them accountable as moral agents, stipulates the terms of pardon, and it is the privilege of the sinner to accept. Christ grants the pardon, the Spirit renews the heart, and God justifies. In Christ the ungodly are justified. I regard these as the only views we can take and reconcile all the passages of Holy Writ to the theory that God has promised to save in Christ, and Christ does not condemn, but saves the actually obedient and all those who die without committing actual transgression, and will punish the actually guilty alone who continue in rebellion; and as Christ did not give positive precepts binding infants to obey positive law, it is certain they are not under the necessity of repentance, and sin is not imputed where there is no law, and as the death of Christ removed legal barriers, and secured the Spirit’s influence for the express purpose of making the application of the atonement their innocence of having violated positive law, will be and is a ground of their acceptance with God. But it may be asked, are not infants guilty of original transgression? I say no. You then ask why they suffer and die if not guilty? I say for the same reason that lambs, and chickens, and minnows die before they are grown. And if I believe that cattle and fowls die because Adam sinned, I would take Mr. Wesley’s position that heaven would be crowded with stock in the last day—
What we mean by the Communion, is a participation in the Lord's Supper. Those who surround the sacred table, and partake of the emblems of the broken body and shed blood of the Redeemer, have communion with each other. Are there any preliminary preparations for its reception? We answer, yes. Jesus Christ has established terms of communion. The Lord's Supper is established by positive law. The obligations to obey positive law differ from those enjoined by moral law. Moral law is founded in the fitness and nature of things, and proceeds upon the unchanging principles of justice between man and man, and between man and God. Positive law is right, because it proceeds from the authority of the great lawgiver.

The Communion, then, as an institution brought into existence by positive law, the words of the statute which exacts it are the only rule of obedience. What are the terms of communion? We answer, that they are faith, repentance and immersion. The inspired law regulating the preliminaries of the communion, is the commission of the Apostles. In this commission the Savior requires his ministers to go into all nations and preach the gospel, and to immerse those who believe, with the promise that He will be with them to the end of the world. So long, then, as it is our duty to preach, and sinners to believe, so long will it be the duty of believers to be immersed. This will continue to the end of time. Likewise, the communion is enjoined upon the Church until the second coming of Christ. Read what Paul says in relation to the instituting of the Supper in I, Cor. ii: 23, 26.

The whole inquiry is to be decided by establishing whether the sacred duties commanded in the commission.
VARIOUS MATTERS THAT DEMAND ATTENTION.

are to be observed in the order enjoined by Christ—first to hear the gospel, then to believe, then, to be immersed, and afterwards to partake of the Lord’s Supper. The commission is emphatically the statute of the church of Christ. It is one complete whole, of which its distinct laws commanded, from so many separate sections, each occupying its appointed, therefore unchangeable place. The order of the duties is as imperative as the duties themselves. It is as certain that immersion is restricted to a certain class of subjects, as that we are to immerse at all. If immersion is not necessary to communion, then faith is not necessary to immersion. These things must stand or fall together.—

Then if we persevere in our principles, and immerse believers only, then it follows that the unimmersed have no scriptural right to the supper. On the day of Pentecost was formed the first gospel church, upon the model drawn by Christ himself. Its organization was faultless. It was a pattern for all congregations of Christ to the end of time. They (the Apostles) first preached, the people heard, many believed, the believers were immersed, then continued steadfast in the Apostles’ doctrine and fellowship. The Apostles never violated the order of the commission. May we not in our charity throw too wide the doors of the communion? The sacraments of the gospel are emblematical of great and glorious facts. They hold up to our view the torch of truth. It is ours not to permit “the light that is in them to become darkness.” This last legacy of a dying Savior, this pledge of His eternal love, should be guarded with a jealous care. Upon the commission we stand; which is the order of truth, the order of duty, the order definedly prescribed, the desecration of which cannot take place without a breach of the fundamental statute enacted by the Savior for the government of His people until the end of time.

J. A. BERRY.

VARIOUS MATTERS THAT DEMAND ATTENTION—NO. IV.

We conceive it to be the duty of every preacher of the gospel to proclaim with all boldness the words of Life under all proper circumstances, and on every suitable occasion, and never to neglect an opportunity of serving the Master’s cause in this respect when there is reason to believe that good will result; but there are times and reasons when it must be evident to every one that it is perfectly proper that a preacher should decline to speak. Among us as a people it has been found that the greatest success so far as inducing numbers to obey the gospel is concerned, is had in protracted meetings held by one or more brethren, as the case may be. Whatever shall conduce in such a meeting to the attainment of the best results, should be the desire and aim of all concerned, and then, as at all other times, the pride of the human heart should be trampled under foot. Experience has taught us that in such meetings the individual or individuals who commence the effort should be the ones to protract without interruption upon the part of any other preacher. How frequently is it the case that we see the interest of a very successful meeting almost entirely destroyed by the preaching of some one who has just arrived, and consequently is not in sympathy with the spirit of the meeting? It is certainly true that in such a meeting a man of ordinary ability, who understands his audience, and whose audience is in sympathy with him, can accomplish far more than a man of extraordinary talent, who, from the very
nature of the case, is not master of the situation. For such interruptions, sometimes the preacher is to blame, sometimes the people. When it is the former, the moving cause is generally a desire for the gratification of his own pride, that he may carry the people captive by his eloquence, or produce a profound impression on the people, of his own superiority and ability as a preacher. When the people are to blame, the cause is to be referred to their itching ears, on account of which they are not satisfied unless they have constant change, desiring continually something better than that which they at present have, and preferring their own gratification to the best interests of the church. As a matter of course at such a time, when a new preacher arrives, common courtesy demands that he be invited to preach; but unless under very extraordinary circumstances it is a duty he owes the cause he pleads to overcome his desires and decline the tempting invitation. And it should be considered equally a matter of propriety with the preacher in charge and the congregation also, not to urge him too strenuously to do that which his better judgment impels him to decline.

These are matters of practical importance, notwithstanding they may seem of trivial consequence to some, and upon a proper consideration and action with reference thereto, may depend, to a considerable extent, the ultimate triumph of the truth. A. P. ATEN.

NEGLECTED GENIUS.

To be born a genius often seems to be born to a life of sorrow, bitterness and disappointment. He often spends his days in a conflict with obscure misery, harrassed, chagrined, debased or maddened; the victim, at once, of tragedy and farce. Many are the noble souls who have thus struggled and died.

Milton, the sublimest of uninspired men, who bequeathed to the world his immortal epic, the Paradise Lost, passed his life in poverty, and received for the work of a lifetime ten pounds. But "though fallen on evil days and evil tongues," as he himself beautifully expresses it, he remained amid all his trying vicissitudes, stern, lofty and immovable. Though poor and blind, yet his soul, in its own conscious might, could soar into a more congenial clime, and there amid empyrean heights, "smite with the love of sacred song," he could wake his harp for a better and worthier generation. But the lives of those fortunate enough to gain the wreath due their temples often lead to a sad and melancholy end. Take a few examples: Sheridan, after he had enlivened the stage with the brightest flashes of wit and humor, after he had gained a seat amid the peers of his nation, and warded off by his unrivalled eloquence the encroachments of power over the weak, was at last suffered, in his old age, to die neglected amid poverty and want.

But many of the sons of genius, like Keats, White, Chatterton, Otway and Burns, have bitterly died with their tasks unfinished. Keats, the young and divine poet, after he had given unmistakable evidence of a genius of a lofty and novel order, was unfeelingly advised by the critics of the Quarterly Review, to return to his galipots, because he had been placed in his boyhood under a druggist. This, to them, was a sufficient reason for a furious attack, at which the sensitive and innocent poet became so enraged that he burst a blood vessel, and died at the early age of twenty-four, requesting in his last moments that the only memorial engraven
NEGLECTED GENIUS.

on his tomb should be "Here lies one whose name was written in water."

White struggled on, nobly contends with adverse fortune, until he seemed almost ready to realize his fondest hopes; but too close confinement to study brought on a mortal sickness, which laid him in an untimely grave, "Unhappy White! life's journey just begun, When science' self destroyed her favorite son!"

Chatterton, the boy poet, driven to madness by poverty and want, turned his indignant steps away from a world which refused him welcome, and sought refuge in death, administered by his own hands.

Otway, the young dramatist, whose magic powers thrilled the heart with every noble emotion, being necessitated to contract debts which he was unable to meet, and hunted by the terriers of the law, retired to a house on Tower Hill, London, and died by swallowing, after a long fast, a piece of bread supplied by the hand of charity.

Burns rose from the humble condition of the plow-boy, struggled through poverty and obscurity, and tuned his pastoral reed to such thrilling strains that all Europe lent a listening ear. What was his march? His countrymen in the plenitude of their sympathy for his poverty, and as a token of their admiration for his genius, made him a guager of beer.

Take next a few examples of those who have run out the full length of their days. Behold a Goldsmith, living in poverty all his life, dying in debt and buried by the charity of friends; or a Dante, who gave to the world the Divine Commedia, in return for which his countrymen banished him from his native city, to wander where chance might direct, or to use his own beautiful language, "like a ship without sail, and without steerage, carried about to divers parts, and roads, and shores, by the dry wind that springs out of sad poverty."

But why attempt to recount the sufferings, the hardships and misfortunes of Neglected Genius, when a volume might be written on this subject? We shall, therefore, close with poor, neglected and patient Tasso. This unfortunate child of song was thrown into a gloomy cell by an unfeeling prince, and compelled to pass seven years of the flower of life, without "The sight of vernal bloom or summer's rose, Or flocks, or herds, or human face divine."

"How wretched is that poor man who hangs on princes' favors!" Seven weary years roll on, and Tasso is once more permitted to enjoy the light of day, but his mighty spirit was crushed, and disease was preying on his vitals. Sick and weary with that hope deferred which sinks the heart of man, he turned his back on an ungrateful world which had treated him so unkindly, went to Rome and threw himself into a monastery.

"The Pope granted that the greatest of living poets should have the honor of It coronatiou in the ancient capitol of the Cæsars. The appointed day arrives, the golden rays of an Italian sun are streaming in rich effulgence over the seven hilled city."

"A thousand, thousand laurel boughs are waving wide and far, To shed out their triumphal gleams around his rolling car."

"But alas! they were too late. The poet was cold in death. His spirit, on the morning set apart for his coronatiou, took its flight to heaven to be crowned with a wreath of immortality."

"Fame, when the ear had grown too dull to hear,
Wreaths, when the hair they cover had grown gray,
Fame, when the heart it should have thrilled is numb."

J. M. LONG.

LARD'S QUARTERLY.

Brethren, do you take it? You ought, every one of you, to take it and read it. It will do you good. The ability to express a thought clearly and beautifully, an idea elegantly, a spiritual aspiration intelligently, in written words, is a "gift," and, like the "gift" of poetry, but few possess it. It is true there are many who write books and articles, but it is a surface work, they go not down deep into the heart of truth, nor do they go up high into the intellectual regions, so as to get glimpses of the spiritual beyond. To be able to write a book showing an intellect of high culture, passions under severe discipline, the affections well trained, a rich spiritual attainment, is to accomplish a great thing, to do a great work. It is not easy to see how a greater improvement could be made of the "talents" given to a man.

The editor of the Quarterly has the "gift" to write. Who can write like him? But few in this age. He has that independence of expression peculiar to "gifted" writers. Common writers always run off on the same track; they fear to say anything which has not been said before. Let us follow the editor in his article, "What think you of Christ." With great stateliness and grandeur he steps up to the beginning. God had the idea, the thought of creation, but Christ created the world. Then gracefully comes down to the lovely infant Savior in the manger at Bethlehem. With exquisite tenderness of affection he says, "the wise men looked upon his sweet little face, and touched his little hands." Now we venture to say no ordinary writer would have said those words. They would have been too "womanly." The author of Ecce Deus has said "there was much of womanliness in Christ." We think he said the truth. So do all great natures have much of the womanly character about them. What is called "weakness" in woman is the "greatness" of men. It is not weakness in man to have his cheek crimson with shame, to hear indecent speech give utterance to vulgar thought. It is not a weakness in man to cling to the objects of his love with an undying affection. These things may be called "weakness" in woman, but take them from the Poet, or any great nature, and what is he more than any ordinary man? The Quarterly is full of right thought in elegant expression. Brethren, take it, and be benefited by its richness and beauty.

Sisters, take the Quarterly. You can better afford it than the brethren. It has come to pass that there is more of the "useless" in a woman's wardrobe than in a man's. Away with these useless articles, and use the money they cost in a better way. Now we do not advocate extreme plainness in dress, nor encourage carelessness in personal appearance. We like to be genteelly dressed ourselves, and like to see others genteelly dressed. It pains us to see persons, either men or women, indifferent how they look and dress. In such persons we never expect to find much refinement in head or heart. After admitting this still women do wear too many ornaments, they would be better
and look better without them. Sisters, away with them, and make a better use of the money it cost to buy them.

Brethren and sisters, take Lord's Quarterly, read it, and it will do you good. JENNETT HARDING.

London, Neb., Dec. 6, 1867.

LETTER FROM BRO. FILLMORE.

CARBONDALE, I11s., Nov. 27th, 1867.

Bro. Wright: I am spending several weeks here, teaching in the Southern Ills. College. You and your readers have heard a great deal about Egypt, Southern Ills. I have concluded to give you some items which may be interesting to some of your readers.

The climate, cotton fields, fruit, people, and many other things, remind me of Middle Tennessee, though this is the finest fruit region I have ever seen. Thorns, briars, noxious weeds, and little souled sectarians abound here as in all other rich regions. But I am glad to find a goodly number of Christian Preachers, zealously laboring in the Lord's vineyard. The brethren have a missionary organization, which sustains two able evangelists in the field, constantly. In the city of Cairo, a few brethren have almost completed a good house of worship, and with a little help, if promptly given, the cause will be permanently established there.

Centralia is the largest and most flourishing city, but is a very unhealthy place for preachers. Within twelve years thirteen Christian preachers have tried the place, and been crowded out by some counter current.

Carbondale is a flourishing little city, somewhat centrally located in Egypt. There is a small band of Disciples here, who ought to have built a good meeting house this year. They say they will build one next year, which I believe they will do; then, with a little more pietie and liberality, they will triumph in this community. To show you what kind of stuff sectarians are made of, I will relate two incidents. I went to the M. E. Church Sunday School, one Lord's day, and when the preacher was called up to make a speech to the children, said he did not like to talk to children, and went on to lecture me against proselyting. He said emphatically he did not believe in it, and that the Bible did not believe in it. A nominal Presbyterian made a bet of several hundred dollars on the late election, and won it. With the money he painted up the Presbyterian Church, and furnished a new bell for the M. E. Church; so that the one reminds us of the whitened sepulchre mentioned in the teaching of Christ, and the other can call the people out to their house to hear some lecture or something every night, when there is danger of their being called off to any meetings where they would be likely to hear the gospel.

A few years ago the Presbyterian Synod started a college here, but lately it has fallen into the hands of the Christian brethren. Bro. Clark Braden now has charge of the Institution, and I predict a bright future of success. There are now about 200 students in the various departments, several of them young men who will be eminent preachers of the primitive gospel. The property is worth nearly $20,000, most of which is paid for. Yours, indeed, A. D. FILLMORE.

MEETING AT BETHANY, MO.

BETHANY, Mo., Dec. 2d, 1867.

Bro. Wright: We want you to come up with bro. Jourdan on Thursday after Christmas, as we have a meeting in contemplation at that time. Publish it in next issue of Pioneer, to hold over two Lord's days.

J. S. ALLEN.

REMARKS—It will not be possible for me to accompany bro. Jourdan. Should like to do so, but cannot now. I wrote to him to go, and as will be seen from his letter, he has consented to do so. We hope he will have a good meeting.

D. T. W.

LETTER FROM BRO. EVANS.

LOUISIANA, Mo., Nov. 18, 1867.

Bro. Wright: I reached bro. Jackson's on Friday after leaving your place. Upon his suggestion I concluded to visit this place before returning to my family. I reached here late on Saturday evening, had meeting yesterday and last night, and have an appointment for to-night. Whether my visit here will be of any advantage to me beyond a pleasant meeting and agreeable associations, is more than I can now tell. I am considerably discouraged with my trip in Missouri thus far, on account of meeting with but little substantial encouragement in the State for a location.

It may all be right, but seems discouraging to me. I know that I have only ordinary ability to offer the brethren, but this I may say, without, I hope, being thought vain, that
when I offer them my services, I offer them the services of one, who, the Lord helping, will never betray any trust they may repose in me.

I hope sister W. is much better than when I left your house. As soon as I am through here I shall, Deo volente, return immediately to my family, and try to do something in the way of preparing for the winter. Love to all. As ever, your brother in gospel bonds.

CHARLES P. EVANS.

REMARKS.—Bro. Evans is a good man, and a good preacher, and an industrious man, and will build up the cause in any community where he may locate. We are sorry that he is not likely to find a location in Missouri. Missouri needs many such men. His Post-office address is Connersville, Ind.

D. T. W.

LETTER FROM BRO. WILKES.

SPRINGFIELD, Ills., Dec. 2, 1867

Bro. Wright: Please say, in the "Pioneer," that my address is and will be in future "Lexington, Ky." I go to preach there for the church. Send the Pioneer to me there. Your brother, L. B. WILKES.

PALMYRA, Mo., Dec. 6, 1867.

My Dear Bro. Wright: Last evening, after getting home, I wrote you a letter enclosing some money as you will see, and also, that I had declined going to Bethany, and this morning went to the office to mail some letters and got your last kind letter and read it before I mailed my letters, and then concluded to make the trip, the Lord willing; and so whatever good may be done at that meeting, you will be entitled to your full part.

I got the Pioneer, and am so much pleased with it. Your notice of Webster's Dictionary is so fine and timely—you have the lead on that subject, as a watchman on the tower.

And your notice of the fact that the term disciple ended with the book of Acts, is another item of importance, and had you just added that the name Christian was not given until the mystery was revealed, that the Gentiles should be fellow heirs and of the same body, Eph. iii: 6. Just as soon as the Gentiles were received into the Kingdom with the Jews, the name was given. Then Paul could say, of whom (Christ) the whole family, Jews and Gentiles, is named.

I have written this because I could not open the other letter. As matters now stand in relation to my Bethany trip, I will be with you on Christmas night, and preach, and on the next day go to Bethany. I suppose the stage will leave on that day. My respects to your family. As I live, I am yours.

W. D. JOURDAN.

BROTHE CREATH'S TRACTS.


Bro. D. T. Wright—Dear Sir: I have recently requested brother Jacob Creath to republish his Essays against creeds, on Revivals of Religion, Marriage, Divorce, &c., &c. Bro. Creath informs me he has not the means to print them. Bro. Wright, shall the above valuable Essays die on bro. Creath's hands, for the want of a little material aid? Please say to the brethren, through the Pioneer, that bro. Creath is willing to publish 20 or 30 very valuable tracts, if the brethren want them, and will assist him a little in bringing them out. I believe a generous hearted brotherhood will furnish bro. Creath the necessary aid, for the above Tracts will be valuable auxiliaries in disseminating the truth. Yours, in hope of heaven. JOHN W. ARNOL.

REMARKS.—I know of no better way to test the matter than for bro. Creath to issue a Prospectus for these Tracts, giving the price of each; and for the brethren to circulate this prospectus, and ascertain how many copies can be sold, and report to bro. Creath. It can soon be ascertained in this way whether a sale sufficient to pay the expense of publication can be made. Will bro. Creath furnish a Prospectus? I will publish it in the Pioneer, without charge, and I presume all other papers of our brethren will do the same.

D. T. W.

PROSPECTUS.

A Discussion on Christian Union and the Design of Christian Baptism, by Elders Wesley Wright, of the Baptist Church, and J. M. Long, of the Christian Church, held at Savannah, Andrew county, Missouri, on the 6th, 7th, 8th and 9th of November, 1867, in the presence of large and attentive audiences, will soon be published in permanent book form. It was taken down by Jesse E. Husten, Photographic Reporter, and afterwards critically revised and prepared for the press by the parties themselves, at the request of those who heard the discussion, and who feel convinced that its publication will do good. The volume will
EDITORIAL.

contain twenty-eight addresses, and two discourses delivered by the parties on the Sunday and Sunday evening after the discussion. The book, will contain about 426 pages, and be issued on or about March 1, 1868, from a Publishing House in Cincinnati, Ohio, in neat and permanent book form, in size, style and binding similar to Campbell's Familiar Lectures on the Pentecost. Price by mail, $1 75. By Express, $1 50. Until further notice, address, D. T. WRIGHT, Agent, Chillicothe, Mo.

A REVIEW OF FREEMASONRY AND CHRISTIANITY.

BY A CHRISTIAN.

The above work will soon be issued from the press, and sold at 50c. a copy, postage pre-paid. It is a thrilling, well written, and powerful production. The author demonstrates his positions, and shows conclusively that christians should not belong to any such society. No work has ever appeared like it on the subject of which it treats. It will produce a sensation, and carry conviction to the minds of all unprejudiced readers. It must have an immense sale, but, as the edition is limited, all who wish to procure a copy, had better order at once. Address, endorsing the price, J. T. WALSH, New Bern, N. C.

REMARKS.—If the author can show that thousands of men, esteemed good at least, have been and are still in error, he will do a good work. The effort will cost the reader but fifty cents. Send for the book and see what the author says. We would trust, however, that he will be guarded if he should speak of things he knows nothing about. Freemasonry is confessedly a secret. The uninitiated know nothing about it. We shall however hear what this author has to say on the subject. He that doeth truth cometh to the light, that his deeds may be manifest. D. T. W.

GOSPEL ADVOCATE, VOL. X.

Will consist of fifty numbers. No. 1 will be issued the 1st of January, 1868. Each issue will contain 24 large double columned octavo pages, besides cover, neatly folded, stitched and trimmed, making twelve hundred pages to the volume. It will especially strive to purify the life of the private christian and the church, and exalt it to the true original standard of holiness and separation from the world, given by the Savior and the Holy Spirit. It will encourage the free investigation of every question having a practical bearing upon the development and spread of the religion of our Savior.

Terms, in advance, $3 00 to single subscribers, $2 50 to clubs of ten or more.

Address D. LIPSCOMB,
Editor Gospel Advocate, Nashville, Tenn.

T. FANING, P. S. FALL, T. W. BRENTS,
Co-Editors.

Elder Wesley Wright.—Eld. Wesley Wright, who held the late Discussion with Bro. Long on Christian Union and the design of Christian Baptism, on the second Lord’s day in this month, Dec. 1867, united with the Christian Church at Savannah, Mo. We may say this acquisition to the cause of truth, upon the Bible and the Bible alone, in opposition to all human creeds, is among the first fruits of that discussion. From the hearty agreement of the speakers in that discussion as to the importance, necessity and way for Christian Union, it was apparent that bro. Wright would have to change his church relationship to be consistent. This he has done, and we heartily congratulate him in the liberty and freedom he now enjoys as Christ's freeman. He is an intelligent preacher and a good man, and can now do much more than he could standing where he did. He was in our city the week before he made the change, and preached a series of discourses which was well received by both the Baptists and the members of the Christian Church. May God bless him and make him abundantly useful in his cause. D. T. W.

Removal.—Bro. R. C. Barrow has changed his place of residence from Nemaha City to Tecumseh, Neb., where all communications intended for him should be sent. Correspondents and Editors will please notice the change, and address him accordingly. D. T. W.

Our Prospectus.—We intended when we made our last issue, to publish our Prospectus for 1868, in this number, but we shall defer it now till the next. We have plenty of time, six numbers of the present volume yet to issue. We have mended the break in our Press, and are now properly under headway again, and shall try to catch up at an early day. Each issue will contain double numbers till we get up with time. In the meantime it will greatly
aid us if the friends of the paper will bestir themselves to increase our finances. It is not worth while to conceal the fact, that a few "green-backs" hastens the work amazingly. Then will every friend of the paper obtain a few more subscribers and forward us the names with the needful, and the complaint of irregularity and behind time, will stand with the things that are past.

A New Book.—In a former number of the Pioneer, we spoke of a Discussion at Savannah, Mo., between Eld. Wesley Wright, Pastor of the Baptist Church in that place, and Eld. J. M. Long, of the Christian Church, on the subject of Christian Union and the design of Baptism. The speeches were reported verbatim as delivered, and the manuscripts carefully revised afterwards by the speakers, and are now in the hands of H. S. Bosworth, Book Publisher at Cincinnati, Ohio, and will be ready for delivery about the first of March. The subject of Christian Union is engaging the attention of more people now than at any former time. This book, therefore, is a most opportune work. It will be the first of the kind yet published, and will no doubt meet with a ready sale, and be read with interest and the needful, and the complaint of irregularity and behind time, will stand with the things that are past.

D. T. W.

Dear Bro. Wright: Commencing on last Lord's evening, I closed a meeting on Wednesday following, with the few faithful brethren and sisters in Arrow-Rock, Saline Co., Mo. One noble young lady made confession of her faith in the Son of God, and was immersed in the Missouri River the day the meeting closed. Besides, a good deal of prejudice was removed, a good impression made generally, and several friends left, like King Agrippa, almost persuaded to be Christians. Could the meeting have been continued, I think it would have resulted in several admissions to the church of Christ. There are a few noble brethren and sisters in Arrow-Rock, but they are unorganized and consequently labor under great disadvantage. There is a fine opening there for much good to be done, if some good preacher would go there and make, really, a protracted effort.

O. P. DAVIS.

Dear Bro. Wright: I have just returned from Tecumseh, where I preached eleven times and had five additions, three by immersion, one from the Baptists, and one that bro. Barrow had previously immersed. Yours, in Christ.

D. R. DUNGAN.

Bro. Wright: Last Lord's-day I visited a place in this county known as the Bennett Lane, where I delivered nine discourses, immersed thirteen persons and reclaimed one, as the immediate result of the meeting, besides much prejudice removed, and general good accomplished. To God be all the praise.

JOHN W. HOPKINS.

Bro. D. T. Wright.—Dear Sir: Under the providence of God I am still preaching the gospel with some success. I commenced a meeting at Laclede on Saturday night before the first Lord's day in this month, and continued over two Lord's days, resulting in 8 additions, 5 by confession and baptism. To the Lord be all the praise. Brother Wright, please say through the Pioneer that we have one of the noblest little brotherhoods at Laclede that I ever saw. They seem, to a man and woman, like Paul of old, set for the defense of the gospel. May the good Lord send help to this blessed little congregation of Christians. I am, as ever, your brother in the one hope,

C. P. HOLLIS.

Irish Grove, Mo., Nov. 19, 1867.

Dear Bro. Wright: I have been on your side of the river three days, holding a meeting. Immersed four to-day, all men and heads or families. A deep interest is manifest, and we hope much good will be done in the name of the Lord Jesus. Your brother in Christ,

R. C. BARROW.

Mooresville, Mo., Nov. 23d, 1867.

Bro. Wright: Since I last reported to you, I have preached at the Lick Fork meeting house, in Daviess Co., and organized a congregation there, numbering 35 members. Joseph Ballinger and J. Reynolds, Elders, and bros. Sawyer and Kirtley, Deacons. Also at Mandaville, Carrol Co., with five additions by confession and immersion. May the Lord speed on the good work,

W. H. GAUNT.

Palmyra, Mo., Nov. 25, 1867.

Bro. Wright: I am just home from New London. While there we were blessed with a fine rain, and had a good hearing. One took membership and two confessed the Savior, one of them a Presbyterian. Yours, in the hope.

W. D. JOURDAN.

Haynsville, Mo., Nov. 22d, 1867.

Bro. Wright: We have had a very successful meeting at this place, resulting in 37 additions to the congregation of Christ.—Brethren Aker, Rice and Corwin were the preachers. Brother John B. Corwin, of Ills., is a workman that needeth not be ashamed. Yours, in hope of a blessed immortality.

MASON SUMMERS.

Brothers Aker and Rice are doing a noble work.

M. S.


FULTON, Mo., Nov. 19, 1867.

DEAR BRO. WRIGHT: Since last writing to you, 1 had forty-seven additions, at two points, viz: Louisville and Fulton; also, assisted our young and earnest bro. Mountjoy at Hickory Grove, in Warren county, resulting in twenty additions. D. M. GRANDFIELD.

Silverton, Marion Co., Oregon, 7 October 7th, 1867. 7

Bro. Wright: We had eight additions to the army of our Heavenly King since I last wrote you, as follows: 5 by confession and immersion, 1 from the Baptists, and 2 by relation. Yours, in hope of immortal joy.

WM. L. MASCHER.

NEMEH, Neb., Dec. 10, 1867.

Bro. Wright: I have just closed a meeting in Richardson county, with 16 additions. R. C. BARROW.

Palmyra, Mo., Dec. 5, 1867.

Dear Bro. Wright: I have spent four days and nights with the brethren at Frankfort. Brother Errett was with me. The weather was very unfavorable, so much so, that we concluded to close the meeting. We had one confession, a young man of promise. Brother Errett preaches once a month to that church, and the cause there is in a favorable condition. Yours in the hope, W. D. JOURDAN.

Kansas City, Mo., Dec. 7, 1867.

Dear Bro. Wright: The cause in Kansas City is in a prosperous condition. Our congregation is growing rapidly in numbers, and we trust in piety and power for usefulness. We have gained about 75 members within the past six months, the majority of them by confession and baptism.

If it is not too much trouble, please have the Pioneer sent to my address. I believe I have paid you for it in full. May God bless your efforts to do good. Fraternally,

H. H. HALEY.

OBITUARY.

M. C. DRAKE, died at his home in Clay Co., Missouri, on the 10th of October, 1867, in the 60th year of his age.

Our brother, born and reared in Mason county, Ky., emigrated to this State in 1835, where, by a consistent life, he soon drew around him, almost as large a circle of friends as he left in his native land. He was the last (save one) of a family of ten brothers and sisters to die. His sickness was protracted, and his sufferings such as no language can describe. Yet he endured all, almost without a murmur. Cheerful, and always glad to see his friends. For more than twenty years he was a devoted member of the Christian Church. His brethren will miss him there. When asked by a friend only a few weeks before his death, if afraid to die, his words were, O no, not at all! He leaves a wife and seven children to struggle on in this world, as best they can, without his guiding, supporting, and ever present protecting hand, even in the smallest affairs of life. Owing to his untiring energy, and the deep concern for his family, he kept up, though a perfect wreck, until within a few days of his death. 'Tis a mysterious providence that has sundered this bright link in affection's chain, that has taken the head, and left the dependent, helpless ones, in sorrow and tears; that has made the vacant chair, which earth can never fill. But in wisdom God has done it, and we, his creatures, must bow in submission to the hand that smites, believing we will yet see why he was taken, and we left.

M. LIBERTY, Mo.

Died, the 10th of November, 1867, at her residence near Haynesville, Clay county Mo., Mrs. HARRIET ARNOLD, consort of James Arnold, aged 58 years.

The deceased was a devoted member of the Christian Church, embraced the Christian religion in early life, and died as she had lived, devoted to the cause of her crucified and risen Savior. Although afflicted for many years, she bore her afflictions with Christian fortitude, and often spoke of the joys that awaited her in that heavenly clime. She longed and prayed for rest, that rest our Savior has promised to those who love him and are faithful to him. She leaves a devoted companion and four children behind, to mourn her departure. We see the vacant chair, but hear her loved voice no more. O how sad the thought that we can never, never meet our dear mother again on earth. How dark, how deep the gloom, were it not enlivened by the bright hope of one day meeting her in that sun-bright clime, where sickness, sorrow, pain and death are felt and feared no more, where all is joy and happiness forever and forever.

Yes! O, yes, in that land, that happy land, Parents and children meet together, Far beyond the rolling river, Meet to sing and love forever, In that happy land.

S. J. A.

ST. JOSEPH, Mo., Dec. 4, 1867.

Died, the first of October last, in the 22d year of her age, SALLIE MOSS GARTRELL, of this city. For several years she had been a member of the Christian Church, and a more devoted, faithful member rarely ever belonged to the body of Christ. She loved the house of the Lord, the communion of the saints, the prayers of God's people, and whenever in her power, was in her place each Lord's day with the disciples. She loved the word of God and read it with diligence and delight. No book was so precious to her in life or in death, as the living word of God. No words so deeply impressed on her memory as the words of the blessed Savior.

Days before she closed her eyes in death, she looked forward to her departure from this world with wonderful calmness, with un-
speakable delight. True, she would have preferred, the Lord willing, to remain with
the loved of earth, but none more willing, none better prepared to meet the King of Ter-
rors, and enter on that rest which remains for the people of God.

So long as memory holds its sway, will those who stood round her dying bed remem-
ber her last words. It seemed that supernatural power and energy had been bestowed upon
her in that dark hour. She beheld a beautiful barque ready to convey her across the
flood. Jesus was the Pilot. God's word the chart and compass. The beacon light was
the blessed hope of immortality. Far, far away on the "shining shore," she beheld an-
gels and the redeemed beckoning onward.

I have seen many in youth and age pass away, but never have I been permitted to wit-
ness a happier or more triumphant exit from this troublesome world than that of sister
Sallie Moss Gartrell. A bright flower has been snatched from our midst, to bloom in im-
ortal youth, beauty and perfection, in the
Bliss of the happy inhabitants of Heaven

F. C. ROGERS.

Contemnible.—Webster's large Pictorial and Quarto Dictionary, published under date
of 1807, calls a large and respectable body of Christians, "Campbellites." This evinces
the contemptible spirit of the man who pro-
fesses to publish a dictionary for the benefit
and instruction of the public. It is a well
known fact, that this people repudiate the
name of "Campbellites," and call themselves
Christians, and any person possessing the
politeness of an idiot, would not stoop so low as
to call them by a nick-name. If the publish-
ers of "Webster's Large Pictorial and Quarto
Dictionary" don't know any better, we would
suggest that they turn over the work to some
man who has common decency and brains
enough to publish the work correctly.—Brans-
wicker, Mo., Dec. 7, 1867.

St. Louis Home Journal, devoted to Lite-
rature, Fine Arts, News, Music and Crit-
icism, published every Sunday morning, by
Sheffield & Eaton, S. E. corner of Second
and Pine Streets, St. Louis, Mo.

Such is the title of a large and handsomely
printed sheet. It is ably conducted, and will
doubtless meet with a wide circulation.—
Terms $2 a year, and still lower to Clubs.

Colman's Rural World.—The number of
this popular agricultural journal for December
1st is before us, and contains, as usual, ar-
ticles of great interest to farmers, stock breed-
ers, fruit growers and vineyardists. After
the first of January it will appear every week,
at the low price of $2 per year, and should
be taken by every farmer in the West. The
number before us contains a large list of Pre-
miums for those who will form clubs. Among
the Premiums we notice Grapes Vines, Small
Fruits, Fruit Trees, Sewing and Knitting Ma-
Chines, Barometers, &c. Sample copies sent
free. Address Norman J. Colman, "Rural
World" office, St. Louis, Mo.

Show this to Your Friends!!
If you have any.

FILLMORE'S MUSIC BOOKS.

Christian Psalter.—In round notes, with various meters and index or music adap-
ted to the 1,334 Hymns of the New Christian Hymn-Book. Price, $1.50, $10 per dozen.

Horatius.—In round notes, containing 1000 Hymns and a large number of new tunes.
Price, $3.60 per dozen.

Choralist.—A very popular and useful book of Church Music, in figure-faced notes
on the staff. Price, $1.25. $12 per dozen.

Little Minstrel.—A book for Sunday Schools, in figure-faced notes, containing les-
sions of instruction. Price, 30 cents, or $3 per dozen.

Polyphonic.—In round notes, a very fine work for Sunday Schools. Price 35 cents,
$3.60 per dozen.

Violet.—A new Song Book, for Sunday Schools. Embracing a nice set of lessons.
Price, 30 cents, or $3 per dozen.

Any number of my books prepaid by mail
for the retail trade. When sent by Express,
by the dozen, the receiver pays freight. Mo-
ney sent at the risk of the sender, except by
Express or in Post-office orders—books sent
at my risk of being lost.

MONEY.
You will not expect books sent, if you have
not paid for them.

Where a Church and a Sunday School will
make me up from $50 to $100, according to
their ability and need, I will teach ten days.
Address A. D. Fillmore.
Cincinnati, O.
THE PRICE OF A DOG.

"Thou shalt not bring the price of a dog into the house of the Lord thy God for any vow."—Deut. xxiii. 18.

In all ages of the world God has been exceedingly particular concerning the quality of the offerings made to Him. He demands not only an offering, but a particular kind of offering. Both Cain and Abel made offerings. Cain's was, perhaps, quite as costly as Abel's; but Abel's was the right kind and was acceptable to God; his works were declared righteous. Cain's offering was not the right kind, and therefore, his works were evil, and resulted finally in his banishment from the presence of the Lord. The man who has only superficially read the law of Moses, cannot fail to see the importance the Lord gives to the quality of the offerings. None but clean animals were acceptable, and of these they must be without blemish. The price of a dog was in no case to be brought into the Lord's house. Dogs were unclean—the type of all that was shameful and lewd. Their price was an abomination to the Lord. David had drunk into the spirit of this lesson, when he said to Araunah, who offered him the dearest of gifts, His only begotten Son. He gave this gift because he "loved the world." God's philanthropy is our illustrious pattern. Our love, like His, must prompt our giving. That love, too, must be so great that we will willingly offer that which is nearest and dearest to us. This is sacrifice, but a sacrifice which is sweetened by the re-
flection, that it is well pleasing in the sight of God our Father.

This is a very important lesson. It may be well to see how well we have learned it. It is not possible to save the world without sustaining the church. We cannot sustain the church without offerings, and God will not bless these offerings unless they be of the right kind and offered in the right spirit. While the love of money is the root of all evil, money itself is largely necessary to the sustaining of all good. With it we build churches, support truth, send out missionaries, furnish the Lord's house, print papers, tracts and Bibles, feed the hungry, clothe the naked, and send joy and consolation to the suffering. But it is not money alone that blesses the world. Bro. L. O., in the Nov. Harbinger, truly says: "The spirit of the Bible, especially of the New Testament, nowhere teaches us that money alone has any power or blessing in it. Un-sanctified offerings are not what God wants, and are not what God will bless. "He will have none of them, he will not bless them. They are only a curse, be they heaped ever so high. A little given by a righteous man, with a true purpose, in a pure way, goes farther than piles of offerings that are laid upon God's altar in an unjust way. It is hard to make a money worshiping and unbelieving age believe this, but nothing is more true."

To the sober and thoughtful this is quite sufficient. But for others it is necessary to particularize. Let us see in how many ways the "price of a dog" is brought into the Lord's treasury. The New York Observer gives the following good illustration: "Just over the line that divides England from Wales, and in the principality, is the venerable parish of Wrexham. It is a city of some renown, and the parish church has a history running back some six or eight centuries. The glory of Wrexham is its parish church. It is comparable to many of the cathedrals, and is held to be one of the seven wonders of Wales. It was in this church that a missionary meeting was held in 1819, when Bishop Heber preached, and a hymn, which he had composed for the occasion, was sung for the first time. The hymn has had a circulation as wide as the world, and begins:

"From Greenland's icy mountains."

The church had grown old, and funds were wanted for its restoration. The Wrexham people are very religious in their way, and they are grieved that the church, dating as far back as Henry VII, should be perishing for want of repairs. To get the funds was a work that required energy, tact and perseverance. All sorts of ways and means were devised, and some of them carried into effect with varying success. The ladies had bazaars or fairs, with lotteries, and they raised large sums. A flower show and sale produced a handsome amount. But still the treasury was not so full as to warrant the great undertaking. It remained for a happy genius to hit upon a novel expedient to build the Lord's house.

On the London Stage, the most popular comedian at the present time is Mr. J. L. Toole. He has a reputation that extends to the Provinces, and the theatrical world on this side of the water, are, doubtless familiar with his name. He had a friend in Wrexham, a gentleman who was deeply interested in the restoration of the dilapidated house of God. To him the bright thought occurred of making the theatre build the church. His friend Toole was willing to be his took in the matter, and the
Rector and vestry and people were all willing tools also; and the thing was speedily arranged. Mr. J. L. Tooce would leave the London boards, for a little season, come to Wrexham and give three nights performances in the theatre, gen-erously devoting all the profits to the spiritual object which the worthy people had at heart. The theatre in Wrexham had been closed for a long time, and, like the church, was totally out of repair, but by dint of industry, and many hands making light work, it was soon fitted up with fitting scenery, and made ready for its pious uses. The London comedian came. For three successive nights he played before crowded houses, at high prices, keeping the people in roars of laughter all the time. Then a banquet was given him, six clergymen being present, and his health was drunk with all the honors. It was a triumph throughout. The Church and State had been united before, but this was a union of the Church and Stage. The theatre had been considered as the devil's play-house, but at last it had come to the service of the church. Low comedy and God's praise were the joint enjoyment of this strange festival. All this happened last month. It is the latest phase of church tactics. It is a step toward the world in a new direction, and as such is worthy of being put on record with the novelties of ritualism."

Let us not be understood that this outrage upon Christianity went unrebuked, even in Wrexham. The Wrexham Advertiser exposed its deformities in splendid style, and also published the following burlesque from a correspondent:

"Sir—Allow me to inform the public that I have made arrangements with Blondin, the talented rope walker, to give a performance in aid of the restoration of the old parish church. He has kindly consented to perform upon a rope stretched from one of the pinnacles of the church tower, to the top of the spire of St. Mark's, with a sid ing or branch line from St. Mark's to the Roman Catholic Church. In order to give greater eclat to the entertainment, and bring it into entire harmony with the spirit of the sacred occasion, Blondin will be dressed in full ritualistic vestments, while the organs of the different places of worship will play soft music.""

But, says the reader, nothing of this kind ever happens on this side of the water. Let me tell a story, the counterpart of which can be found in a good many places. One of the orthodox churches of a little village had a church fair three or four years ago. Appeals were made as usual to the stomach instead of the head and heart. They said in effect, "Come and partake of our rich viands and all the profits of their sale shall go into the Lord's treasury. We shall have oysters, chickens, pigs-feet, cold meats, cakes, pies, nicknacks, fancy articles, which will be sold for the Lord. We shall also have a cake in which there will be a five dollar gold ring, which will be sold for only one dollar a slice! We shall have a post-office in which will be found letters directed to almost every person of this vicinity—postage on each letter only twenty-five cents. Some of these letters contain valuables amounting to several dollars. Come one, come all. The proceeds to be given to the cause of Christ!"

The evening came, the house was crowded, the money was paid, not because they loved the Lord, but because they loved oysters, and chickens, and cakes, and nicknacks, in general. The
P. O. was a place of general interest. There was a general rush for slices of the valuable cake. This was a lottery, but it was sanctioned by the good object to which the money was to be given. But there was another object of general interest with the young men, and with some married men as well. A young girl, belonging to another church, a very handsome young miss of fifteen summers, was prevailed upon by the leaders of the "church fair," to act the part of a country Irish girl. She played her part to perfection, and became the center of attraction. At last one young man ventured to ask her to let him kiss her. She consented to sell a kiss for a dime. Immediately a dozen pocket-books were out, and many were willing to accept the same privilege at the same rate, and seeing that kisses were in great demand, she raised to a quarter, but the smacking still went on, and many a dollar did those kisses bring into the Lord's treasury, to the glory and honor of His great name.

Let not the reader suppose I manufacture facts. This story is substanti ally as I heard it from those who were acquainted with the circumstances. Some of these things were highly mortifying to the more pious, yet while they ridiculed the girl, (who afterwards repented her folly,) and deplored the sinful associations of the "fair," nevertheless they were very willing to put "the price of a dog" into the Lord's treasury.

How much better are the so-called "Mite Societies" of some of our churches? Mite Societies! Do they take the name from the illustrious example or the poor woman who cast in all her living? If so, shame on the wicked perversion of truth! Is a dime, the usual admittance fee of members to this institution, the widow's mite? Do they come to the Lord's treasury with the same reverent devotion that characterized this God-fearing woman? Is the dime given to the Lord, for the Lord's glory and for the spread of the Gospel? Do they give it because they love the Lord, and have an earnest desire to see the world saved! Nay, it is largely "the price of a dog." It is the price of carnal pleasure, worldly gaiety, and human folly. Ask these persons to attend a dime prayer meeting? Where are they when the hour arrives? If they should be there, look in the back seats to find them! Ask them for the dime, where is it? Echo answers, where! Tell them to bring to the Lord's house on the Lord's day, as the Lord prosperous them, and lo they put into the Lord's treasury. This is my experience with Mite Societies. Others may have seen some good in some places. "Beware of dogs."

R. MOFFETT.
ESSAYS ON IMMORTALITY. NO. I.

BY ELD. J. M. LONG.

Immortality o'er sweeps
“All pains, all time, all fears—and peals
Like the eternal thunders of the deep
Into my ears this truth—Thou livest forever.”

“If a man die, shall he live again?”—Job xiv: 14.

1. When God’s ancient servant, John, was cast down and afflicted, when bereaved of his children, and he himself despaired of life, and when neither he nor his three friends were able to solve the dark problem of human existence, he naturally, at such a time, turned his thoughts to a future state of being. Hence, he asked the question, “If a man die, shall he live again?” In this solemn question is involved all that we hold dear in this life with all our hopes and aspirations in the future. Next to the existence of Deity in revealed religion stands, in point of importance, the great doctrine of immortality. Take away this doctrine, and neither religion nor morals would have any firm foundation on which to stand. Indeed it is doubtful whether civil law could be enforced for any length of time or common morals preserved, to say nothing of religion, if the belief in a future state was wholly eradicated from the minds of men. Hence, we find that the great lawgivers of antiquity, such as Solon, Lycurgus and Numa, were careful to inculcate the doctrine of a future state of rewards and punishments. The reign of terror, which, like a tornado, swept over all France, leveling all ranks and orders, and destroying all distinctness between things sacred and profane, finds its primary cause in the fact that the nation had broken loose from its religious moorings of faith and hope. The atheistical writings of Voltaire and Rousseau set fire to the magazine which finally exploded, and not only leveled to the earth the temples of religion, but also tore up from its very foundation civil society itself. When this reign of terror had run its course, the statesmen of France assembled together for the purpose of gathering up the scattered fragments and re-organizing the nation anew. The Atheists had made a bonfire of the Bible in the streets of Paris and written over the gate-ways of the public cemeteries, the horrid sentence, “Death is an eternal sleep!” The proposal to restore the institutions of religion to the State was listened to with scorn by those Savans who were utterly opposed to all religion. They told Napoleon that he needed no such aids to government, and that it would be a weakness in him to submit to a superstition which had forever passed away. But Napoleon, whose knowledge of human nature was far more profound than theirs, who knew vastly more of the art of government than they, at once rejected, as absurd, the idea of establishing a settled form of religion among a people who were not taught to believe in a future state of rewards and punishments. Religion was therefore restored to the State; and orders were given to erase the horrid sentence. “Death is an eternal sleep!” If the doctrine of immortality is nothing but a fable of the poets, if man does not live beyond the grave, then, as the apostle says, we may adopt as our rule of life the Epicurean maxim, “Let us eat and drink, for to-morrow we die.” Right and wrong, good and evil, merit and demerit, are nothing but empty names, sounds without ideas, if there be no hereafter, where man shall reap the fruits of this life.

2. But this question of a future life is fraught with such deep interest to man that no one not utterly brutalized by a
ESSAYS ON IMMORTALITY.

life of sin can pass it by with indifference. The bare thought of living through an endless duration thrills the very fibres of the soul. Amid the intoxicating pleasures of the world and the busy whirl of life, the solemn question, "Whither am I going?" will force itself upon the mind. As well might man attempt to drive back the surging billows of the ocean as to try to banish from his mind this solemn question.—The thought of the great hereafter brooding over us like the day; is a "presence which is not to be passed by," Shall man, when life's fitful fever is over, live on, or is he destined, like the braves, to turn to dust and be no more? Is there a mere bubble, floating on the stream of time, which, when touched by the finger of death, is dissolved and lost forever? Such were the questions which agitated the bosom of Job, when he lay in dust and ashes, clothed in sackcloth, stilled and bereaved. Winter may lay his frosty hand upon the tree and disrobe it of its green garb; his icy breath may congeal its vital fluids; the torpor of death may reign within its fibers; yet, returning Spring will send a thrill of life through trunk and branch, and cause it to bud again. Or the woodman's axe may fell the tenant of the forest; yet, there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax red in the earth, and the stock thereof die in the ground, yet through the son of woe or woe it will bud and bring forth boughs like a plant. But man dieth and we with him; yea, man giveth up the ghost and where is he?" When the cold breath of death wraps this suffering clay, whither strays the anxious, trembling spirit? Does it go to a state of life and activity; is it still capable of suffering and enjoying; or does it fall into an eternal annihilation? We feel a deep interest in such questions, not only on account of ourselves, but also on account of the dear ones who have gone before us. "Our fathers, where are they? and the prophets, do they live forever?" Where are the friends of our youth, the companions of other days? They are gone; death has taken them from us. The gems comprising our circle of love and friendship have one by one dropped away; the silver cord has been loosed; the golden bowl has been broken; and now around every hearth-stone there is an empty seat which will never be filled again; in every flick a missing lamb, which will come no more at your call. We may call, but they answer not again. The grave has robbed us of those we love. Bright visions of love and beauty have passed before us; but would not stay in our presence. They have fled away even whilst we were gazing upon them. Our flowers have been cut down by that reaper whose name is Death. The sprouting infant, in its smiles and beauty, the joy of the mother's heart and the light of her eye; the youth in life's green spring; the maiden in her blooming beauty; manhood in its prime, and the famed in age, have one and all been snatched away by the ruthless hand of death. In view of those fearful ravages which death has wrought; in view of the dissolution of the grave, our bleeding, torn and lacerated hearts can find a "succor of sorrow" only in the doctrine of Immortality. If we ourselves are to live on after death, if our friends who have gone before us have survived the shock of death and still live on beyond the grave where we may meet them, we feel a deep interest in knowing the evidence upon which this
doctrine of a future state rests. We then take up the question of the "Man of the land of Uz," and ask, "If a man die, shall he live again?" To this question both human reason and divine revelation afford an answer in the affirmative. Some of my readers may be disposed to doubt whether a voice without the aid of a divine revelation has any voice at all to testify to the doctrine of immortality. We freely admit that the voice of reason is a mere whisper; yet to the thoughtful mind, this whisper, though faint, is a clear articulation in favor of this doctrine. Let us, then, in the first place, consider the response which human reason gives to this question. We will enter upon this part of our subject in our next.

ELD. WESLEY WRIGHT ON LEAVING THE BAPTISTS.

DEAR BRO. WRIGHT: - You no doubt have been advised that I have recently changed my relations here, and am now a member of the Christian Church at this place. Many speculations will naturally arise as to what led to this change. I have thought proper to relieve the public mind of this community. Over twenty-one years ago I united with the Baptist church called Union Church, Warren county, Ky. The church had no written confession of faith but was constituted on the Bible as their creed. She has been prosperous as a church, and blessed with a good and sound ministry, and still prospers. In 1855 I was called as pastor of the church at Garrettsville, Mead county, Ky., and labored three years as pastor. Her acts of faith were objectionable, but I had to indorse them.

In 1858 I was appointed by the Board of the general Association of Kentucky, as general agent, and served till my health forbade such connection. In 1860 I took charge of the Mt. Pisgah church, in Fleming county, as pastor, and labored for the Bracken Association as Missionary one half my time, till the war broke down missionary work; then I still preached to the Mt. Pisgah church as pastor, and kept the church together during the war. In 1864 my attention was called to an enterprise in oil developments in southern Kentucky. At the close of the war I was employed as financier of an oil company of Cincinnati, who spent thousands of dollars in boring for oil, on lands that then belonged to my wife, in fee simple; but it was a failure.

I came to Missouri in April, 1867, to look out a location for my children, and determined to move with them. The church at Savannah wished my services for the time being. I located here with the understanding that there would be a permanent call made in the fall of '67. My views of doctrine were not concealed. I denounced the confession of faith the church was constituted on, and from the stand declared that I would suffer exclusion, and live out of a church my days out, before I would indorse or preach such a doctrine. It is due to say the church did not indorse it either, though they formally adopted it without investigating its doctrine. I was received on letter of commendation from Kentucky, and under protest against the creed. There has been the test of feelings existing between the church and myself ever since.

In 1858 there was a question sprung up in our ministers' meeting, at the general Association, in Bowling Green, Ky., and I took part in the discussion. The question was, "Does Regeneration precede Repentance and Faith or not?" It was assumed by leading men, Drs.
of my denouncing that peculiar doc-
trine of eternal, personal and uncondi-
tional salvation, and its concomitanst,
there was no complaint, as I know of,
with the Baptists, and when the discus-
sion is published the unbiased will de-
cide that I made the best defense of
Baptist principles, on some points, that
it was possible to make, and it will be
seen that the Bible and that alone
was appealed to for the settlement of every
question. As matters of faith, there
was nothing to hinder union, and the
Christian church most nobly showod,
their willingness to let opinions go, and
unite on the Bible.

I meet you, brother, on that 'broad
platform, and will join with you in the
prayer that the stone in the prophetic
vision may soon roll over and crush the
bydra-headed, many-tongued and con-
secrated errors, and may the nations be
blessed with the dew-drops of grace
falling from the wings of the Apocalyp-
tic Angel. W. WRIGHT.
SANANNAH, Mo., Dec. 10, 1867.

The amenities of enlightened life de-
mand at the hands of every man that
he be courteous toward his fellow man.
Yet a higher law than the etiquette of
civilization binds the christian man to-
treat with all courtey those who sur-
round him. I am aware that while it is
natural and easy for some men to obey
that requirement, it requires much
effort upon the part of others; so much
so that many times they carry out in
their actions the instincts of the natural
man rather than the dictates of com-
mon courtesy. Thus much preparatory
to a few words relative to our treatment
of proposed christians in other religious
organizations.
SAMSON'S FOXES.

I have no sympathy with erroneous principles or heretical teachings of any kind, and so far as they are concerned, abstractly considered, let them be scathingly reviewed and denounced when necessary; but when the motives of men are impugned, and men themselves denounced, because of their reception and belief of certain teachings, it is manifestly overstepping the boundaries of prudence or of right. There is a right way and a wrong way of meeting and computing error; and surely it is a part of wisdom to do it in such a manner as not to wound the feelings of those who are so unfortunate as to have imbued erroneous views on any subject pertaining to the salvation of man.

We have been, from the commencement of this reformation, to a great extent, an aggressive and belligerent people. This is always necessary in the beginning of a great religious movement, having as its avowed purpose, the correction of great fundamental errors. But while it has been necessary that we should carry on an offensive as well as a defensive warfare to some extent, it is not to be denied that in many instances, great mistakes have been made as to the proper modus operandi by many of those who have undertaken to proclaim the gospel in its ancient purity. In this as in nearly everything else there will be great imprudence shown. Organizations and men have been denounced in unmeasured terms, and the effect has been, that instead of attracting, it has acted as a repelling force, and those who might otherwise have been influenced have refused to hear.

Not by the harshness and severity of the law does the Father propose to attract the attention of His understanding creation, but by the meekness and all pervading love of the gospel of His Son will He draw the minds and hearts of men to himself. So we need not expect to compass the greatest amount of good by bold denunciations, but rather in presenting the great things of the new institution as by the persuasive power of the meekness and gentleness of Christ; and while we shun not to declare the whole counsel of God, let us not forget that the manner deserves the most profound attention as well as the matter which is offered for the consideration of those around us. A. P. ATEN.

SAMSON'S FOXES.

When a boy, I was puzzled with all parts of this affair. Thought I, "Would not the fire brand burn the string, or the hair of the tail? How could a dull brand, dragged fast through the corn, set it on fire? Why were not the foxes sent singly? Would not two of them pull contrary ways and prevent their running at all? And how could he catch so many foxes? No doubt, thousands of boys have felt these difficulties, and thousands of knowing men have turned up their noses at the account as being unworthy of serious belief. But let us look again. Skepticism is generally a lazy thing, not pleased with study.

In the original Hebrew, the word means jackals, doubtless. This animal is not solitary, like the foxes, but goes in large packs. They take shelter in the deep caverns abounding in that country of limestone hills. Samson, being a chief, could easily command the assistance of a large number of men, block up the entrance of the caves, and catch as many as he pleased. In that rude state of society, such sport would please them well. The word translated fire-brand, means torch. In
many parts of the East, the torch is often made several feet long, of combustible materials, tied tightly together, so as to blaze out strongly at one end, while it is held at the other end by the hand, and lass for many hours. If dragged along the ground it would still blaze fiercely. These large glaring torches were what Gideon's men had for their night attack upon the camp; not the little, fine flame of the house-lamp you put out by a fast walk or a breath! Suppose Samson had tied the torch to a single jackal: the frightened animal would have bounded with such velocity as might not have set fire to the grain; while two of them with their tails tied, must enclose enough of the stiff stalks to impede them considerably, and so give the blaze time to kindle all along their course. They could not stand still because the burning straw close behind would compel them to go on. If Samson had set his men to set the fields on fire with their own hands, the Philistines would have caught and killed some of them; but they could not catch the jackals.

The sudden steepes of Dan overlook the land of the Philistines. Even at this day, we are told, that same plain is a vast grain field. Samson might have stationed his different parties of men with their jackals, along the sides of the hills for a considerable distance.

When they had made the long hair of the two tails fast to the small end of the torch, by many knots, they would light the other end, perhaps with a few extra drops of oil; the jackals must go down the hill, the men would not allow them to turn back to the caverns. They would naturally steer for the tall grass to hide themselves, there were no fences to stop them. Presently there would be a hundred and fifty lines of crackling fire—spreading to the right and left, over miles of yellow grain. The enraged owners, living here and there in villages, would naturally chase the jackals, this would only spread the ruin still more widely.

All this shows how intensely Samson must have thought out the different parts of the cunning contrivance. It agrees with his cunning character, which evidently had in it a considerable spice of reckless fun. We can see him sitting on the rocky brow of his native hills, looking down on the fresh fields of his enemies, pondering his plan, and grinning to think how he would serve them.

This is a beautiful instance of the clear light which may be thrown on an obscure passage of Scripture, by making ourselves acquainted with its geography and the circumstances of the time. Balaam's ass, with numerous other perplexities, could be made equally plain, if we had the means to transfer ourselves back to the remote age, with its ways of life and modes of thought, so different from ours. These are constantly accumulating. Let no one be such a fool as to reject any part of the Scriptures because he does not understand it and has had no good opportunity to study it.

How profitable might such things be made to Sabbath School lectures on winter evenings. The field is boundless, if the lecturer only has the knowledge, together with the skill, to present it in a popular form. This I predict will yet be done. The Bible class, too, is an institution hardly begun.—Congregationalist.

Mexico.—Protestantism is being introduced into Mexico. There is now a church at Monterey, with a membership of some thirty members, and arrangements are being made for building a chapel. The church, at present, meets in a private house.
DECEIVING AND BEING DECEIVED.

To a person of benevolent feelings, it is far more agreeable to praise, when it can be done in harmony with truth, than to blame. To praise, however, when not praise, but blame is merited, is to aid in the dark and cruel work of deceiving those who are already to an alarming extent the subject of deception; and, who, not unfrequently, are using their very best efforts to deceive themselves.

Our attention has recently been more than ordinarily directed to the practical teaching of the Jewish prophets. It does seem that the most of them, scourged, with keen severity, the vice of the people among whom they lived.—We, of course, speak with reference to the true prophets. For, it was far otherwise with the false prophets of Israel. There cried peace, peace, to those for whom there was no peace; and healed the hurt of the people slightly.—Thus deceiving and being deceived, they rendered themselves obnoxious to the curse of God, and became the curse of those whom they should have corrected, by a faithful teaching of the word of the Lord.

Jesus, too, who taught as never man taught, and whose mouth was full of grace and truth, was the severest, and at the same time, the most benevolent of teachers. This thought has struck our mind with peculiar force on reading the twenty-third chapter of Matthew. He scourges the scribes and Pharisees, as with the whip which once drove them from their temple. He strips them of their hypocritical masks. He brushes away the paint and adornings of their religious pretences, and exhibits in the broad day-light of truth the sepulchral enormity of their wickedness. But mark the close of his speech. “O, Je-

rusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not.”

The apostles too, were frequently very cutting in their remarks. But what is the conclusion at which we should arrive from these premises? Perhaps, several important deductions might be made. 1. That benevolence is not incompatible, under certain circumstances, with very sharp rebukes. 2. That when there is much error and sin in a community the teacher who arms himself with nothing but soft words and sweet speeches is more like the prophets among the Jews, than the true.

3. Those persons who never like to hear a preacher speak against such things—whether doctrine or sin—as are incompatible with the christian religion, are like the patrons of the false prophets among the Jews, who said, “prophesy unto us smooth things, prophesy decents.”—4. But if a teacher is really benevolent, he will so far exhibit his benevolence, as really to offend no person by his teaching, except those whose feelings may be exceedingly morbid, on account of their sectarian sympathies, or selfish predilections.

If a man is really honest with himself, and his God why should he not desire that the preacher, or if you please the writer, should be as searching as possible? Is he afraid that he will be convicted of some monstrous error, either in faith or practice? But this is the very conviction which the honest man desires, and after which he seeks. If, then, we see a person retreating from the light of the most heart-searching, and searching exhibition of truth, we conclude that he has his own private
reason for retreating;—in short, that he is deceiving others, and being himself deceived.

To conclude, great allowances should be made for human frailty. This, however, should not prevent the religious teacher from declaring the whole counsel of God. It should only prompt him to pity those who are ignorant and out of the way; and to consider, with humanity, the multitude of his own failings and weaknesses with the view of correcting them. But never, never, to prevent, or conceal the truth, to save either himself or others, from its lash!

—A. Raines.

**BAPTIZED, BUT NOT IN THE CHURCH.**

There are several classes to which this sentence is applicable. We shall consider it, however, at present, in reference to but one class—that in which is comprehended persons who have been baptized, but have never joined a church.

In every case of this kind, there is something, in the individual, who neglects, or refuses membership, radically wrong. In some instances he may be ignorant of his duty; but, in very many instances, it is presumed, the heart of such persons is not right before God.

On the day of Pentecost, three thousand were added to the church in one day. And there is no case upon record, in which the baptized, in the days of the apostles, did not formally attach themselves to the church. Their love to the brotherhood, prompted them to join the church. And their desire to promote the interests of the church, by uniting their means and efforts with those of their brethren, and to become themselves the subjects of the watch-care of the bishops, and of the admonition and discipline of the congregation, were powerful inducements. The primitive church believed in doing "all things decently and in order." But the being baptized and afterwards refusing to unite with the church, is a high-handed act of disorder, not only because it is contrary to apostolic example, but because it directly aims a thrust at the vitals of the church; for, if all baptized persons were to refuse membership, where would be the church? It would necessarily become, and that too, in a short time, extinct.—A. Raines.

---

HIDDEN STEPS.

We all are veiled travelers. Backward all can look, forward, none. Before our eyes ever hangs the impenetrable vail which may not be lifted. Though we may be standing on the brink where the next step will be into the river of death, yet we know it not. Hope sometimes flies ahead, but her glimpses of the future are dim and uncertain: she comes back and with white wings folded, sits waiting behind the vail. How oft the anxious heart would push this vail aside and gaze into the untrodden future! But a kind Heavenly Father has made it impossible. His love has placed it there, and written upon it in letters of living light. "My presence shall go with thee, and I will give thee rest."

He knows the frail heart of humanity could not endure the sight of all the trials which the future will bring; so they are hidden from us, to be revealed one by one. True, the vail is dark and heavy, and hangs so closely before us that we can see to take but one step; but our Heavenly Father takes us by the hand, and we can sing:

"Keep thou my feet: I do not ask to see The distant scene: one step's enough for me."

—Mary V. S. Woods.
DO THE BEST YOU CAN.

No matter how dark the prospect or how great the discouragement, do the best you can! Do not stop your exertions; there is no excuse, no palliation for willful idleness. Your talents, more or less, must not be hidden in the earth. Use them constantly, use them rightly, according to the best of your judgment; do the best you can with them. So will you prosper, so improve in heavenly as in worldly progress. Let this be your motto, ever before you: "Do the best you can."—Gospel Advocate.

MOTIVES TO HOLINESS.

A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to Heaven, should be holy. Are angels my attendants? Then I should walk worthy their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of Heaven? Is this tongue soon to unite with Heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be holy; and I should be dead to the world and live for Heaven.—Albert Barnes.

RELIGION IN CONNECTICUT.—The Congregational ministers of Connecticut have been canvassing their parishes. The returns show that the Catholic population do not sink to so low a grade of heathenism as the native-born population when they become irreligious. The Catholics never entirely abandon some thought of God, and some respect for their own religious observances. Uniformly the districts most utterly given over to spiritual desolation are districts occupied by a population purely native American.

AN OLD EPITAPH.—The London Review for 1795, in an article reviewing the History of Devonshire, by Mr. Polwhele says: "In the church in Tiverton was a chapel built by the Earls of Devon, and appropriated for their burials. Here was the tomb of Edward Courtenay and his Countess. On the tomb was the following inscription:

Ho! Ho! who lies here?
This is the good Earl of Devonshire,
With Kate my wife, to me full dear,
We lived together fifty-five years.
That we spent, we had;
That we left, we lost;
That we gave, we have."

POLITENESS. It is a graceful habit for children to say to each other, "Have you the good-ness?" and "I thank you." We do not like to see prim, artificial children—there are few things we dislike so much as a miniature beau or belle. But the habit of good manners by no means implies affection or restraint. It is quite as easy to say, "Please give me a piece of pie," as to say, "I want a piece of pie." The idea that constant politeness would render social life too stiff and restrained, springs from a false estimate of politeness. True politeness is perfect ease and freedom. It simply consists in treating others just as you would like to be treated yourself. A person who acts from this principle will always be said to have "sweet, pretty ways." It is or some consequence that your daughter should know how to enter and retire from a room gracefully, but it is of prodigiously more consequence that she should be in the habit of avoiding whatever is disgusting or offensive, and always preferring the other's pleasure to her own.
SPRINKLING.

The Edinburgh Encyclopedia, in its Article on Baptism, says:

"The first law for sprinkling was obtained in the following manner: Pope Stephen II, being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pippin, who, a short time before, had usurped the crown of France. While he remained there, the monks of Creux, in Brittany, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that I would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet pouring, or sprinkling, was admitted only in cases of necessity. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practised in ordinary cases, till after the Reformation, (about the middle of the sixteenth century.) From Scotland, it made its way into England, in the reign of Elizabeth, but was not authorized in the Established Church.

Dr. Wall, the great Pedobaptist Historian, in his History of Infant Baptism, Part ii. chap. 14. says:

"France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it. They [the Assembly of Divines at Westminster] reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christian long before the beginning of Popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery. And that accordingly all those countries in which the usurped power of the Pope is, or has formerly been own, have left of dipping of children in the font; but that all other countries in the world, which had never regarded his authority, do still use it: and that basins, except in case of necessity, were never used by Papists, or any other Christians whatsoever, till by themselves. What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to these Western parts of Europe; for it is used ordinarily no where else. The Greek Church, in all the branches of it, does still use immersion and they hardly count a child, except in case of sickness, well baptized without it. And so do all other Christians in the world except the Latins. That which I hinted before, is a rule that does not fail in any particular that I know of, viz. All the nations of Christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants, by pouring or sprinkling. And though the English received not this custom till after the decay of Popery, yet they have since received it from such neighboring nations as had begun in the time of the Pope's power. But all other Christians in the world who never owned the Pope's usurped power, did, and ever did, dip their infants in the ordinary use."

Bishop Burnet says:

"The danger of dipping in cold climate may be a very good reason for changing the form of baptism to sprinkling." Vol. iv., page 102.

No SCOLDING IN HEAVEN.—A little girl who had witnessed the perplexity of her mother on a certain occasion, when her fortitude gave way under severe trial, said:

"Mother, does God ever fret or scold?"

The query was so abrupt and startling that it arrested the mother's attention almost with a shock.

"Why, Lizzie, what makes you ask that question?"

"Why, God is good; you know you used to call him the 'Good Man' when I was little, and I should like to know if He ever scolds." "No, child, no."

"Well, I'm glad He don't; for scolding always makes me feel so bad, even if it is not in fault. I don't think that I could love God much if He scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep in her heart as she turned away from the innocent face of her little one to hide the tears that gathered in her eyes.

Eld. J. R. Frame.—Bro. Errett: On yesterday, on my return from meeting, I found my house on fire. I got out my wearing apparel and a part of our furniture. It was brotter Haye's property. Fortunately, I found an empty cottage and moved in the remnant of my goods. Your bro Henry has given me credit for a cooking stove and furniture. I have spent over a quarter of a century in the ministry, and have spent what inheritance I had—over $2,000—except eighty acres of prairie land in Benton Co. Ind., within four and one-half miles of Oxford, the county seat. If any friend wishes to purchase this rich land, or will advance me seven hundred dollars on a mortgage on this land, it would enable me to purchase the house and lot of ten acres, to which I have moved. I have never given publicity to my private matters in this way. I have received sympathy and friendship from the hands of my brethren and sisters in the twenty five years of trial in the ministry; but have received a mere pittance for my labors. But enough of this.
Will the A.C. Review have the goodness to copy this, so that my friends may know my estate. God's will be done. I am persuaded that all things work together for good to them who love God.

J. R. FRAME.

Remarks.—We find the above in the Christian Standard. We sympathize with our beloved brother Frame. We know something about such calamities. We have, in our time, suffered twice from fire. Were it in our power, we would give a better evidence of our sympathy for bro. Frame and his excellent family than words. We trust, however, that others will. There is no use at this season, of saying to bro. Frame and his family, be ye warmed, and be ye clothed, and be ye filled, without giving the things necessary to this. May God be merciful to them.

D. T. W.

Responsibility of the Church.—The Church is the pillar and support of the Truth. With her is entrusted the gospel of man’s salvation. The death of Christ is kept as a living fact before the world through the church. Without the church there would be no Savior preached. There would be no proclamation of pardon to sinful man. There would be no heaven known as a place of rest and enjoyment for the faithful. The salvation of the world is left with the church. It is through the church the world is to be converted, if ever converted at all. The word of the Lord has been spoken for the instruction of man, and the church has to sound it out, repeat it and teach it, if it is ever known to a single man or woman out of the church. The Lord will speak no more till He comes to raise the dead; no new truths or revelations will be given; what is written, is written, and there will be nothing more. All the knowledge necessary to save the world has been given. If what has been done shall fail, all will be lost. There is no other means by which man can be saved than those communicated and committed to the church. Her responsibility is great. Reader, are you a member of the church? Then you have your part of this responsibility to bear. All that the Lord has done to save man is now virtually in the hands of the church. What a solemn trust! No member can be indifferent in this matter, for it is only by saving others that he himself is saved. As a part of the church, every member, at the risk of his own salvation, is bound to do all he can to save others. He cannot go to heaven alone. He must be instrumental in saving others or he himself will not be saved. By saving others he saves himself. By destroying others he destroys himself. He can neither be lost alone nor saved alone. As he treats others so will he be treated. Reader, what have you done to save others? Let your conscience answer honestly before God. What has been the influence you have exerted thus far through life? Has it been to save others, or has it been without regard as to what might become of them?

D. T. W.

Sweden.—The State holds to the Lutheran religion, and the profession of that faith is the legal condition to the exercise of the civil rights. The king must personally profess the Lutheran faith; and the princess, as well as the entire royal family, must be educated in this doctrine on pain of being excluded from the succession to the throne. The members of the Council of State, the judges and civil functionaries are all obliged to profess the same faith, that is, the Lutheran religion. The electors, however, of the National Assembly, may profess some other faith. In all the schools and educational establishments of the State, the Lutheran religion is taught. All the elementary and popular schools are under the control and direction of the Lutheran church; and those who disseminate opinions contrary to this faith are punished even to imprisonment; and books and publications differing from that faith are seized. The State is completely under the control of the church. But then, the church in turn, is under the control of the State. The king holds in his hands the supreme administration and direction of the church. He can make decrees covering the ecclesiastical affairs, liturgy of the church, and the books of religious instruction.

The laws of the State forbid the marriage of persons not belonging to the National Lutheran Church. The indications, however, are favorable for a separation of Church and State.

D. T. W.

Our Travels.—We made several trips from home during the fall, and intended to give fuller notes on them than we did at the time, but sickness in our family, together with the embarrassment in getting our printing done in the order and time it should have been done,
so discouraged us that we neglected it. We should, however, have said something more about our visit to Christian University, at Canton, Mo. The building itself is one of the most grand and magnificent ones that we have seen, and admirably adapted to educational purposes. Something like eighty students were in attendance when we were there, and progressing finely. The Hawkins Literary Institute was just completing its organization when we left. On the same night Dr. Hawkins delivered the very fine address which we published in our last issue. The location of this institution is fine, and the University should receive a large patronage. Had our circumstances not been so humble, we would have been there with our office and family at this time, purely for the educational advantages of the University to our children.

The institution has an able and experienced Faculty, guaranteeing success to its patrons, viz: B. H. Smith, President and Professor of Languages; S. Hatch, Professor of Chemistry and Natural Science; O. Pirkey, Professor of Mathematics; J. C. Rusk, Professor of Natural History, Grammar, rhetoric and Botany. Tutors in the Academic Department are elected. O. Pirkey, President of Commercial Department; M. C. Hawkins, Professor of Commercial Law. Tutor to be selected. M. C. Hawkins, President Board of Trustees.

The University is the property of our brotherhood, and we trust that every one who can, will labor to give it patronage. The sons of ministers of the gospel are admitted to tuition in all its schools free of charge.

D. T. W.

DEATH OF SILAS T. HAILEY.—This excellent and beloved brother in Christ, died at his residence in Sullivan county, Mo., some two or three weeks ago, after a long and painful illness. His loss to the Church and community will be seriously felt. We have known him intimately for years, and loved him much, for he loved Christ and his cause so much. We sympathize with sister Hailey and the family in this painful separation. Bro. Hailey was comparatively a young man, somewhere in thirty, we would suppose, and has fallen in the prime of life. We have been waiting for an obituary notice, but have received none yet. May the Lord comfort the bereaved and distressed on this sad occasion.

D. T. W.

DOUBLE NUMBERS.—We said that we would publish double numbers till we caught up with time, but we find it impossible to get the press-work done. We send out, then, a single number. We shall try to make it less than a week between numbers, and gain time by that means. A few of our subscribers failed to receive the last two numbers—they were both under one cover. By a mistake, the pressman missed the count in the sheets, and the edition fell short. We much regret this, and our pressman also regrets it. He assures us the like shall not occur on his account again.

D. T. W.

To NEW SUBSCRIBERS.—We offer the balance of the current volume to new subscribers free. On the reception of their subscription for the next volume, $2.50, we will credit them in full for it, and send the remaining numbers of the present volume without charge. All who wish the next volume should subscribe early, that they may get the first numbers. Paper is so high that we shall print but few extra copies. Old subscribers, too, who wish to keep the volume complete should renew early. There will be no change in the price. Let all renew at once, that we may get our books all arranged for the new volume in time.

D. T. W.

STURGEON, Mo., Dec. 13, 1867.

BRO. WRIGHT:—You wanted to hear from all the churches. We have, at Macedonia, eighty-one members; bros. John M. Cottonham and David Mayhan, Diders; bros. Turner, Francis, McDonald and myself, are Deacons. We have social meetings every Lord's-day. Your brother in Christ,

HENRY MOBERLY.

READING THE BIBLE.—I have for many years made it a practice to read through the bible once a year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—John Quincy Adams.

The mercies of God may be like fruit upon a tree; though fully ripe, they may want a shaking to bring them down; pray fervently and in the faith, and this will cause them to descend in blessing on your soul.
Before entering immediately on this part of our subject, we would premise by remarking, that a divine revelation alone can remove all doubts and fears, and inspire us with a firm and abiding belief in a future state. In order to place the question of a future state on an enduring basis, where it shall never be assailed by a single doubt, we must have the well authenticated testimony of a divine messenger, or the return to this world of those whom we call dead, to teach us that death is name and not a fact. "Yet if man is destined for a higher sphere of being, we should expect to find some birth marks of his destiny, some features in his outward condition here, and in the structure and course of the visible universe which harmonize with this hypothesis, rather than with the theory of annihilation." The ancients being without a divine revelation, had only the indirect proof of a future state, such as could be obtained from the light of nature. How far unassisted human reason can go towards solving the great problem of Immortality is seen in Plato's Phaedo, the most famous and systematic treatise on this subject which has come down to us. There is not a sublimer and more affecting scene out side of the Bible than the one we have presented in this remarkable book. Socrates, the aged philosopher, is represented a little while before he drank the fatal hemlock, as sitting in prison with his disciples around him, reasoning on immortality, and offering such proofs for a future state as he had been able to discover by the light of nature. The arguments in favor of immortality which Plato, on this occasion, puts into the mouth of Socrates, are in all five, of which all, save the first, are of a metaphysical nature. The first is the soul's desire and capacity for knowledge beyond what it can ever attain in the present life; the second is based on the law of contraries, according to which things in nature are ever producing their opposites, from which it is argued that since life terminates in death, death must in turn come back to life. Then, thirdly, it is contended that the soul has certain innate ideas which it must have brought with it from a previous state of existence. The simple and indivisible nature of the soul is advanced as a fourth argument in favor of Immortality. Then, lastly, there is the consideration of the soul's essential vitality, by virtue of which it may live on in a future state, though the body itself at death falls into iner tness, corruption and decay. The five arguments, though offered by Socrates, the greatest of the heathen philosophers, and that too on the eve of his death, appear to us, viewing them from a gospel stand-point, as weak and frivolous in the extreme. Yet they are the very best which philosophy at that time could offer. "The world
by philosophy," says the Apostle, "knew not God." Equally powerful was it to solve by philosophy the great problem of Immortality. Indeed it is to be doubted whether Socrates himself had a very strong faith in his own arguments. In the last sentence of his famous defence before his judges, he says: "It is now time to depart, for me to die, for you to live. But which of us is going to a better state is known only to the gods.""Aesop has also given us a learned treatise on the immortality of the soul. But while arguing in favor of immortality, he was at the same time careful to make it appear that it is a most delightful and pleasing thought that the soul is not separated from the body for ever. "After he had been put to death his daughter died, and in a letter to his friend, "This is a philosophy, full of grief and hardship, he tells us that he had faith in his own arguments. The language of these ancient philosophers was that of doubt and uncertainty, boldering on despair. Rather than of "blind" and "hope." One of his "banchistle poets" thus expresses himself: "Alas! the tender herbs and flowery tribes, though cursed by winter's fierce rheums and storms, and cruel when versed in gale, and cold. But we, the Arvada, the mighty god, we dwell in Blooms, flourish, fade, and fall—and then succeed."

Yet since the soul is endowed with immortality, as the Bible clearly teaches, we may expect to find certain inferences in nature pointing to another and higher sphere of existence, certain striking analogies in the visible universe, in beautiful harmony with the doctrine of a future state. Several arguments of this nature, possessing various degrees of probability, have been urged by modern writers. But if we would not compliment human reason at the expense of divine revelation, we should remember that all these arguments are the result of a high State of mind. In other words, it is due to the quickening and expanding power of the gospel on the human mind. We will now present as briefly as possible some of the arguments which the learned have thought to be most clear and convincing on this point.

I. In the first place, we are told that the soul is an immortal substance, that the "phantom" of it that is not a "true" nature. We see that it possesses certain properties which we refer to its physical nature, and that "it is not known" as a physical being; it is a purely spiritual being, it has no conscious existence, it is that which constituted the self-will, the thinking, and the act of man. And the body is but the soul's case of instruments with which it acts, and through which it manifest itself during the present state. The self-conscious man we do not identify with our bodily organs. We habitually think of them, not of them; we are not ourselves, we are but their instrumentalities. We employ for these only as not themselves, but as the irresponsible agents of a controlling power, which the soul uses as we use lenses, cates, and building materials. But here the analogy of objects and minds. Since the physical organs are the instruments through which the soul acts, these and destroy the body. It is not destroyed, it is not wounded by it, the soul being capable of thinking, feeling, and maintaining an existence separate from and independent of the body. "If we now think in our present state we are most intimately associated with matter. All our first knowledge, the beginnings of things,
comes to us by direct perception, through what we see, hear, taste, and handle. We cannot, therefore, form any conception of pure abstract spiritual existence; of a state entirely cut loose from matter. But the fact that a thing is a mystery, that it is inconceivable, is no presumption against its being true. But we are yet far from knowing all the forces, properties and powers of matter.

It may postulate latent forces which have never yet been dreamed of in our philosophies. In view of this who will dare affirm that the body which dies and returns to dust, is but the outward, visible envelope of a more refined, attenuated and spiritual organism which accompanies the soul into the future state? Moses, long after he had left this mundane sphere, after his body had been moulderling in the dust for nearly fifteen hundred years, in a lonely mountain top, reappeared in bodily form on the mount of Transfiguration. But the mode of the future state is a question about which even the Bible itself is silent. The great teacher, Deity, can alone solve for us this mystery. We must therefore wait for the response which is yet to be received behind the veil.

EXPERIMENTAL RELIGION.

"If any man will do his will," says Christ, "he shall know of the doctrine, whether it be of God or, whether I speak of myself." Again, he says, "take my yoke upon you, and learn of me, and you shall find rest to your soul!"

In these passages, our Savior makes it to be the privilege, as well as the duty of every man to test his religion. "If any man will come to Jesus, and learn of him, and do his will, he shall find rest to his soul; he shall be cured of sin, he shall obtain satisfactory evidence that Christianity is divine, and therefore true, and worthy of all acceptation."

The whole need not a physician, but those that are sick. Jesus is the physician of sin—sick souls. He professes to possess remedies and skill adequate to the removing of our moral maladies. The gospel is the prescription. The sinner submits to this prescription and is renewed and pardoned. The light of the gospel removes his ignorance. The love of the gospel removes his enmity. The blood of the gospel removes his guilt. The spirit of the gospel makes him strong in the Lord. The testimonies of the gospel give him faith, by which he works, runs, lives, and overcomes the world. The promises of the gospel give him hope sure and steadfast, the sheet-anchor of his soul, the helmet of salvation. The threatenings, inspire him with fear, which is the beginning of wisdom, and which prompts to the departing from evil. The gospel manifestation of the fact that God loved us, and gave his Son to die for us, enables us to love God, because he first loved us. The commandments are the high-way of life, along which the christian runs the race for glory. In one sentence, the light is not better adapted to the eyes, nor sound to the ear, nor food to nourish us, nor water to quench our thirst, than is the gospel of our Redeemer adapted to the moral constitution of man, its a means of removing all his moral maladies.

Not many years since, the cholera reigned in this country. Suppose that all the medicines, known to physicians, had been tried without success. At length however, an individual presents himself to the suffering community; and affirms that he has a remedy which will in every case, effect a radical cure of the cholera. A few individuals test the
EXPERIMENTAL RELIGION.

remedy, and are radically cured. Next a few more test it—all persons diseased with cholera use the remedy and are restored to health. Would not this, we ask, be a perfect demonstration of the efficacy of this medicine? Would not a man be a simpleton, who, under these circumstances, would suffer himself, by mere theory or speculation, to be led from the use of this infallible remedy, to peril his life, by experimenting with nostrums which had not the evidence of successful experiment to recommend them? Would not every sane person exclaim, "give me the medicine that certainly cures!" And would not the fact, that the medicine removed the malady, in every instance, in which it was used according to the prescription, though there might be a thousand plausible theories against it, prove its perfect adaptation to the human constitution, as a remedy, in cases of a cholera?

Now we maintain that this is emphatically true in respect to the efficacy of the Christian religion. Hence, in no instance, in which it has been received in pursuance to the prescription of the Great Physician, has it failed to change the heart, renew the soul, and constitute the cardinal receiver of it "a new creature!" This being granted, it follows, that if the Christian religion is not true, these remedial or reforming effects are to be traced to a bundle of lies, or cunningly devised fables, as there cause; and should this monstrous absurdity be granted, then, would it also follow, that lies are more efficacious to remove from the moral constitution of man, the disease of sin, than truth; a conclusion which must be, to every sane mind, not only inadmissible, but fearfully revolting.

Has Desarn, or any of the diversified systems of infidelity or scepticism power to remove the malady of sin from the soul of man? Who ever knew a person to be made better, in a moral point of view, by any system of infidelity or scepticism, or even modern universalism? If any of these systems, or the whole of them taken together, contains the truth, or is a system of truth, how happens it that they are utterly ineffectual in the converting of sinners from the error of their ways? If these systems are in this point of view wholly inefficient, a fact just as certain as that sugar will not cure the plague, and even more certain, then truth is powerless in the spiritual regeneration of the soul, whilst falsehood is mighty in the world of moral renovation.

If people would use the same degree of common sense, in doctrinaires, which they would use in the medical case introduced by way of illustration in this article, it would save many thousand from death eternal. The fact that simply Christianity, stripped of all the theories and speculations, the doctrines and commandments of men, is the power of God unto salvation to every one that believeth it; that such and rest to their soul, not in disobedience, but learning of Jesus whilst with meekness and perseverance they bear his yoke; this gracious glorious fact would enable them to know that a system productive of fruits as divine, must be a divine system—a system of truth—a system having God for its author, and heaven for its source. Here, might the Christian stand, having a pure heart and the full assurance of faith, rejoicing with joy unspeakable and full of glory.

Persons too, who have neither leisure nor mental capacity for investigating the historical, prophetic, miraculous, and external evidences, might in the department of the experimental evidences
FALSE PROPHETS OR PREACHERS.

To THE EDITOR OF THE O. PIONEER.

Dear Sir,—In the December number of the Christian Pioneer, on the fifth day of this inst., you have published a notice of a treatise or work, by Wesley Smith, a Methodist Ranter, and you refuse to reply to it on account of its vulgarity, and profanity. A modest and christian man such as you are may refuse to respond to such an obscene and low production on ordinary occasions, but there are occasions when it may be proper to answer a fool according to his folly, lest he seem wise in his own conceit. If you will permit me, through your Christian Journal, I will offer some considerations; as this author is a representative man among the Methodists; he represents a numerous tribe of just such characters as the Apostle Jude designates, such false teachers or preachers. A gentle man once told me that one of this class of teachers stated in his tirade that no decent female would be immersed by a preacher or Christian. When he finished his harangue and got to the meeting house door, a man stopped him before he left the house and repeated to him his own words, and said to him, now, sir, here are my mother-in-law and sisters-in-law, and my wife, who were all immersed by these people, and they claim and are known to be as decent women as any in this community, and you must take back what you said today or you cannot leave this house a living man, and made him retract. This was the most proper answer for such preachers.

The revision of the christian version of the Bible by the A. B. Union, with immerse in it, and Anderson’s translation, with immerse in it, and the preaching and arguments of Immersionists, has called forth this profanity of Smith’s. Light or evidence has a twofold effect upon persons, it either causes them to yield to conviction, as in Paul’s case, or it infuriates and exasperates the persons, as in the case of Stephen’s enemies, who stopped their ears and rushed upon him and stoned him to death. The increasing light on the subject of immersion has produced the latter effect upon Smith, he is furious.

I will now say to him, if he will promise, in his sixth edition, to prove from the New Testament, first, that God ever “called and sent” a Methodist
preacher; to preach Methodism, he will find a respondent in the writer of these lines. Secondly, if he will prove that God ever "called, and sent a Methodist to sprinkle water on any person," he will find an opponent to contend with a " 商 skirmish Philistine." These two things he believes and preaches, and it is bound to prove them, or all his ranting goes for nothing.

We need the proof from the New Testament that God calls and sends Methodist preachers to preach Methodism. Is Methodism of God or of men? If from God, let us see the proof of it, if from men, let it pass for what it is worth. This is the shape that all future discussions ought to take. Prove that God sent you to pour, or sprinkle water on persons.

The father of Methodism, Mr. Wesley, has these words in his translation of the New Testament, third chapter of Mathew, where John, the Immerser, was immersing the great multitudes in the Jordan, he says in his notes, page 16, "Such prodigious multitudes could hardly be baptized by immersing their whole bodies under water; nor can we think they were provided with change of raiment for it, which was scarcely practicable for such vast multitudes. And yet they could not be immersed naked, with modesty, nor in their wearing apparel in safety. It seems, therefore, that they stood in ranks on the banks of the river Jordan, and John, passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day.

A grand discovery, truly! All important discoveries should be preserved for the sake of posterity, the writer of these lines has made another discovery, fully as important as father Wesley's, which he has concluded to throw into verse, and put by the side of the founder of Methodism."

The idea that Christ and the inhabitants of Jerusalem and Judah's going down to the Jordan, or even into it, for the immersion to pray or throw water upon them, originated with Dr. Guise, and was afterwards adopted by the father of Methodism, and the apostle Peter Edwards; by A. Clarke and by the whole tribe of Methodist preachers of Smith's class... This idea, with the discovery that baptism is the fulfillment of some prophecy, delivered a thousand or six hundred years before it was heard of, is all of a piece; and it would be about as good divinity, to say that it was the fulfillment of that proverb, which says, "There is not anything under the sun:"

We may certainly expect a treatise on this part of divinity before long, by some learned and reverend divines. If we were disposed to interpret this proverb, and to assist these revered divines in their recent discoveries and biblical criticisms, we should say, that according to Solomon, there must have been Yankee tin-pedlars in the days of the Immerser; that the Immerser must have bought a large number of tin cups, and put a string through the handles of the cups and hung them about his neck, thinking about his neck as he walked, till he came to the Jordan, where he took the cups from his neck and distributing them among expectant administrative, they commenced throwing the water, and in a short time they sprinkled those great multitudes. Although this idea may be somewhat novel and ingenious, yet we earnestly recommend it to Mr. Smith, and say it is as good as any ever put upon it, aside from plain, literal, common-sense, interpretation, which a ploughman would put upon it after the first reading. That our discovery may
be more easily recollected we put it into verse:

The Jews on Jordan were baptized,
Wherefore inconstant John departed
A scoop, or spur, or bush, or thr
With which abate what he might fing
Upon the day contained
Of candidate that stood the band
Be careful, John, some drops may fall
From your rare instrument on all,
And point your engine, nevertheless.

To those who do their sins confess
Let no matter be the crowd
The holy sprinkling be allowed.

There is a great difference between
John's immersion and the one for remission
Of sins, immersed a Baptist or
Christian. John's baptism belongs to
the Baptists' chafness; immersion he
 believes to Christians: hence the Baptists
defend John's immersion and Christians
defend the one immersion for remission
of sins, and they will keep them moderately wet. Please to lend me
shows this to Mr. Smith.

REFLECTIONS

Christmas-Day! What a study of here.
Thoughts grandly and loudly
come into the mind. Let us solemnly meditate?
We get nearer heaven by it.
Since their morning stars sang together,
homes have been made desolate;
hope is disappointed;
hearts saddened;
ye by the realization of
the glorious vision of the prophecy;
the to us a shield is born, unto us a son
is given. The heart feels that a balm
for every woe has been ordained, and
that the seed of the woman shall bruise
every serpent that glides its serpentine,
through the paradise of life. Hence,
upon the remembrance of this day, a spirit
higher than manly-setting to move
upon the great heart of humanity. The old
thrown off their yoke, and all_CHECKS
are jocous and warm, through the icy
hand of winter be laid asleep, very

three of names. The birthday of the
Savior! Who can comprehend the
thought? No wonder the angels sang,
'Peace on earth, good will to man.'

The great heart of the world was sighing

to solve the question, "If a man
shall he live again?" This was
answered by Him who, spoke as never
man spake. He brought life and
mortality to light through the gospel.
They were hid before. Here is the se-
cret of the life-springs which flow, from
near to heart to-day. Since his birth
how great and numerous have been the
servants erected on earth. In the solemn
march of the centuries, nation after na-
tion has passed away, Kings have been
coronated, and then—dressed for the
grave. Death is life's brother, and
rides behind us in our time-chariot.
Astronomers have marked the funeral
of worlds. Where are many of our
friends who were with us one year ago?

"Gone like the echo of a sigh.
Outside the last resounding set."

We are leaves of one common tree, and
happy will it be for us if we are the
felling leaves of which Christ is the
heaven and life. How should this day be
observed? Surely not in thoughtless
Christian reverie. Contemplate and
endeavor to imitate the life of the Sa-
vior. Wipe away your bad passions—
keep off the dust of selfishness and air,
chambers of the soul of all envy and
unattractiveness. Throw open its win-
dows, that the heavenly Dave may en-
ter to sing his song of spiritual majesty.
Whist the complex creature with its
united with God; and the mystery of the
of angels and men. How appropriate the
prayer which David learned long ago,
"Teach me! O Lord, so to number our
days that we may apply our hearts unto
Wisdom. And in:

JEREBBY.
ROMANISM—SECTARIANISM.

"An honest adherent of the Roman church believes that there is no salvation out of that church, and therefore the greater his kindness of heart, the more earnest his endeavors to proselytize his fellow-men. If we believed that we held a doctrine, the reception of which was essential to salvation, we should be anxious to have others receive that doctrine. If we were a Roman Catholic, we should not be content without the most earnest effort to bring all our friends into the church. The case is different with the Protestant sects. No Baptist, or Presbyterian, or Methodist believes that a man must be a Baptist, a Presbyterian or Methodist, in order to be a disciple of Christ and be saved in heaven."—National Baptist.

Now is not this putting the Protestants down at a very low point? "If we believed that we held a doctrine, the reception of which was essential to salvation, we should be anxious to have others receive that doctrine." Thus writes a Baptist editor. He does not believe that he holds a doctrine, the reception of which is essential to salvation. Well, that may be. But do not Baptists generally hold doctrines which they believe essential to salvation? If they do not, what do they preach for? Have they so little faith in what they preach, that they believe a man can be saved without it? What the churches planted by the apostles believed, was essential to salvation. What they heard, believed and obeyed was the gospel, "the reception of which was essential to salvation." The National Baptist does not then believe the gospel to be essential to salvation! That is quite candid. If its editor were a Roman Catholic, he thinks he "should not be content without most earnest efforts to bring all his friends into the church." The reason of this is, the Roman Catholic thinks there is no salvation out of his church." This editor holds to no doctrine essential to salvation. He is therefore not earnest in his endeavors like the Catholic. Because the Romanist believes there is no salvation out of his church, "therefore the kindness of his heart is greater." That is a concession to Catholics not often made in these days. The poor deluded Romanist has a greater kindness of heart than his Protestant neighbors, and they admit it, too.

Baptists, Presbyterians and Methodists admit that a man can be a disciple of Christ, and be saved in heaven without being any one of them. Yes, there are millions who believe that. Millions have lived, and died and gone to glory, who never heard of Roman Catholics, Baptists, Presbyterians or Methodists. They were disciples of Christ, however, and believed what they thought was essential to salvation. Their faith was so strong in the essentiality of what they believed to salvation, that they suffered martyrdom for it rather than renounce it. They were anxious to have others receive the doctrines. They were more kind-hearted than Romanists. What was believed by the disciples of Christ, they regarded as necessary to salvation. There is no necessity for preaching or believing anything else now than what is essential to salvation. The Baptists, Presbyterians and Methodists are admitted as not believing what is essential to salvation. The world can then get along without those institutions again as well as it did for 1600 years before they came into being. The Lord requires no man to be a Baptist, Presbyterian, Methodist or Romanist.

The Lord does require men to believe in him and become his disciples. The National Baptist admits a man
may get to heaven without being a Baptist or any other sectarian. If there is any saving truth or doctrine in the Baptist church or any other modern church, it was in the church ages before. It is not the doctrine of Christ that makes a man a Baptist, Presbyterian, or Methodist. As a man may be a disciple of Christ without believing the doctrines of their churches, so he may belong to them and not be a disciple of Christ.

We are pleading for men to be disciples of Christ, and nothing more nor less. We ask Baptists, Presbyterians, Methodists to be disciples of Christ, and nothing else. This only will secure the divine favor, and assure to the heart the certain hope of heaven.

The Baptist admits there are Christians among the Presbyterians, because he says they believe the gospel and obey it. He knows the Baptist does not believe the doctrine of his church. The Methodist admits there are Christians among the Baptists and Presbyterians, because he says they believe the gospel and obey it. He knows they do not receive the doctrines of his church. They all agree that a man must believe the gospel and obey it; and that this will make him a Christian. They agree, too, that a man can do this and repudiate all their creeds. Can any of them tell the good of their creeds? The only value in them is derived from the Bible, and that we have without them. Following it is certainly right—for following them is as certainly wrong.

OREATH'S ESSAYS.

PALMYRA, Mo., Dec. 25, 1867.

Bro. D. T. Wright: Dear Sir—I accept the publication of one essay, as requested by you and brother Arthur, of Ky. I thank you both for your kind offer. There are two obstacles in the way of the republication of the essays. First, to get the money necessary to do it. I saw a calculation made in one of our journals, in which it was stated that it would require two hundred dollars to republish one essay; when the author owned a press. I have no hope of raising that amount; then there are so many calls made upon the people for money, that I dislike to make another call. Secondly, if I had them reprinted, I could not sell enough of them to pay the printer without traveling from home, and carrying them with me for sale, and then the money spent in reprinting them would be lost. I have a number of essays in manuscript, and some six or seven in print, which I published some twenty years ago, and which I suppose will hardly ever be published in my time. I have tried it sufficiently for twenty-five years to know that I cannot stay at home and sell them.

Yours, gratefully,

JACOB CREATH.

THE SCRIPTURES.

The next implicit practice, which as well as on account of its general adoption amongst the people who profess religion, as its pernicious tendency, claims attention, is that of resorting in pursuit of religious information, to other means of instruction, than those with which God has himself furnished us in his own word. Toevince the folly and implicity of this evil device, I offer the following remarks:

1. God has declared, expressly, that the writings which he has himself furnished us, and just as he has furnished them, unaltered by the tongue or pen of man, unmixed, unadulterated with a single human exception, do contain all the information which our salvation needs.

His Holy Spirit tells us positively, that the Holy scriptures are, as worded by him, sufficient to make us wise to salvation: that his word implanted in our minds, can save them; nay, that even the hearing of his
word, can save both ourselves and families; and that by belief of the scriptures the deliverance of lost sinners is rendered absolutely sure. It is then certain, that in order to insure the salvation of our souls, we stand in no need of any other information, than that which the sacred pages, untouched by man, afford.

2. Sacred writ contains all the correct and certain information on the subject of religion, which the world ever enjoyed or will obtain. Nay more, its words selected and concreted by the Spirit have not only been the only vehicles of his mind to man, but in all ages have also been the only guardians and preservers of what they did convey.

No sooner did remote antiquity abandon the phraseology of the Spirit, and employ words of their own devising, to express their religious notions, than with their new terms they introduced new and erroneous conceptions of God and divine things, and sunk into idolatry every where. And by the same cause a similar effect has been produced sooner than once in after times. No sooner did the Jewish clergy cease, after the captivity, to employ in their religious instructions and services, the words used in their sacred books, and invented terms, fitted as they no doubt thought, to express their religious conceptions, than with their new religious language they brought into vogue doctrines, rules, institutions and practices, unknown and unsanctioned by the word of God. And by a like departure in their religious instructions and services from the words employed by the Holy Spirit in the New Testament, have Christian teachers introduced into the world a multiplicity of notions, institutions, rules and practices wholly unauthorized by the sacred writ. So varisibly true is it, that "if we would with absolute certainty secure the sense of ideas of a writer or speaker, we must retain his words.

3. But if the only certain means of securing the ideas or sense of an author be to retain his language, it follows, that if we would certainly secure to our minds the ideas which the Spirit of God has connotated to us in sacred writ, we must resort to the very words which he has employed in the sacred writ to convey them. But the, and then, alone can we infallibly find them. When men attempt to express the Spirit's Ideas by words of their own selecting, we have no certainty that their attempts have been successful. On the contrary we are certain that complete success never attended the enterprise. Into every performance of the mind error more or less has never failed to insinuate itself, and certainly this danger, from which no human language is free, ought of itself to be sufficient to deter us from resorting in a matter of such infinite importance as the eternal happiness of our souls, to those sources of religious information, from which we are enabled to inhale unmingled error as saving truths. And here let us add as a general truth that there exist no other method of guarding any message from misrepresentation, but that of selecting and prescribing the very words which the pant in charge with its publication, to be employed for that purpose.

4. God's information, as conveyed in his own words unaltered by man, is, alone, safe, alone certain, alone entire exempt from error. As just hinted, the notions, opinions, harrangues, and compositions of men, not excepting their religious notions, harrangues and compositions of every name, are all fraught with error, mistake, misconception, and misrepresentation. In God's declarations alone are unmixed truth and infallible certainty to be found. What judgment, then, can any rational being have upon reason or apology can he devise for his conduct, when he abandons himself to a single moment the sure unerring information of his God, and devotes his time and attention to hearing, reading, writing, reasoning, and consulting the sources of information which he knows to be replete with danger, from which he is certain he is liable to imbibing error, such in falshood and deceit, mislead, and ruin his soul eternally?

5. When we prefer human to divine means of information, of which vile preference we are inexcusably guilty, when we lay down our Bibles and take up the written compositions, or listen to the religious harrangues of men, we grossly insult our Divine Teacher— we tell him daily that he is not as capable to teach, inform and instruct us as our uninspired fellow creatures, therefore we abandon his inspired harrangues of instruction and resort to theirs. For surely no reason can be assigned for closing our Bibles and giving our eyes, our ears, our time and attention to the means of information offered by fellow mortals, but that we expect during the same time, to receive, store, information, and greater knowledge, from the latter, than we do from the former.
And is not, God insulted, grossly insulted, by such an expectation?

6. Again we resort to means of instruction, we in effect make the Spirit of God a liar. As already observed, God has declared the information which he has provided for us sufficient, without alteration for our souls. Do we not then, when we abandon that information more or less, and resort to that which our fellow-creatures offer, well or ill, our Divine Teacher, we have no confidence in the declarations which he has published respecting the sufficiency of his message to save our souls, at least before it has been altered, modified, and largely mixed with what is human? We in reality deny its sufficiency.

7. God has not only not commanded us to resort to any other means of acquiring religious information, than that which he has provided for us in his Word; but he has expressly forbidden us to resort to any other teacher than himself, which is manifestly equivalent to forbidding us to seek religious instruction from any other source than the Bible.

8. In innumerable passages of his Word, God commands his creatures to read, search, meditate, remember, and converse about the contents of his message; and in these commands the pious have yielded prompt obedience in all ages. Like David, they have day and night read, studied, and meditated the information sent them by their God; but nowhere are we told that they ever applied for religious instruction either to uninspired men or uninspired books. There is no such precedent on the divine record. Indeed, till the fatal Jewish Apostacy, which occurred not long after the Captivity, there is strong reason to believe that no uninspired man ever dared to set himself up as a religious teacher, in the modern sense of that term. It was then, for the first time, that uninspired men arrogated to themselves the titles, honors, functions, and homage due to an inspired instructor; and the insensible result of this insensible innovation is well known.

Yet we now ask if, God's information believed, but not altered, be, in his judgment, sufficient, so to enlighten our understandings, purify our affections, elevate our desires, and rectify our conduct, as to render us fit to become members of his family and subjects of his kingdom, why resort to other or additional means? Can we expect to derive ample of clearer information from human discourses and human writings, than we can obtain from the unadulterated instructions of the Divine Spirit? Can we imagine that a small fragment, a few words, torn from their connexion with the rest of God's message, and wrought up into, or diffused through, such a huge mass of human notions and human words, as require an hour to utter, and which so delude and obscure the fragment, that not a trace of it can be discerned, can by such violent separation and such immense dilution, be rendered more fit to convey the Spirit's meaning, inform the human mind, or impress the human heart, than it was when it occupied its original place in God's book, and its primitive concentration? Truly, we cannot believe it. If either the principal objects, concerning which sacred writ professes to give information, be the existence and attributes of God, the dignity, office, and character of the Redeemer, the character and office of the Spirit, the nature, character, condition, prospects, and duty of man, and the means provided by God for man's exsolution from his present ruined state, and elevation to a state of moral perfection and complete happiness. I say if these be the great objects concerning which the Bible treats, can any rational being be so senseless as to suppose that he can, by any ingenuity of his, render God's information concerning these things, either to answer its purpose than he has made it? It is not more waste of time, then, it is not worse, is it not contempt of God, to resort to tracts, silly stories, pamphlets, sermons, lectures, commentaries, expositions, to the neglect of God's own information on these infinitely important subjects? Depraved, indeed, must that taste be which prefers the muddied, dirty stream, to the clear unpolluted fountain.

It was my intention to mention at least a few of the many sad evils which have been produced by the impious innovation named the subjects of theory; but one must suffice at this time. This is the tendency of this innovation to bring God's information into disrepute, and alienate the affections of men from it, and so keep them ignorant of it. This is the natural effect of the imposition practiced on an ignorant and restless world by an artful and interested clergy. Hy, these minds have been long taught to believe that God's information, at least before it is acted on by their insatiable hungering taste before it is completely new modeled, before it is perfectly saturated
with their ingenious notions; before its arrangement and connexion formed by the Divine Spirit, have been thoroughly subverted, and its plain phraseology also the choice of its allwise author the Spirit, has been compelled to give place to their gaudy, pompous dictions, in fit for no human purpose, can convey no instruction that can be depended on; in short, is entirely unfit to save a human soul. They must break the bread of life ere it can be chewed, swallowed, digested, or a particle of nourishment obtained from it. Is it any wonder that creatures, justly alarmed about their perishing souls, should, under such persuasion, pay little respect to God's word; expect little benefit from it, and flatter, caress, and fairly idolize a set of men, from whose ingenuity and eloquence they are taught to expect the deliverance of their endangered souls?—A. Strait,

"TURNED CAMPBELLITE."

The Western Recorder of the 21st ult., makes quite a flourish under the above caption, by publishing about a dozen lines from bro. Wesley Wright, of Savannah, Mo. Now in the first place, we should like to know whether bro. Wright put the four ** * (stars) which appear at the close of his letter, or did the Recorder put them there, to indicate there was something suppressed and not published? We are inclined to think the latter is true, and that the Recorder has suppressed a part of the letter. Then a question springs, Why did he suppress it? Why did he not publish it all? Why publish this short extract as though bro. Wright wished to advertise himself. I am satisfied the writer will not be pleased with the liberty the Recorder has taken with his manuscript. We should not like for an editor to treat us so, and we believe that bro. Wright will feel about the same way. If the Recorder could not publish all, why did he publish any? We do not know what bro. W. wrote; we never saw it; but believe that the editor of the Recorder was afraid to let his readers see it, or he would have published it. No doubt it attacked some tenet of the Baptist faith which the Recorder was fearful to defend. At any rate, we should like for him to have had the manliness to give his readers the letter in full.

But hear what he says in his comment. Speaking of bro. W.'s leaving, he says:

"We most cordially respond, Amen. And if there are any more such whose more congenial views of the great plan of salvation are Baptismal Regeneration, Apostasy, Justification by works of the law, together with a denial of the fall of man, and the operation of the Holy Spirit, &c., &c., we are prepared to make the same response to their exit. We suffer less in the loss, than in the retention of such men. We do not intend any thing personal against bro. Wright, but simply mean that if he had affinity for Campbellism we are glad that he has left us. We have known for some time that he was utterly unsound in his doctrine."

"Baptismal Regeneration." What does the Recorder mean by this? Does he want such of his brethren as hold that Baptism of itself, in the absence of faith, repentance and a change of heart, regenerates men and women, to leave with bro. W.? Does he intend to say to his readers that bro. W. denies the necessity, absolute necessity of faith, repentance and a change of heart before baptism in order to regeneration? Will the Recorder tell his brethren what Baptismal Regeneration is, that they may know whether to depart or not?

"Apostasy." All who believe that men can apostatize and make shipwreck of the faith, are bidden by the Recorder to depart the Baptist ranks instantaneously, they will suffer less in the loss of such persons than in their retention.

"Justification by the works of the
law." What law? How can any Baptist tell whether to depart until he knows what law the Recorder alludes to? Paul says the law of the spirit of life in Christ makes us free. Are all in the Baptist church who hold to this doctrine, commanded to depart and go with bro. W.? The Recorder, as a commander, should issue his orders with less ambiguity. What is he talking about? What law? Will he tell his readers?

"The operations of the Holy Spirit." Who is it that denies the operation of the Holy Spirit? Does the Recorder intend to say that the people with whom bro. W. has united, deny the operation of the Holy Spirit? Does he wish his readers to understand the existence and work of the Holy Spirit in the salvation of men is denied by the people bro. W. has united with? If not, what does he mean? We should like to have "more light" just here.

"The fall of man." It is intimated here that somebody believes that man never fell; and that this is more congenial with bro. W.'s views. Is it possible that the Recorder will so stylify himself in this enlightened age? The people with whom bro. W. has united, deny the fall of man! Don't believe that man ever fell from the favor of God! In one sentence we believe in apostasy, in the next we don't believe in it! This is "called" and "sent" preaching, and that, too, as clear as mud!

But with all that he has said, he has nothing to say against bro. Wright's character. He is particular here at this point to say that he intends nothing personal against him. But he has known him for some time to be unsound in his doctrine. The amount of this is, that bro. W. has for some time been opposed to some tenets held by the Baptists, and this, with the Recorder, made him unsound in doctrine. Why did he not publish bro. W.'s letter in full, and expose his unsoundness if he could? If he could—ah, there was the difficulty. He could not answer him, and judging prudence to be the better part of valor, he decided not to publish it. "He that doeth truth cometh to the light, that his deeds may be manifest; but he that doeth not truth, cometh not to the light." D. T. W.

Correction. We have on two or three occasions during the last few months, admitted into our columns an expression or two, not, however, from our own pen, as much against our own sense of duty and right as that of any of our readers. We have brethren good and true, as we have often said before, who from their peculiar surroundings thought it best at the time to subscribe to the Constitutional Oath then required of preachers, but now set aside. Those brethren ought not to be insulted now through our paper by a reminder; occasionally, of what they did. We are, and have been, utterly opposed to such treatment, and regret the oversight in ourself in allowing the like to appear in our columns.

Suffice it to say to one and all, the Pioneer shall not again be the vehicle of such unpleasantness. Sufficient for each day are its own troubles. The Lord knows we have had trouble enough with things of other days, and as they are past, now for our own quiet and the good of the cause we plead, let them go, go, go. D. T. W.

Publication Declined. Bro. Wesley Wright, of Savannah, Mo., writes us under date Dec. 21, 1867, that he
the publication of the late discussion at Savannah, between that of my self and bro. T. M. Long. Among the reasons assigned for declining the publication, is that there are some things in the letter which might be best to die in obscurity. Bro. Wright is beginning to send men as deacons walking in and in a little while, the Lord helping him, he will send everything plain. He authorized the discussion in good faith, as he Balthas. but the very little cause ample justice, and had no intention whatever at the time of leaving them. But as an honest man, and a Christian seeking the truth, he determined to accept it wherever he found it, regardless of consequences, and now as the light appears, the truthness is giving way, and he wishes it to till in obscurity, will not be preserved in a book. Hence the publication of the discussion is declined. D. T. W. 11th D. T. W. 11th

PERSONAL.

New Haven, Mo., Dec. 12th, 1867.

Dear Bro. Wright: Bro. D. M. Grandfield preached for the congregation at this place last year, one-half of his time, and a most faithful, earnest, and successful preacher, we have not met with. We look back with our hearts filled with gratitude to our kind Heavenly Father, that the card-table, billiard, and distresses were forgotten for the house of the Lord, and many would turn to Christ under his labors. He is now engaged to preach at Fulton, Caledonia Co., Mo., and we fondly hope that success may attend him. Abuses there, and may God in his mercy spare them, that he may be the means of the smite be the Lord of the great good in Missouri. We have procured the service of bro. J. F. Davis, of Morrisville, Mo. He commenced his work here on the 4th Lord's day in Nov., and has preached for us three Lord's days, settling with the gospel. I am sorry that all such are not kept in the field to preach the gospel.

Drs. Davis, with this amiable lady, sister Davis, are comfortably provided for in the family of bro. Probst, formerly of Ind. Sister Davis, for the first time, in her father's home, and loved ones at home, many miles away, without, among, to help send forth the Redeemer's cause.

We think of employing bro. Davis three-fourths of his time, and if we appoint him our pastor and teaching Elder or Bishop, as we believe him to be such. We would like to hear from bros. Wright, Rogers, Long, and Boulting as it is an important matter. What say you brethren? We have Sunday School, break the fast, attend to the contribution on the first day of the week, Prayer meeting on Wednesday evenings, and Bible Class on Friday evenings. New brother, in hope,

SAML. C. W. MILLER.

Richmond, Mo., Dec. 17th, 1867.

Bro. Wright: On Saturday 14th inst. I closed a meeting a few miles from Millville, Ray Co., having delivered some eleven discourses in all. Five were added to the church by membership, and two young men made good confession, and were buried with the Lord in baptism, making seven additions in all. I had a large attendance, considering the inclement of the weather and the state of the mind, and the attentive attention of the audience, was evidence of the interest they took in the presentation of the word of truth. Those who attended did not fail to notice the great change between the old and new doctrine, and holding of sectarianism, for they had lost little prevailing in that community, except sectarian, for years. While most of the intelligent portion of the community gave an attentive hearing, I learned that some of the Methodists did not venture to come even once, having received a sensation from their master, which very thoroughly applied that it might be dangerous to weak minds and human theorists to hear the apostles' teaching and practice, presented. I was not at all surprised at the above caution when I was informed, that the preacher who gave the caution, had told the people in his preaching that the Savior says in the commission, He that believeth shall be saved, but he that believetth not shall be damned (instead of, He that believeth and is baptized shall be saved, but he that believeth not shall be damned), as it reads in the Book Mark xvi, 16.) As he had made a false quotation, by leaving out a part of the commission, to prove that they could be saved without obedience, he would, very naturally conclude that if they attended my meeting, they would hear the scriptures read correctly, and have their eyes opened to the deception in suppressing a
part of the commission: 'This is the name the Methodist preachers are playing in many places, trying to prevent their members from coming to hear for themselves, and prove to my mind that they are conscious that their systems cannot stand the light of the scriptures. Hence their desperate efforts to keep their members in the dark. But ungodly minds cannot long endure the faltering yoke of such mental slavery. They will have the letters of human authority and date, to hear the word of God for themselves.

Yours sincerely,

G. B. HANNA

MOUNT PLEASANT, Dec. 19, 1837.

Bro. D. T. WRIGHT: The brethren requested me to report a meeting held with them at Pardee Station, Attica Co., Indiana, including the second and third Lords day in December, at which were present twenty-eight members, and had twenty-six additions. Brethren Pardee, Butcher, and David Johnson, Elders.

JOHN B. SCULLOON

VERMILLION, December 18, 1837.

DEAR BRO. WASHINGTON: We have just closed a good meeting at Franklin. Our old and well-tried Bro. John N. Blakely, of Tataskay, Illinois, was our leader, aided by our excellent Bro. Nathan Wright, our resident-rev. minister. The meeting lasted one week, and closed with nine additions to the army of the Lord, seven by confession and immersion. One of the number was a boy.

Bro. Wright taking him in his arms walked down to the newly opened church, for the ice was very thick, and then standing him down by his side, immersed him before a large crowd of spectators. Bro. Blakely is one of the good and great men of earth; Bro. Nathan Wright impressed two ladies. He is one of our ablest and safest preachers of the gospel. Your brother, in hopes of immortality.

DAVID A. TIMBERGUE TO.

A. C. Review please copy.

NEANDER ON BAPTISM.—Baptism was originally administered by immersion, and many of the comparisons of St. Paul, allude to this form of administration. The immersion is a symbol of death, of being buried with Christ the coming forth from the water is a symbol of a resurrection with Christ, and both taken together represent a second birth, the death of the old man, and a resurrection to new life. p. 177.

A faithful and baptism are constantly closely connected together in the New Testament; an opinion was likely to arise, that where there could be no faith there could also be no baptism. It is certain that Christ did not ordain infant baptism; he left, indeed, much which was not needful for salvation, to the free development of the Christian spirit; without which appointing building faith. We cannot prove that the apostles ordained infant baptism, from these places where the baptism of a whole family is mentioned, as in Acts, xvi. 30, and 1 Cor. xvi, 16, we can draw no such conclusion, because the inquiry is still to be made, whether there were any children in these families of such an age that they were not capable of a self-intelligent reception of Christianity, for Christ 'the only point upon which the case turned. p. 198.

The reader must know, that this Neander is illustrious Peda-Baptist in Germany; he who has written a highly popular history of the church for the first four centuries. He believes in, and practices, sprinkling; yet, he does not believe that either adult or infant sprinkling was instituted by Christ of his apostles! Those practices, he thinks, grew out of the free development of the Christian spirit! How astoundingly intoxicating is religious prejudice! The great Neander staggered under it, and, falls into inconsistency, and palpable as are any of those by which the men of God have been characterized! What! a minister in the name of Jesus, an ordinance which it cannot be proved he ever enjoined! and to persons never, once, named in God's word as objects of baptism! This strange! But there is potting mere certain than, that there is neither precept nor example in the New Testament, for either infant baptism or baptism!! — A. RAINE.
We sympathize with the bereaved on this painful occasion, but rejoice that he now rests in peace. — Blessed are the dead who die in the Lord. — D. T. W.

Died near Richmond, Ray Co., Mo., Dec. 3rd, 1867, Brother Joseph T. Vaughn, aged 21 years 2 months and 10 days. Our young brother had been married 6 months and 16 days at the time of his death, and leaves a young wife (who is pregnant) together with a large circle of relatives to mourn his loss. He embraced Christianity in early life, and lived a faithful and devoted member of the Church of Christ till his departure. During a painful illness of 6 weeks, which he bore with Christian fortitude, he maintained a firm confidence in Him whom he had believed and departed with a bright hope of immortality. May we all so live as to meet him in that land where sorrow never come.

G. R. HAND.

QUERY.—If baptism is either pouring or sprinkling, on what part of the body shall the water be sprinkled or poured? Show us chapter and verse! Is that an unessential? If so, baptism must be an accommodating ordinance! Show us, then, from the scriptures, that the part is unessential. If baptism means to "wash," as is now the Presbyterian theory, still immersionists are right. We put the whole body under water; the right part is of course touched — and the body washed.

CHRISTIAN PIONEER FOR 1868.

VOLUME VIII.

The Christian Pioneer is a weekly Religious Journal in pamphlet form, published in the City of Chillicothe, Livingston county, Missouri. Each number contains sixteen large double column octavo pages, neatly printed, folded, stitched, and covered with a printed cover. The volume is accompanied with a title-page and general index, making it suitable for binding, preservation and future reference.

The Pioneer is published in the interest of the Christian Religion as it was in the beginning. The Editor having associated with him Elders W. C. Rogers and J. M. Long, as assistant Editors, confidently expects to give increased interest to the paper. A number of the most prominent and standard writers of the Christian Church contribute to its pages. It has passed through seven volumes, and given general satisfaction. It is purely religious paper, devoted to the defense, maintenance and propagation of the Gospel, as it was preached, understood and obeyed in the beginning. Subscribers can begin with any number. Terms, Two Dollars and Fifty Cents per annum, invariably in advance.
ESSAYS ON IMMORTALITY.—NO. III

BY ELD. J. M. LONG.

II. A second argument which the learned have urged in support of Immortality is derived from the great change which the body undergoes while in union with the soul in the present state. Physiology tells us that our bodies are constantly changing; that they are undergoing a perpetual decomposition and reconstruction; a constant death and birth; so that in a few years not one particle of the original matter which composed our bodies remains with us. Becoming decomposed it has returned to the great laboratory of nature to be worked over and to re-appear in new forms and combinations. It is supposed by physiologists that in seven years not one particle of the matter originally composing our bodies remains with us, but that it has all passed away and given place to new material. At this rate of decomposition and reconstruction a man has a new body in every seven years, and in fifty years he has worn out seven bodies. Now, the physical change which thus takes place in a few years is just as great as that which takes place at death. In both cases there is another entire separation between the soul and the body, in the one case this separation is gradual, in the other it is sudden. And this is about all the difference we are able to discern. And even in the hour of dissolution when the body is enfeebled and emaciated by disease and suffering, when the torpor of death is upon it, the vigor of the mind remains unabated; and frequently the fires of the soul burn with more than their usual brilliancy. As the sun through the day, wrapped in his cloudy mantle, has emitted but a feeble ray, but when sinking behind the horizon bursts through his cloudy envelope and paints upon the Western sky a scene of surpassing beauty, as though an angel had passed through the portals of Paradise and torn off his golden robes and left them hanging there, so it is with the immortal spirit in the hour of death. Like the setting sun its last lingering light which it sheds upon the earth is its brightest. Hence, it was the opinion of the ancients that persons in the hour of death are possessed of prophetic powers on account of the more than usual brilliancy and activity which the mind displays at such a time. Thus the soul secure in her existence smiles at death's dagger and defies its point. The language of the soul is, Death, I am not thine; I am mightier than thou; and though thou mayest claim dominion over the body and drag it down into the grave, yet I will spurn the vaulted tomb and mount upward far above thy devouring grasp.

III. But again if the soul is not immortal, if man is not, destined to live in a future state of being; then creation is a maze without a plan, and all nature works in vain. The end and rea-
son of creation is clearly man. For man
the flowers bloom, fruits ripen, sun-
rises, and stars light up the sky and
the earth teems with life. Hence, had
Creation been in all respects just as it
is yet without man, then the angels who
beheld this mundane system rising out
of chaos and advancing step by step and
ever pointing to something in the future
as the end and realization of all that had
gone before, and seeing this something
fail to appear, would have pronounced the whole creation a failure,
a plan which was grand in its outlines,
and which promised much, but which
had ended in nothing worthy of itself.
As the higher intelligences would have
doubtless reasoned and concluded, so
may we now reason and concluded on
the supposition that man falls into an
eternal annihilation in the moment of
death. We can only see a wisdom, a
design, an end worthy of itself in Cre-
ation as it points to man. But what is
the end of man? Whither does he go?
What is his destiny? Can it be that
man, Creation's last and noblest work,
just as he has begun to taste the sweets
of life and his mental and moral powers
to expand and open upon the wonders
of the universe around him is destined
to fall away and be no more forever?
Then, why all this vast expenditure of
means which end in nothing, but the
annihilation of man for whom all else
was made. If the theory of annihila-
tion were true, nature's labor would
resemble the fruitless toil of Sisyphus
whose stone had no sooner reached the
summit than it would bound back again
to the point from whence it started. To
borrow the figure of young in his Night
Thoughts, such a fruitless toil of nature
resembles all ocean into a tempest tost
to wait a feather or to drown a fly.

XV. In the next place we would
present a few considerations drawn
from the intellectual and moral nature
of man which render the doctrine of Im-
mortality highly probable. In the
first place the intense desire of life im-
planted in the human breast, the intense
desire of a continued and endless exis-
tence, is thought to be a strong intimation
of Immortality. Satan though the father
of life uttered a great truth when he
said "all that a man hath will be give
for his life." The strongest passion in
the human breast is love of life.

"Whence this pleasing hope, this fond desire,
This longing after immortality?
O where is that secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
"Tis the divinity that stirs within us;
"Tis heaven itself that points out an hereafter,
And intimates Eternity to man."

This burning desire of the soul for life
and immortality, for a continued exist-
ence can only be gratified in a future
state. There alone where the river of
life is ever flowing, where the tree of
life is ever blooming, whose leaf shall
never wither and whose fruit shall nev-
er fail, can man's desire of life be fully
gratified. Now, will the all-wise and
all-benevolent Creator who has been
otherwise so bountiful to man, who has
so richly anticipated all his temporal
wants fail to gratify his desire of life
without which all the gifts of his provi-
dence are nothing? Would God whose
name is love make man's whole life a
mockery and a misery by putting a pas-
sion in his bosom which is never to be
gratified? The brute that grazes on
the hill-side finds his home, the end of
his being in earth. But man in disgust
turns away from this empty and barren
world and gazes upward and far away
into the realms of eternity where alone
he can be fully blessed.

"The soul uneasy and confined from home
Loves and expects in life to come."
2. Again, the unsuitableness of the present state of things to man's mental and moral capacities point to a future state of being where alone these wonderful powers with which the Creator has endowed him can find a sphere in every way congenial and fully adapted to them. Who can believe that God would create such a magnificent structure as the mind of a Newton or a Pascal, and then just as it is beginning to expand and admire the wonders of the universe, consign it to an eternal annihilation. The progress and acquisitions in knowledge which the most powerful and capacious minds are able to make in the present state by a long life of intense study are but the mere beginnings, the a-b-c of knowledge. Behold a Newton who threw his measuring line around the Sun, and adorned his bosom with trophies plucked from the stars! After he had unfolded the grandest mysteries of creation, and thrown the light of his genius over the darkness of ages, he compares himself to a little child playing on the sea-shore, and finds there and there a beautiful pebble; while the great ocean of truth was lying in unexplored depths far beyond.

Thus the soul with its high instincts and deathless aspirations ever moves about in the worlds not realized.” It aspires to the perfect, the ideal. The Fine arts have had their birth in an effort of the mind to give an objective reality to its own ideal conceptions of the Free, the Beautiful and the Good. But even here in the reigns of the poetical and the ideal the soul is never able to reach its aims or to fully embody its conceptions. “The painter enshrines in canvas, the sculptor hews in marble, forms glowing with beauty, redolent of purity and loveliness, vividly life-like to every beholder; but he has floating before his mind visions of artistic perfections to which he has hardly begun to give expression.” Again, the truly good man, the pure and the holy, finds this world a most uncongenial abode. This peace of mind is constantly marred by the many spectacles of moral deformity which surround him in this life. Here the trial of the serpent is over every flower, its poison hides in the robe of beauty it adorns, and stings the soul with its deadly sting. The soul of the good man turns away with loathing and disgust and longs for a world of perfect moral purity, where sin can never enter, and where, “the weary are at rest, and the wicked cease from troubling.” Moreover the religious instincts of a truly good man cause him by a life of moral purity and self-denial to make preparation for another and better state of being. Shall these holy aspirations never be gratified; shall those religious instincts be utterly baffled and disappointed? Even the low worm that crawls in the dust has a voice to answer this question in the negative. At the proper time, led by instinct, it encloses itself in a silken ball, and patiently waits till its change comes. And this instinct which God has put into this insect never disappoints it. That which had lain a sluggish worm in the torpor of death, in early Spring bursts its silken tomb, and comes forth a thing of life and beauty.

Since, then, God does not suffer the instinct of the earth-born worm to disappoint it, when it weaves for itself a winding sheet, and enters a chrysalis as its grave, but verifies its truthfulness by the result which ensues, shall not the religious instinct of a good man by which he is led to practice a life of self-denial and virtue in order that he may enjoy a life beyond the grave, lead to similar results? Shall this instinct hold good in a worm and fail in man? Reason answers, No.
HEREDITARY TOTAL DEPRAVITY.

HEREDITARY TOTAL DEPRAVITY.—No. 1.

Facts do not evidently accord with the above. It can only be found in "orthodox religion." No one expects me to defend it. Indeed the task would be more than Herculean, were I disposed to undertake it. We have selected it for our present theme, for the purpose of entering our solemn protest against this part of "evangelical-ism." That it is necessary to do so, even at this late hour, is apparent, from all that is said and done in the religious world around us. In my opinion, the majority of errors in Christendom are hereditary from this depraved, original stock. When Luther began his reformation, it was by a scare at the extravagancies of Romanism. Their doing penance, saying mass, counting beads for prayer, with all their mummerv and flummery, excited the nerves of the young Reformer. And not distinguishing between a blind adherence to the doctrines and commandments of men, and an intelligent obedience to the revealed will of the Lord, he arrived at the very unreasonable conclusion that man could not merit the favor of heaven by any thing he could do, that salvation was entirely of the Lord. To defend this position, it became necessary to assume that man was totally depraved by the first sin of Adam; that he was very far gone from original righteousness, and of his own nature inclined to all evil, and that continually; that he was made opposite to all good, and had no power to turn and do good works acceptable in the sight of God, without an immediate operation of the "holy spirit going before, regenerating his heart, removing the roots of this depravity; that he might worship God acceptably. This crops out in all the self-styled "orthodox churches!"

This causing men and women to wait for this immediate, incomprehensible, some kind of a something, nick-named experimental religion—something that no one knows what—better felt than told, until old age and disobedient habits have hardened their hearts, they die in their sins and are lost. If in the dark catalogue of sins, there is one sin that sifts its hydra-head above the rest, and, serpent-like, declares its evil intentions, hindering man from obeying the Lord, by convincing him that he is wanting in ability to do so, this justly claims the supremacy. Thousands upon tens of thousands who would be Christians, who would gain serve the Lord and rejoice in the liberty of the saved, are kept from yielding "themselves servants of righteousness" by this religious restraint; kept waiting for God to do what He has never promised to do, save them without complying with his terms. Is it a wonder that the Christians stand against a doctrine that they consider so unjust to God and ruinous to men?

The above is not an argument, it is only an apology for writing. Whether the doctrine of hereditary total depravity is true or false, is not to be determined by the love of its friends or hatred of its enemies. It becomes us then to notice what may be said for and against it. If it is supported by the word of God, let it stand and our opposition to it cease; if it is not, let no man predicate his eternal peace on his own totally depraved nature.

Before any arguments are offered pro or con, it will be well to have a clear definition of terms, for we neither want to beat a man of straw, nor fight as one that beats the air. The world is advancing apace, and even religionists make haste (slowly) in the right direction. The total depravity of the pulpit
is not quite the total depravity of the creed. This is hopeful, were it not for the fact that necessity is laid upon its defenders to be modest on this point, as the people are not sufficiently gullible to swallow any thing and every thing without tasting, simply because it is mouthed out to them by gentlemen in pulpit cloth. But if they hold to the feathers they must fly with the fowl. Now what we want is, to remove some of the sugar-coats and let the doctrine stand out in its unadorned ugliness; let it exhibit its hideous deformities to good advantage!

We will first introduce the Discipline of the M. E. Church, seventh article:—
"Original sin standeth not in the following of Adam, (as the Pelagians do mainly talk,) but it is the corruption of the nature of every man, that is naturally engendered of the offspring of Adam, whereby man is far gone from original righteousness, and of his own nature inclined to evil and that continually."

John Calvin says: "Original sin seems to be the ineritable perverseness and corruption of our nature, poured abroad in all parts of the soul, which first maketh us deserving of God’s wrath, and then also bringeth forth those works in us called in the scripture the works of the flesh. These two things are to be distinctly noted, that is, that being thus in all parts of our nature perverted and corrupted, we are now, even for such corruption, only holden worthy of damnation."

Buck, on Calvinism, says: "They maintain that mankind are totally depraved in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity; and which corruption extends over the whole soul, and renders it unable to return to God, or do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come."

Twiss says: "Every man that is damned, is damned for original as well as actual sins, and, many thousand infants only for original."

Hildersham says: "There is in them (infants) a natural proveness, disposition and inclination to every thing that is evil; as there is in the youngest lion, or a bear, or of a wolf unto cruelty, or in the egg of a cockatrice before it is hatched." Again: "You have heard it evidently proved, 1. That all infants are sinners and deserve damnation. 2. That many infants have been vessels of wrath and fire brands of hell."

W. W. Perkins says: "Reprobates are either infants or men of riper years. In reprobate infants, the execution of God’s decree is this: as soon as they are born, for the guilt of original and actual sin, being left in God’s secret judgment unto themselves, they dying are rejected of God forever."

Anthony Burgess says: "Ah! how many little infants are and shall be in hell, who never had the knowledge of good and evil."

I have quoted these veterans of hereditary total corruption, because, they are the best exponents of the creeds they made, and that have been copied into all the creeds of the self-styled orthodox churches.” That the M. E. Discipline has copied the doctrine as they taught, we have seen already; and we now propose to glance briefly at others.

Presbyterian Confession of Faith:—
"The sinfulness of that estate whereunto man fell, consisteth in the guilt of Adam’s first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby
he is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all evil, and that continually."

Fisher on Shorter Catechism: "Doctrine of original sin consist in a mere privation or want or righteousness? Answer. It consists also in the corruption of our whole nature. What is meant by the corruption of our whole nature? Answer: The universal depravation both of soul and body, in all the faculties of the one and members of the other. Is original sin of its own nature damming? Answer: Beyond all doubt."

Baptist, Philadelphia, Confession: "Our first parents, by this sin, fell from their original righteousness and communion with God; and we in them, whereby death came upon all, all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgression."

Now that these creeds, and the fathers who made them, teach that man is by nature so defiled and paralyzed that he cannot turn unto God until the Holy Spirit has regenerated him, is quite evident.—See M. E. Discipline, eighth article. Those who are not regenerated, according to this theory, by an immediate action of the Spirit, are excusable for not turning to the Lord, seeing that they have no ability to do so. Then when the Lord says to them, "Why will ye die?" they may respond, "because we cannot help it." And in the judgment, they may impeach the Lord's goodness and justice in regenerating and saving their neighbors and even their companions, and passing them by that they might go down to destruction. In-
man building on total hereditary depravity, to fight unconditional election, is as the child fighting its mother. Unconditional election is hereditary total depravity consistently carried out. The one can not exist without the other.

D. R. DUNGAN.

A CONVERSATION BETWEEN A PRESBYTERIAN AND A CHRISTIAN.

While traveling on the cars from Jacksonville to Springfield, Ills., a few days ago, the following conversation was held with a Presbyterian preacher, pastor of the Old School Presbyterian Church in the city of Jacksonville, Ills.:

P. If your people would only come out and clearly define their position, I think they would have no difficulty in being recognized as orthodox by the evangelical churches.

C. In what, sir, would you have us define our position?

P. Why, on the divinity of Christ, spiritual influence, &c.

C. Is not the divinity of Christ, and the influence of the spirit in regeneration, already clearly defined in the word of God, the New Testament? Not only this, but has not God in his own words revealed and defined for us those things more clearly and fully than we could do this for ourselves. To answer, sir, in the negative, would be to virtually affirm that man can reveal and define more clearly the things of God than God could do this himself.

P. Certainly; I freely grant that the divinity of Christ and the influence of the Spirit are clearly taught in the New Testament.

C. Since, then, you grant that essential truth and all saving knowledge have already been clearly defined in the word of God, in words, too, of the Holy Spirit's own choosing, what would be gained by attempting to set forth the thoughts of God in the words of human wisdom? This would not only be useless, but would indeed be highly sinful; a virtual assumption that the wisdom of man is superior to the wisdom of God. It is, sir, on this ground that we condemn and earnestly oppose all human creeds which have from time to time been foisted into the Church as tests of union and communion. They all, every one of them, are so many high handed usurpations of those prerogatives which belong exclusively to God. Since God has condescended to speak to man, it is certainly his exclusive right to reveal his thoughts to him in such words and in such forms of expression as seemed best to himself... And now no angel or man can alter or in any way change those words, or attempt to set forth and define the things of God in forms of expression different from those which God himself has used, save at the peril of calling down the divine wrath.

P. Yes, but there you see there is no uniformity in what you ministers preach. You know that A. Campbell himself has said that you have among you all sorts of men, preaching all sorts of doctrines.

C. Sir, when I get into an argument with a man, I do not allow him to deal in vague generalities. Will you please to be a little more specific, and tell me when and where you have heard our preachers contradict each other in any of the fundamental principles of the gospel?

P. Why, sir, once I heard one of your ministers preach on the Lord's prayer. In his sermon he advanced one view, then after this I heard, another one of your ministers preach on the same subject, taking quite a different view from the former preacher.
C. This all may be true. There is nothing more common than to hear the preachers of all the different denominations advance views with regard to the same passages of scripture which are more or less conflicting. Do not your own preachers often do this? Do you not yourself often differ from your ministerial brethren in your views with regard to the meaning of particular passages of scripture? Those preachers of which you speak, who differed about some particular phrase or point in the Lord's prayer, did nothing more than what your own preachers are doing continually. Perfect uniformity in religious opinions is an impossibility, neither do the spirit and genius of Christianity demand it. With regard to uniformity in our religious views and teachings, I think I can safely affirm that there is as much of this among us, as a people, as there is among any other religious body of people on the face of the earth. Yes, I will go one step farther, and affirm boldly that there are among us, to-day, a greater oneness and uniformity in all the fundamental principles of the gospel, than there are among any other religious denomination in the world. I have a very extensive acquaintance with our preachers, and I find among them a perfect oneness in all the fundamental truths of the gospel. This perfect agreement results from the fact that we are the only religious body of people who make a clear distinction between the faith of the gospel and mere matters of opinion. What sectarian church anywhere can claim that oneness and uniformity in religious views which characterize us as a people? Is it the Episcopal hierarchy? Nay, verily. It has been truly said by one of the leading minds of England that this church has a Romish ritual, an Arminian clergy and a Calvinistic creed.

Again, what shall we say for the uniformity of the Presbyterian church? Witness the fierce controversy between the Old School and the New School party, with regard to the meaning of their creed; the Old School party affirming that the New School misinterpret it, while the latter retort by saying that the other party never did understand it. No, sir, there is no uniformity among you, nor can you ever obtain it on your principle. The spirit that moves upon the deep of Sectarianism is a spirit of discord, which must ever work division and disintegration.

P. Yes, but you ought to come out and clearly define your position on spiritual influence.

C. This, sir, you have admitted is already defined in the word of God, in terms clear and intelligible, of God's own choosing. The word of God clearly teaches that in regeneration there is a two-fold influence, the spirit of God as the efficient agent, and the word of God as the instrumental means, and that these two instrumentalities are never separated from each other.

P. Yes, but according to your theory of spiritual influence, you cannot have infants regenerated and saved. Infants are not capable of being regenerated by the outward ministry of the word, and hence unless they are regenerated by the Holy Spirit alone, they must be lost.

C. Will you please define what you mean by regeneration? If you will give a correct and scriptural definition of regeneration, this alone will completely annul your figment of infant regeneration.

P. Regeneration is—well, it is the application of the blood of Christ to the heart, by the Holy Spirit, in which process the soul is made free from its
depravity, and made meet for heaven and the society of God.

C. Sir, the Bible nowhere teaches that there is such a mystic application of the blood of Christ by the Holy Spirit as that of which you speak. The word of God teaches us that Christ "by his own blood entered in once into the holy place, having obtained eternal redemption for us." It is true that the Apostle in the same connection says that the blood of Christ purges our consciences from dead works "to serve the living God;" but this means that Christians no longer have a guilty and condemning conscience in view of the full atonement for sin, and the perfect satisfaction rendered divine justice by the death of Christ. But infants having no consciousness of sin and guilt, do not need this purgation and remission of sins.

But, again, I do not by any means accept your definition of regeneration. It is a moral and spiritual change, consisting in a change of views, a change of feeling, a change of willing and acting, all of which involve knowledge and intelligence on the part of the subject. But you will have an infant regenerated by the immediate impact of the Spirit of God, a kind of physical transformation, without any perception of the truth, without motive, knowledge, consciousness. Such a process would not be a moral, but a physical change; not a regeneration, but a recreation. The Bible knows nothing of any such a process. Hence we see that a true definition of regeneration shows that your idea of infant regeneration by the immediate impact of the Spirit of God, is nothing but a figment of theologians, struck out by their dreamy speculations on human depravity. Infants not being depraved, do not need any moral and spiritual regeneration. The only re-

generation they need to fit them for heaven is the resurrection of their bodies from the grave. This will take place when the Savior shall come again to make up his jewels.

At this point the whistle blew for Springfield, and all was hurry and bustle in getting ready for this stopping place.

J. M. L.

CHRISTIAN FEMALE COLLEGE.
COLUMBIA, MO.

Dear Bro. Wright: I thankfully avail myself of your kind invitation to furnish through the Pioneer, such facts relative to Christian College as may be of interest to your readers generally, and to the brotherhood especially.

1. First, then, Christian College is no private enterprise. It is the property of the Christian Church in the State of Mo., chartered in its name, reared by the liberality of its members and their friends, and is held in trust and controlled by a Board of Trustees named in the charter, and their successors in office. We are indebted for its existence to the foresight and Christian enterprise of such men as James Shannon, T. M. Allen, D. P. Henderson, Frank Palmer, S. S. Church, T. R. H. Smith, W. W. Hudson, and others. Some of them have gone to their reward, but their work will, we trust, stand through untold ages a monument to their names and a blessing to mankind. It had its origin in what was felt, at the time, to be a great lack of such liberal and permanent provisions for the education of the young women of the State, as the nature and importance of the subject demanded. Accordingly its charter, granted by the Legislature during the Session of 1860-1, is very liberal in its provisions, and contemplates not only the founding and putting into operation,
but the endowment, of a College for young ladies, with an enlarged and liberal Course of Study and all the needed faculties for thorough instruction in every department. Its founders felt that there was an unjust and unwise discrimination in favor of the young man and against the young woman, in most of the educational systems of the day. I regret to say the same error prevails to some extent yet. We need, in all reason, a more liberal and a more rational Course of Study for our daughters than obtains very generally in female schools.

2. The College Edifice is admirably located in a grove of twenty-six acres, in the Northern limits of the town of Columbia, Boone County, and has accommodations for eighty boarders and two hundred pupils. The property is worth, I suppose, from twenty-five to thirty thousand dollars. A more desirable point at which to found and build up such an Institution, I do not believe could be found in the State. Columbia, by reason of its institutions of learning, the State University, Baptist College, and Christian College, as also on account of its highly cultivated and refined community, has long been known as the Athens of Missouri. Its population, at present, numbers about three thousand and rapidly increasing. It is easily accessible by the Columbia branch of the North M. R. Road, and, in the Summer by the Missouri River, from Providence and Rochester, distant ten and twelve miles respectively, over rock roads.

3. The School is in its seventeenth year, and has steadily gained in confidence and favor with the public. It weathered the storm of war without the loss of a day from duty, and may be regarded as a permanency. Parents, therefore, who are averse to changing schools, may have their daughters enter the lower class and progress regularly to graduation. The points on which we rest the merits of the institution are, mainly, an able and experienced Faculty, a sufficiently extensive, well selected and well graded Course of Study, a rigid mental drill, developing the student's native powers of thought and expression in every department, a prompt and energetic administration of School government and the Home-like organization of the Boarding Department, which secures a parental watch-care over the manners and morals of all the members of the College family. The School was never more prosperous than at present, and the prospect for enlarged usefulness in the future was never brighter. This leads us to say.

4. That though our facilities are good, yet they are by no means what the times and our increasing patronage demand. Ten thousand dollars might be expended to great advantage in enlarging and improving our buildings, and half as much more in providing apparatus, library, and other aids to our work. Why should we not have it? Is the cause unworthy of it? Are the brethren unable to afford it? Why should Colleges and Universities for our sons be liberally endowed and amply provided with all needed means for instruction, while schools for our daughters are left dependent on individual enterprise, with out any such wise and benevolent provisions? Does the difference in intellectual endowments, in social position, in power to affect the public good, justify the discrimination? We candidly think not. Most gladly would we see Christian College able to open her doors free of charge for tuition, to all who might seek instruction in her halls. Will this happy consumi-
Knowing that the proposition for, in the 38th verse of this chapter, is the cause of much controversy in the religious world, I was anxious to know what disposition Mr. Wiseman and his pupils would make of it. The students parsed every word, giving the definition of each part of speech, the systematic order of parsing it, and the syntactical rules that apply. Everything went on very smoothly, till Billy Blunder parsed the proposition for.

Richard Ready, who was next to Billy Blunder, remained silent for some time, when Mr. Wiseman desired him to parse the next word. Mr. Ready remarked; that he differed from Mr. Blunder in his construction of the proposition for. I then requested Mr. Blunder to parse the word again, that I might notice the different constructions. Mr. Blunder parsed: "for is a preposition, a word, that serves to connect words, and shows the relations between them. It connects the verbs repent and be baptized, and the noun remission, it denotes the relations of antecedent and consequent; it has the retrospective signification, meaning because of, or in declaration of; it makes the noun remission, the antecedent, and the two verbs the consequent."

I then requested Mr. Ready to parse the same word according to his understanding of its construction. Mr. Ready parsed: "for is a preposition, a word, that serves to connect words, and show the relation between them. It connects the verbs repent and be baptized, and the noun remission; it denotes the relations of antecedent and consequent; it has the prospective signification, meaning in order to; it makes the verbs the antecedents, and the noun remission, the consequent." Seeing that the two pupils differed so widely in their construc-

mation never be attained? What do women of wealth do with their means? Are there no women among the Israel of God, upon whom he has bestowed this world's goods in large measure, who would humbly aspire, with God's blessing, to link their names, in all coming time, with a noble work?—who would desire to do something to elevate woman in the scale of intellectual and moral being? If so, let them consecrate a part of their abundance as indicated above, and rest assured that they could have made no disposition of it more wise or judicious, and that the daughters of the future will rise up and call them blessed.

If I have trespassed on your space and attention, excuse me, as all do not feel the same interest in the work that I do. If any one desires further information, they can address me.

Fraternally,

J. K. ROGERS

MR. WISEMAN'S GRAMMAR CLASS.

[CALIFORNIA, Mo., Dec. 31, 1867.

Bro. WRIGHT: While on a recent visit to Kentucky, I met with an old friend, who showed me a criticism on the second and 38th of Acts. Believing that it would interest some, if not all, of the readers of the Pioneer, I solicited a copy (which I herewith enclose), with the hope that you would do him the honor to insert it in your columns. Fraternally,

W. A. POINDEXTER.

Stamping Ground, Kentucky.

September 16th, 1867.

Having been solicited by Mr. Wiseman, a grammar teacher in my neighborhood, to visit his school; I repaired to his school-room a few evenings ago, and witnessed, with no small degree of satisfaction, the parsing exercises of his grammar class. Mr. Wiseman, for the exercises of the evening, makes his pupils parse in the Bible. That evening's lesson happened to be the 38th verse of the second chapter of Acts.
tions of the preposition for, I desired Mr. Wiseman to decide the matter. He declined, saying that he would turn the class to the 38th verse of the third chapter of Acts; and perhaps, the young gentlemen might find something in that verse which would lead them to agree in the construction of the preposition for. Mr. Wiseman then called upon Mr. Ready to parse the conjunction that, in the 19th verse, and to state the universal principle in the science of the English language, which applies in all similar cases. Mr. Ready parsed: "that is a conjunction, a part of speech which is chiefly used to connect sentences; copulative, it serves to connect and continue the sentence by joining on a member of the sentence that expresses the consequence; it connects the two members of the sentence, making the two verbs repent and be converted, the antecedents, and the compound verb may be blotted out, the consequent. The universal principle is this: the conjunction that, preceded by a verb in the Imperative Mood, expressive of a command, and succeeded by the present tense form of the Potential Mood, always makes the former the antecedent, and the latter the consequent."

Mr. Wiseman. "Mr. Blunder, did Mr. Ready parse the conjunction systematically, and state the universal principle correctly?"

Mr. Blunder. "Yes, sir; and I now perceive that my construction of the preposition for, in the 38th verse of the second chapter, was very erroneous. My construction of the preposition, shows that the apostle Peter, on the day of Pentecost, took the position, that the remission of sins antecedent repentance and baptism; because my construction makes remission the antecedent, and repentance and baptism the consequents. But, in the 19th verse of the third chapter, the universal principle that applies in that passage, makes the blotting out of sins, which is equivalent to the remission of sins, the consequent, and repentance and conversion the antecedents. I perceive that no construction of the preposition for, but that of Mr. Ready, can harmonize the second and 38th and third and 19th of Acts."

Mr. Wiseman. "I am truly glad to find that you have discovered your error: that was my object in turning the class to the third and 19th of Acts. I hope that thousands may profit from the investigation of this universal principle in the science of the English language, as you have."

This universal principle which brought the two young gentlemen to agree in their construction of the preposition for, was new to me; and I asked Mr. Wiseman the following questions: "Are you certain, Mr. Wiseman, that this is, indeed, a universal principle? that no exception to it can be found?"

Mr. Wiseman. "I know that this is a universal principle; and I know that no exception to it can be found. I know also, that so far from finding an exception, no man can even think of one."

This last remark of Mr. Wiseman has borne with considerable weight upon my mind; ever since he made it; and I have endeavored to find an example that militates against the universality of his principle, but I have failed to find one. Will some able critic help me to an instance which shows Mr. Wiseman's universal principle to be a conceit?

JNO. W. HOLLOWAY.

Cast thy bread upon the waters: for thou shalt find it after many days.
THE NATURE OF THE CHRISTIAN RELIGION.—Christianity is at war with every evil passion in the human heart; it condemns pride, ambition, and all those pursuits and dispositions which exalt men in their own esteem, and in the esteem of the world. It plainly tells religionists that all their costly services, their multiplied acts of worship, and their vigorous outcry, will not purchase the pardon of their sins, nor the favor of God, nor a title to eternal felicity; and it calls upon them as guilty, condemned, depraved and miserable creatures, to look for salvation from One who suffered on the cross; to place all dependence on Him alone. It enjoins a temper and conduct diametrically opposite to the wishes of every depraved heart. It strikes at the root of the prevailing sentiment and dispositions of mankind by proclaiming a loud, "Selfishness shall not reign." The welfare of our neighbor the gospel enjoins us to consider as our own, and to love him as ourselves, and the public and general good to consider as paramount to private and individual benefit. Above all, it teaches us that the authority of God is to rule supreme and without a rival in the soul, and that we are to live in a state of constant and entire subjection to him. What is there in this religion either to soothe the lofty ideas of the great ones of earth, or to gratify the appetites and passions of the multitude? If not divine how can its success be accounted for?—Selected.

A writer in the St. Louis Christian Advocate, has recently commenced a series of articles on baptism. He proposes to give the subject a thorough investigation. He will tell what baptism is, what the design of baptism is, and where water baptism had its origin. He says his object is "to remove, if possible, errors from the minds of those who may have attached too much importance to the subject, and concluded that salvation is in some way contingent on baptism." If he respects the word of the Lord and his authority, he will have a herculean task indeed. In the constitutional and fundamental law providing for the proclamation of the gospel, the Lord has associated faith and baptism together as necessary to salvation, directing that the gospel shall be preached, and he that believes it and is baptized shall be saved. This is plain language. The Lord never spoke more plainly upon any occasion, and if this salvation is not in some way contingent on baptism, plain language, and plain words are of but little use in instructing us. If we cannot understand this, we know not how we shall understand anything commanded us, or taught us in the book. And we question the ability of the writer to make any point he may wish to enforce more clear than this. The Lord has joined the two, faith and baptism together in his promise of salvation, and it is written that what God hath joined together let no man put asunder. But our author proposes to separate the two, the very thing it is written man shall not do, and show that salvation is in no way contingent on baptism. His language is plain; he writes: "to remove, if possible, the errors from the minds of those who may have (from what Christ has said) attached too much importance to the subject and concluded (from the plain language of the commission, promising salvation to all who believe and are baptized) that salvation is in some way contingent on baptism." We covet not the task he has undertaken, neither the honors he as-
pires to in this herculean task of Sundering what God has joined together.

D. T. W.

RUSSIA.—We see it stated that Russia is probably in the greatest religious darkness and fanaticism of any country in Europe. Only a short time since a Russian killed his son seven years old as a sacrifice. Since then the papers report a prominent man and a leader in one of the religious sects gave public notice that he had filled all the ordained means of salvation, and that he had but a little while to stay on earth, that God had written to him that he must soon fly up to heaven. Upon this announcement, many came forward and gave him largely of money according to their ability that as a saint he might employ it in burning wax tapers for their spiritual good. Soon afterwards they became impatient for him to leave. He procured the wings of an eagle, ascended to the top of the church, tied the wings about him, and leaped off into the air, but instead of going up he came down, well nigh killing him. After consciousness was restored, he said it was on account of the lack of faith that he didn’t make the trip, and that he would fly to heaven at some future time.

D. T. W.

EDITORIAL ACQUISITION. We have associated with ourselves Brethren W. C. Rogers and J. M. Long as Assistant Editors and hope by this valuable acquisition to give additional interest and efficiency to the Pioneer. These brethren are known by their writings which have appeared in the different papers of our brethren heretofore, as safe and sound men possessing both learning and ability. It is our united intention to spare no pains to make the Pioneer what it ought to be in efficiency for good and acceptableness with the brethren. We ask their hearty co-operation and success must crown the effort. It is our intention to make the Pioneer compete favorably with the best publications both in its matter and mechanical execution. Every dime received over, and beyond the actual cost of publication will be laid out to the best advantage for the improvement of the paper. And the more the brethren can extend our circulation the better for themselves and the cause. They will receive an improved paper by it, and as the sphere of our influence is enlarged we will in proportion be able to do more good. We have a large and growing brotherhood in Missouri, capable of sustaining a first class paper within themselves and thereby doing an immense amount of good. We earnestly ask their united labors and co-operation in every part of the State with us to give the Pioneer all the efficiency for good which it is possible to give it. Every subscriber can obtain another one or two, we are confident, and some can obtain many more. The book form of the Paper commends it to every subscriber; he can easily preserve the reading in that form, and at the close of the volume, for a small sum can have it bound. It can then stand in the library for years, keeping in a state of preservation the current items and valuable truths published by the Missouri brethren in 1868, and being published every week keeps him constantly supplied with the latest news of the success of the cause. Let each do all he can to procure subscribers and the good work will go on.

D. T. W.

IMPOSSIBLE TO UNITE.—An old custom among the Methodists was trying to be observed at Laclede, Mo., on the exit of the old year 1867 and the entrance of the new year 1868. A Methodist meeting was being conducted and the members in accordance with their ancient custom, made an arrangement for a watch on the going out of the old year and the coming in of the new, to keep the Devil back and not to let him enter the village with the new year, that they might be the better prepared to keep him out during the entire year ’68. The committee to whom the matter was entrusted, soon learned that the young folks of the town had in contemplation a grand Ball upon the same night, and fearing that his Satanic majesty might take advantage of the hilarity of the young folks on this mirthful occasion, and slip through the lines, they waited upon the managers of the Ball and plead that they should withdraw. After a little reflection they answered the commit-
Boone, if we remember rightly, to Connersville, Ind., for him. If these brethren hear nothing from him this will explain the cause.

Dr. Jourdan, of Palmyra, Mo. Preached here on Christmas night. He had a very large hearing. He left next morning for Bethany in Harrison County. We learn from a private letter written a few days after his arrival, that he is having a fine hearing and prospects favorable for a successful meeting.

The Tract on First Principles.—From Bro. Bosworth, as well as the Christian Standard, we learn that Bro. Errett’s Letters to an Inquirer, on First Principles, will be published within thirty days. If we remember correctly, Bro. Bosworth says it will be a tract of about 120 pages. Price 15 cents per single copy; and one third less when ordered by the quantity. Address H. S. Bosworth, Cincinnati, or Isaac Errett, Cleveland, Ohio.

Lard’s Quarterly.—No. 4 of Vol. 4, and RENEW YOUR SUBSCRIPTION. — We have some hundreds of subscribers whose term will soon expire. We hope they will renew in time not to lose the first number of the next volume. Our rule is to discontinue when the time is out, unless the subscribers renew. This rule is essential to our own safety. We hope no one will be offended with us for it. Will all renew at once, and we shall have no occasion to give offense in this way. Will our present subscribers all renew their subscriptions immediately, and try to persuade others who have n’t yet taken the paper, to do so?

D. T. W.

PERSONAL.

Eld. D. P. Henderson has purchased property in Chicago, Illinois and located there. He is preaching for the Church and additions are being made at nearly every meeting.

Eld. H. T. Anderson is now employed by the brethren at Washington City, D. C. as their Pastor, and will doubtless do a good work there. Correspondents will address him at that place.

Eld. Charles P. Evans’ Post Office address is not Connersville as we stated in the Pioneer. When we made the notice, we were not aware that he had left there. But we are told that such is the fact. We know not how to direct inquirers for his services now. We mailed a letter from the Elders of a church in Boone, if we remember rightly, to Connersville, Ind., for him. If these brethren hear nothing from him this will explain the cause.

The Church Reporter.—This neatly printed and well conducted monthly continues to come to our office with unabated interest. Bro. Belshé publishes a good paper and aims to give a condensed statement of the number of additions each month collected from all the papers of the brotherhood. The Reporter is in pamphlet form like the Pioneer, 16 double columned pages each month, stitched, covered and trimmed. Price one dollar per annum. Address E. P. Belshé, Quincy, Ill.

Memoir of A. Campbell. We are glad to learn that the first volume of Dr. Richardson’s Life of A. Campbell is in readiness for the Press, and will be published about the first of March, 1868. This volume is almost entirely original matter, and will present to the public, in Dr. R.’s best style the information most desired respecting M. Campbell.
The second volume will cover a period of his life which is better known to the public; and although it will be possessed of equal intrinsic value, the public can afford to wait longer for it.—Oh. Standard.

REPORTS FROM THE BRETHREN.

HANNIBAL, MO., Dec. 31 1867.

Bro. Wright: The cause, I think, is prospering to some extent in this city. About a month ago Bro. J. Lowe of Camp Point, Ill., closed a meeting here of two or three weeks duration which resulted in about twelve, additions to this congregation, two immersed, one reclaimed and the remainder by letter. Since then three persons have united. Considering all the circumstances surrounding the Church at this place we have reason to rejoice and take fresh courage in view of what has already been accomplished, hoping that in the future many seasons of rejoicing may be ours to enjoy.

We have here in the city of Hannibal as noble and generous a band of brothers and sisters as there is on earth, and who are ready to assist in every good undertaking to advance our Master’s cause. Love, unity and harmony prevail in our midst, with few if any personal difficulties to mar the peace and happiness of any Christian. It would be a happy day for the Kingdom of our Lord if such could be affirmed of all our congregations everywhere. May the day approach when unbroken unity of the Spirit may prevail among the whole people of God.

A. P. ATEN.

PLATTSBURG, Dec. 28, 1867.

Bro. Wright.—Dear Sir: Once more I will report to you my meetings. I held a meeting at the Brooklin Schoolhouse, Clinton Co., Mo., some time since for some ten days with 16 additions, 15 of whom were by confession and baptism, 1 reclaimed. Bro. Hand was with me the last 3 or 4 days and assisted much. I came to this place the first Lord’s day in this month and made arrangements to preach for them; will commence my labors here the first Lord’s day in Jan. You can say through the Pioneer that I am located at Plattsburg Clinton, Co. Mo., and all persons wishing to correspond welcome will address me at this place. Yours in the good hope,

J. T. RICE.

THE SPIRIT OF AFFECTION.—Love one another.—It is your grateful privilege, and will prove your grateful blessing. We sometimes meet with men who seem to think that any indulgence in affectionate feeling is a weakness. They will return from a journey, and greet their families with distant dignity, and move among their children with the cold and lofty splendor of an iceberg surrounded with its broken fragments. There is hardly a more unnatural sight on earth than one of these families without hearts.

A father had better extinguish his boy’s eyes than his heart. Who that has experienced the joys of friends, and knows the worth of sympathy and affection, would not rather lose all that is beautiful in nature’s scenery, than be robbed of the hidden treasures of his heart? Who would not rather follow his child to the grave than entomb his filial affection.

Cherish, then, your heart’s affections. Indulge freely in the warm and gushing emotions of filial, parental, fraternal love.

Think it not a weakness. God is love. Love every body and everything that is lovely. Teach your children to love their parents, to love their God. Let it be the studied object of their domestic culture, to give them warm hearts, and ardent affection.

Bind your whole family together by these strong cords. You cannot make these two numerous. You cannot make them too strong. Religion is love;—love to God—love to man. Christianity.

OBITUARY.

ALICE HENRY, wife of G. G. Henry, died, after a long and protracted illness, at the residence of her parents in Chillicothe, Mo., on the 28th of December, 1867, aged 20 years, 2 months and 10 days.

The deceased was an amiable and intelligent lady and a Christian, and the daughter of John H. and Jane Ware, of this place. While receiving her education at Christian Female College, Columbia, Mo., of which she was a graduate, she confessed the Savior and bowed to his authority, and continued in the faith till death released her from her sufferings. On the occasion of her death, we spoke to one among the largest funeral audiences that we have seen convened in our city for some time. This showed the high esteem in which she was held. After the services, the corpse was taken to Linneus and interred in the cemetery there, beside others of the family whose remains rest there in hope. She leaves a young and disconsolate husband, with a tender little babe, together with father and mother, and sister, and other relatives and many friends to mourn her loss. But of all these, her dear companion, Mr. Henry, feels the loss more keenly and sensibly, if possible, than any. May God be very gracious to him and his dear child, also to her distressed parent and sister, in this afflictive bereavement.

D. T. W.
ABSTRACT OF A SERMON


"In like manner, ye younger, submit yourselves to the elder, yea, all of you submitting to one another. Gird yourselves with humility; because God resists the proud, but gives grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time, casting all your care upon him because He cares for you."—1 Peter, v: 5, 6, 7.

My Brethren—There is a danger of our relapsing into formality in our worship. This tendency is so strong, that we need to be on our guard constantly in order to avoid it. To be girded or clothed with humility is the surest preventive of a lapsing into this formality ; for to be girded with humility, is to be strengthened: or to be clothed is to be enveloped, covered over with humility as a garment. The nature of a proposition is sometimes better understood by the statement and demonstration of the opposite. The opposite of humility is pride. To appreciate the beauty of humility we must see the hideousness of pride; yet we must not forget that humility is only one of the Christian graces. It cannot stand in the place of the others. So of the other graces, one cannot do the work of the other. Prayer cannot supply the place of beneficence. Prayer will not release the rich man from giving of his wealth. He must give as well as pray. We remark here that the need of the church is benevolence. The Lord has given an abundance into the hands of his people for the support of the poor, but alas! it is hoarded. Humility scatters abroad, pride hoards up.

But what is pride? We cannot see it. We cannot see the spirit, only its manifestations, such as anger, malice, pride, &c. Pride manifests itself by causing its possessor to think himself greater than others. It is a puffing up of the possessor. The difference between humility and pride is beautifully illustrated in the case of the publican and the Pharisee. The one is an illustration of humility, the other of pride, which is exemplified by the manner of their praying. The one is puffed up, the other is humble. Pride is boastful, arrogant, raising its possessor to unreasonable expectations, and cutting off all increase of knowledge by causing its victim to think he knows all things; as illustrated in the case of the man who could never be taken by surprise by any information, however extraordinary. He invariably knew it all beforehand. He could be taught nothing. He was too proud to learn.

Seneca, the philosopher, once said, "the secret of my knowledge is by never being ashamed to own my ignorance, and ask for information." Here we have a case of humility in a heathen. See how pride is illustrated in the case of the envious man, who never can
say any good of any one without a but at the end, thus throwing a doubt on all the good he may say, intending by the use of a but to leave the mind in painful suspense as to the extent of that unexplored region suggested by the use of the conjunction but. This is only another phase of pride. It has no idea of dignity and virtue only as the qualities are concentrated in itself. Humility is retiring. It is little known until an emergency brings it out. This is strikingly illustrated in the case of Gen. Grant, who was scarcely known before the war. He is a modest, unpretending man, perfectly approachable, while some of his subordinates have to be approached by yards of red tape before you are permitted to stand in their august presence. Humility is an invariable characteristic of true dignity and nobility. It shines forth in the great men of earth, who have illumined the page of History with the splendor of their deeds. Gen. Washington once reproved a sergeant by taking hold of a log a squad of soldiers were endeavoring with difficulty to put in position. The sergeant was afraid of losing caste if he put his shoulder to the log, but Washington, the commander of all the armies, had no fear of that sort. A young man at college was ashamed to carry a mended boot home. He was afraid it would injure his standing. Having referred the matter to the President of the Institution, the young man was informed that it might compromise his dignity, but as for myself, I indulge no such fears. I would carry the mended boot.

Again we have the expression "esteeming others better than himself." Many of us act as if this was a spurious passage, yet the Savior says, "Let him who would be great among you be servant of all." Here the axe is laid at the root of all pride. How shall we esteem others better than ourself? Not by thinking I am the best man in the world. The decision should rather gravitate in the other direction. Let each remember himself a sinner in the sight of God, and look at his brother as one who is, perhaps, better than himself. Let him look at the condescension of the Lord, who humbled himself and became obedient to the shameful death of the cross. Oh! amazing condescension! Let him like Jacob cry, "I am dust and ashes!" or like David, who said, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Thus humbling himself he will be able to esteem others better than himself. Indeed you know more wickedness of yourself than of any one else, hence the humbling view we should all have of ourselves. Says the apostle Paul, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." To this sentiment we must all come to obey the injunction before us. It may be called by some an old Baptist idea, but it is true, and we must accept it as an oracle, not of earth, but from the skies.

Some one may say I am not a great sinner. But remember, brethren, one sin is enough to consign the soul to hell forever. One sin of Adam brought all the trouble into the world, but our sins are many, and we live because God is merciful. We have no glorying in ourselves but let our glorying be in the Lord. Let us get down here. We can surely obey the precept before us—God does not mock us by commanding what we cannot perform. We can esteem others better than ourselves; but we cannot attain to it without a strug-
ABSTRACT OF A SERMON.

The temper of the precept is "that when one member is honored all rejoice, or if one suffer all suffer. This is its characteristic presentation. Let us thank God with a full heart when one of our brethren is honored.

The extent of humility is indicated by being clothed with it, covering us all over; but it will not surrender the truth. It rejoices in the truth. We must clothe ourselves with this grace of humility as with our garments. It must permeate our religious duties. It is the want of humility that causes many of us to neglect family and secret prayer. We are not humble enough to pray. Deep humility will cause us to kneel with our wives and little ones, night and morning, and commend them to the God of all our mercies, with thanksgivings and praises. We can ask our neighbor for a favor. We have language to do that. Why cannot we find language to pray, and ask God for the favors we need? Humility must be in our personal intercourse with one another. The young must respect the old. We must be so humble that every precept, commandment, and rule will be esteemed as of superlative importance and obeyed with alacrity. The motto of the heathen philosopher, Pythagoras, does not inaptly express the all pervading presence of humility in all our obedience. Said he, "Obey the rule because it is right." Not from mere impulse, or as you may feel like it. Pray, brethren, because the rule is right that commands you "to pray without ceasing." Pray, if for no other reason, because you do not feel like it, and then you will feel like it. Humility will cause you to agonize in prayer. Look at the Savior. What an example of humility! See his lowly origin. Nazareth was an obscure place.

He lives there in toil all 30 years of age. Then he goes down to Jordan and was buried by John beneath the yielding wave. In this act of humility God acknowledges him as his beloved Son. He goes into the wilderness, and for forty days he is tempted of the Devil. Then God sends angels to minister to him. He goes about among the lowly doing good. He has no home nor where to lay his head. He is persecuted, abused, and spit upon. He dies in ignominy and agony. He goes to the grave, and sleeps among the dead. Here, my brethren, is the grandest illustration of humility in the universe. Yet what a dignity in all this lowliness! The dignity of a God in his life and death. God raises him from the dead, and now he sits on the throne of the universe. Dignity and humility blend most beautifully to form a perfect character. True dignity is always characterized by humility. All the illustrious men of God have been humble, lowly men. Abraham, the father of the faithful, was a very humble man, and in humility his obedience was perfect.

The reason why we should be humble is that we may be exalted. This exaltation does not always come now, but it will surely come hereafter with God. Paul was not exalted while he lived, but he is now. We rise to the throne of God from the vale of humility. We may live, and pass our days in obscurity, my brethren, but if we walk humbly with God, we will be exalted to sit upon the throne of the universe. Here we are under discipline and trial. We are chastened. We are called to pass through deep waters and fiery trials. We go down to the depths, but soon we will go up, and sit among the angels and the redeemed, and sing the song of triumph there. Realizing our
helplessness, let us, in deep humility, go
to the Savior, who will give us grace to
help in every time of need, and at last
lift us to his own right hand to reign
with him in the heavens. Brethren, let
us be clothed with humility.

THE TRUTH GAINING GROUND.

That human creeds and formularies
def of doctrine are losing their power over
the religious mind in this country is a
gratifying fact. Evangelical Alliances
and Christian Unions are coming into
prominent notice. Small denomina-
tions that have been separated into
small fragments are beginning to move
for union. Five little Presbyterian com-
munions were recently in session in
Philadelphia to form a union between
themselves, which is to be hoped may
be completed. Dutch Reformed and
German reformed Churches have lately
united under the name Reformed
Church. Indeed scarcely any promi-
cent religious movement or organization
is moved or formed that is not qualified
by the adjective union.

A true expression of Christian Uni-
ion was uttered by Dr. P. Schaff at a
meeting of the American branch of the
Evangelical Alliance held in New York,
Nov. 10th, 1867. Speaking of the dif-
ference between Romanism and Protest-
antism he says: "Romanism throws
Mary and the Saints between Christ
and the believer; Protestantism goes
directly to the Savior. Romanism pro-
cceeds from the visible church (the
Papacy) to the invisible; Protestantism
from the invisible church (the true body
of Christ) to the visible. Romanism
works from without, and from the gen-
eral to the particular; Protestantism
from within and from the individual to
the general. Protestantism is a protest
against the tyranny of men on the basis
of the authority of God. It proclaims
the Bible to be the only infallible rule
of faith and practice, and teaches Justi-
tification by grace alone as apprehend-
ed by a living faith. It holds up Christ
as all in all, whose word is all-sufficient
to teach, whose grace is all-sufficient to
save. Its mission is to realize the uni-
versal priesthood and kingship of all be-
lievers by bringing them all into direct
union and fellowship with their Savior.
According to Protestantism, union with
Christ is the only true basis of commu-
nion of saints, while Romanism makes
visible Church union the basis of union
with Christ. We say: The nearer we
approach to Christ, the nearer we ap-
proach to each other."

The last sentence is a noble utterance and
worthy of the emphasis which the Dr's.
italicising it shows. His denunciation
of it may have been caused by the op-
posite view he had of Romanism, as
seeking union with its members as the
result of union with the Church. The
nearer men approach to Christ, or to
any other object, the nearer of necessity
they approach each other. Just as the
rays of light are nearer each other the
nearer they are to their source, so
Christians will be nearer to each other
as they are near the true light, that en-
lighteneth every man that cometh into
the world.

The reception of Christ as all suffi-
cient for King, Priest and Lawgiver,
indeed and in truth, as well as in word
and in tongue, will break down the walls
of separation between existing Protes-
tant parties, as surely as they practically
own his supremacy. Protestantism has
long proclaimed the Bible to be the only
infallible rule of faith and practice.
The day seems to be dawning when
obedience will follow the proclamation.

The Rev. Dr. Sprecher, president of Wit-
Temburg college, in a late article, quotes approvingly some language of Luther concerning the church that should have a wider circulation than the Lutheran Observer can give it. He says: "Luther had a clear apprehension of the true idea of the Church. He declared: 1. That all Christians were equally priests; that there was no difference, except what the orderly exercise of office required; all became priests by baptism; all, in the Congregation, have an equal right to preach and administer the sacraments, to exercise the office of the keys, and, consequently, all Church authority is in the society—that no one may exercise a special ministry, except, by the call of the congregation; "To a congregation which was organized according to this idea, he writes with joyful approbation, declaring:" 2. That he regards their Church order an evidence that the knowledge of Christ dwells richly and actively with them; that their order is according to apostolic example; hopes that God will add His blessing to it, that it may become a common example to be imitated by many others.'"

If these utterances are faithful exponents of American Lutheranism there is room for something good to hope for from them. Their communio in this country is presently disturbed by an element of advanced piety among them. They are searching for the doctrine of Luther however with quite as much zeal as for the teaching of Christ and the Apostles. One of their writers not long since referred to Luther's denunciation of those identified with him calling themselves Lutherans. They have done it however. Let us continue to be warned against being called Campbellites. Our numbers are sufficient, if we will, to prevent a mere human name, to form just grounds of prejudice against those who are propagating and defending the Gospel as the all-sufficient rule of faith and practice for the followers of Christ.

The plea that we have made for union has had a marvelous, a divine success. Those who once thought the plea impracticable, and mocked at those who were engaged in it, now attempt to reach good and grand results by denominational union. In that way their success will never meet the demand of the Lord's prayer for union. They are however committing themselves to the public demand for union. The pious throughout our land may soon all unite in the cry for the means of union that shall wipe out the stain of disunion that distracts, aliens and pains the godly everywhere. The glorious work advances. Never has the plea we urge been so unanimously responded to in this century as now. My Christian brethren, let us in humility daily prepare ourselves for the celebration of the triumph of our Blessed Lord in that great day when Sectarianism, Romanism, and Infidelity shall be overthrown. Then shall the righteous cry and the Lord will bless abundantly. Then shall sin no more find advocates. Divisions will be no more among the friends of Christ. The watchmen will see eye to eye. Together they that love the Lord will lift up the voice of praise. May he hasten the day when divisions and animosities shall forever cease. For this let the godly pray and labor, and to our glorious Redeemer be all the praise and honor forever. J. M. HENRY.

For the Christian Pioneer.

RICHLAND, Howard Co., Mo.

Dear Bro. Wright: Another Christmas with its hallowed associations has
come and gone, taking with it the history of another year. When I speak of hallowed associations, I do not mean eating or drinking, or firing salutes, or reveling, or dancing, or visiting—no, no. I mean the recollections of the mighty and honored events which transpired eighteen hundred and sixty-seven years ago, relating to the great scheme of human redemption, and the recollection of those places and personages made sacred by their connection and proximity to the place which God destined to live in the memory of the church throughout all ages. How often have we contemplated those grand and sublime scenes coupled with the advent of the God-man into the world, the great privileges enjoyed by the swift winged messengers from near the eternal throne, who saluted the shepherds, watching their flocks by night, with the thrilling song of "Glory to God in the highest, peace on earth, good will toward men." What Christian has not at least a precious spot in his mind of old Bethlehem, the birthplace of the sweet singer of Israel, where, no doubt, he spent his early days as shepherd of his Father's flock. Here, also, the scene of the beautiful narrative of Ruth was laid, but its highest honor is, that here our divine Lord condescended to be born of woman. And, again, in the language of the prophet, "and thou Bethlehem, Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been of old, from everlasting." Bethlehem, the house of bread, only about two hours walk, or six miles from the great city of Jerusalem, where the spires of the holy temple rivaled the pinnacles of the surrounding mountains. Yet dearer to me, and more cherished in my heart, is the legendry. Enshrined in our hearts is the fact, that the rude cradle of the infant Emanuel was there, the humble, unpretending mother, who secretly cherished in her own bosom the promise of the Lord, the humble surroundings, the humble habiliments of the babe! O, who would have it otherwise? For whilst heaven's treasure reposed in the rude manger, angels broke forth in the highest strains of praise, and a new star appeared in the firmament. Who would have it otherwise? since the touching and pathetic narrative has softened the hearts and melted the eyes of thousands of our fellow mortals, and will, in all time to come, continue to adorn one of the pages of God's inspired Book.

Another problem has been solved, which so naturally presents itself to our minds on this great festive occasion, which is this: how many of us shall live to see another Christmas day, and how many will act with reference to their best interests, and adorn their profession with an "upright life and godly conversation?" And whilst we have been called upon to discharge the last duty for some of our christian friends, by seeing them decently interred, our hearts have been made to weep over others who have turned aside from the truth, and joined hands with vice and wickedness in its multifarious forms; but, thank God, though all men will not "cease to pervert the right way," many amongst us still walk by the light of God's inspired word, and desire the appearing of the blessed Savior.

In connection with the above, permit me to say that we procured the services of our beloved brother C. P. Hollis, to preach for us at Richland, Howard Co., during the holidays, and, oh, how I wish the words which we have heard had
fallen on ten thousand ears. He commenced on Christmas day, and closed on New Year's night, preaching every day and night, except on New Year's day. He had been preaching twice a day for about twenty days consecutively before our meeting commenced, but, nothing daunted in his master's cause, he seemed possessed of great strength and vigor of both body and mind, and went into the work with commendable zeal, willing to leave the result in the hands of him who cannot err. Brother Hollis delivered fifteen addresses for us, all on the types and shadows of the Church of Christ, commencing with the garden of Eden as the first type, and closing at the gates of the Temple at Jerusalem, not having time to take up the last and most beautiful of all. If I may be allowed to use his own expression, which is this, that the nearer the type is to the substance upon which the shadow falls, the more beautifully do the type and antitype compare.

Bro. Wright, I hope Bro. Hollis will pardon me for what I am about to say (and I say it not to disparage other brethren in the same calling, for we have many able and noble ministers in our State), which is this, that, in my humble judgment, (and I think I speak the sentiments of the most of those who heard him), I have not heard such discoursing for many years. His mind is freighted with the scriptures, and he is nearer what we might call a walking bible than any one, perhaps, which I have ever heard, except old Bro. A. Campbell, who, in his prime, twenty-five years since, may have been his superior in that respect. Bro. Hollis speaks with great boldness and perspicuity, and if it would not make my letter too long, I would like to give a brief synopsis of his discourses, but the theme is so pro-

lific of both words and ideas, that I shall have to forego that pleasure for the present, hoping that he himself will, ere the lapse of many years, give to the church and world a work upon that beautiful and interesting subject.

You know, Bro. Wright, that on Christmas occasions there are many persons who volunteer to run about and do the nasty little jobs for the adversary of our souls, and try how many young members of the church can be tempted by dancing, reveling parties, intemperance, &c., which, together with other causes, kept the unconverted measurably from sitting under the droppings of the sanctuary during our meeting, but, thank God, there were five confessions and immersions, and some reclaimed; but perhaps the greatest good has been to the church, which has been greatly strengthened. Bro. Hollis' necessities have been liberally responded to, not only by the members of the Christian Church, but others also seemed to appreciate the importance of keeping him actively employed in the ministry, but of this perhaps he himself may speak.

Bro. Carter was with us, and not only feasted upon the manna of God's word, but frequently added his feeling exhortations, and took upon himself the task of immersing the candidates. I am yours in the Master's cause.

J. C. HEBERLING.
descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac." It has been supposed that our Savior referred to this ladder when he said to Nathaniel: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1: 51. Whether this ladder represented the providence of God, the ministry of angels, or was a type of Christ in whom both worlds meet, and in whom the divine and human natures are conjoined, has not been certainly ascertained, for all of them have been supposed to be intended by this dream and ladder. But whichever of these three things were intended by this ladder, one thing is certain, and that is, the ladder was set upon earth and the top of it reached to Heaven. God was manifest in the flesh, and in him dwelt all the fulness of the Godhead bodily.—Nothing could be a more expressive emblem of the incarnation and its effects; Jesus Christ is the grand connecting medium between heaven and earth and between God and man; through him man ascends to God. It is believed by many that our Savior applied the dream in this way himself, in the passage above cited, John 1: 51, and in his speech to Thomas, John 14: 6, "I am the way, the truth and the life; no man comes to the Father but by me." I shall then suppose it represented Jesus Christ and his mediation and death for us, and the way to heaven.

My first remark upon the dream and ladder is, that there was but one ladder, one way, not many ladders, many ways to heaven—only one way, this is God's Ladder, God's way, not man's way to heaven. If we do not go this way to heaven, we will never arrive there; if we do not ascend by these rounds in this ladder, we shall never ascend to heaven. This includes all ways to heaven, but one way, one ladder, no more, no less. There is but one way necessary to heaven, all others are false. There are many broadways, pretended ways to heaven, but only one straight and narrow way, one ladder reaching from earth to heaven. Many, very many, are on the false ladders, all pretending they are on the way to heaven, but few, very few, climbing the one ladder, walking the one narrow way.

If we believe there is a future state of happiness for those who keep God's commandments, as many profess to believe, and a place of eternal misery called hell, as many disbelieve, and few believe, there can be nothing of greater consequence to us than that we may obtain heaven by ascending the one ladder and escape hell by avoiding all other ladders, except one.

If your readers ever had any serious thoughts of these things, they cannot help inquiring which is the ladder of God reaching to heaven; which is the one way to heaven; which are the false ways to heaven; the wrong ways all leading to hell. Everything called Religion, Pagan, Jewish, Mahometan, all Sectarian religions, pretends to be the one ladder, the one way to heaven. But as there are so many different contradictory ways, they cannot all lead from earth to heaven. Yea, we are bold to affirm they all lead to hell but one, I am the way.

There is a right and a wrong way to every place on earth, a right and a wrong way to do every thing. No man comes to the Father except by me. I am the way is equivalent to saying I am the mediator between God and man; I
am the means of intercourse between heaven and earth; whatever comes from God to a sinner, comes through me; and whatever of an acceptable kind goes from a sinful man to God, must pass through my hands.

I will next inquire if sectarian ladders are all this one ladder, this one way. If the Catholic ladder is the scriptural ladder, then all Protestant ladders are wrong, for there is but one way, one ladder. If the Protestant ladders are the one ladder, then the Catholic ladder is wrong and all sectarian ladders lead to heaven except one, and which one of the sectarian ladders reaches from earth to heaven? Does the Episcopal ladder reach from earth to heaven? If it does then the Presbyterian, Methodist and Baptist ladders reach or lead to hell. Does the Baptist ladder reach to heaven? If it does, then all the other ladders are too short by hundreds of miles. There is but one ladder that reaches to heaven. One end of sectarian ladders lodge on the earth, on what does the upper end of them lodge against God, and the upper end of it? We can see the tops of sectarian ladders, and not one of them reaches heaven. They are in sight of earth, some longer and some shorter, but God's ladder reaches from earth to heaven, the upper end of it is out of sight completely, it lodges against the throne of God, which no sectarian ladder does, because the upper end of their ladders lodge against men, such as the Pope, Luther, Calvin, Wesley, Gill, or else they lodge against nothing and will ultimately fall to the ground, and all those persons upon them will come to the ground. We can see these sectarian leaders get off these short ladders of men's make, and get on God's long ladder reaching from earth to heaven. The rounds in sectarian ladders are so wide apart you cannot reach them in climbing up, you must fall. The rounds in their different ladders are all different one from another. The rounds in the Catholic ladder differ from the Protestant rounds in the protestant ladders.

The Episcopalian has thirty-nine rounds in his prayer books, and if you do not climb them you must not reach heaven. Then they are human rounds. Some Calvinists have five rounds or articles in their ladders—are human rounds; some one round, faith alone; some two rounds or articles, faith and repentance. The rounds in the one gospel ladder is faith in God and in his Son Jesus Christ, repentance for all sins, immersion into Jesus Christ, and then doing all the commandments, ordinances and precepts of Jesus Christ in the New Testament.

"Blessed are they that do his commandments, they shall go through the gate into the city." Rev. 22: 14. The lower end of God's ladder rests on Christ, and the upper end of it lodges against him, and the rounds are made by him, and are strong and close together, and are safe and easily ascended and never will break down. Then leave your sectarian ladders, which are all too short, and they are rotten, and crowd to God's ladder, which can hold the whole world.

Hatred stirreth up strife; but love covereth all sins.
Another and last argument we shall urge in support of the doctrine of Immortality when argued from the light of nature and the testimony of Reason is based on the demands of justice. This is perhaps the most satisfactory and convincing of any of the arguments which human Reason has ever been able to urge in support of the doctrine of Immortality. If we believe that the Creator has established throughout the universe a government of justice and equity, then we must also believe in the doctrine of a future state of existence, for the reason that the present life is altogether too narrow a theatre for the full and complete display of justice. Justice demands a wider and more extensive field than this. We see in this world only the beginnings—the faint rudiments of a perfect divine government, which advancing onward, shall be perfected in a future state, where every wrong shall be righted, and God's ways to man justified before an assembled universe.

Suppose that all the mighty nations who have acted their part on the stage of life and passed away have fallen into naught—into an eternal annihilation, then how can justice be done? Many of those whilst in this life violated both the laws of God and man, and yet "went unwhipped of justice," left this world without ever having paid off the penalty of the law. If such end their being in death, if they do not live on beyond the grave, then justice can never exact her full demands from them, for the simple reason that she cannot exact her dues from nothing.

Again, the good man's share in life is often gall and bitterness of soul. He is often the victim of unjust and self-designing men, who impose upon his innocent and unsuspecting nature. Here, for instance, is a widow, poor, alone, and desolate, sustaining her needy age by incessant and exacting toil. Her sun was darkened in its very morning, her mid-day walk has been under gathering clouds, which have settled down upon her declining years with a density which death alone can dissipate. In every relation she has been bereaved, in every earthly prospect disappointed.25 Yet we are told that God reigns in justice. Will, then, a God of infinite justice suffer all this training, this severe and life-long discipline to end in nothing? Has this poor widow been made a sport for calamity with no ulterior prospect of a condition worthy of her condition and her character? Do not such cases, (and they are by no means rare) point with unerring prophecy to a time when God will make up his Jewels,—when gems which in this life shone in darkness and the darkness comprehended them not, shall grace for ever the diadem of the King of kings. In this world humble-worth often goes unrequited, unappreciated.

"Full many a gem of purest ray serene, The dark unathomed caverns of ocean bear; Full many a flower is born to blush unseen, And waste its sweetness on the desert air."

But there is a day of justice beyond the day, when those human gems which lay concealed in the obscurity and dust of earth, shall be transferred to the light of heaven where they shall shine in undimmed brightness when the stars shall fade away and be no more; a time coming when those flowers which are born to blush unseen in the deserts of this world shall be transplanted to a more bongenial clime, where they shall bloom forever in the Paradise of God. May God hasten that happy day.

Such, then, are the main and principal arguments which human Reason by the aid of the light of nature has been able to urge in support of the doctrine of Immortality. Those arguments possessing various degrees of probability, still leave the doctrine of a future life in the region of uncertainty. And yet this doctrine is so thrillingly interesting, is one which so deeply concerns us, that nothing short of absolute certainty can satisfy us. Where then can we find a foundation upon which we can build our hopes of life and immortality, and feel amid the perpetual change and decay of all things around us, that life, at least, is safe and secure?—feel that there is a life beyond the grave. In other words, when we ask with the affected Job, the question, "If a man die, shall he live again," where shall we find a clear and satisfactory answer to this important question in the affirmative? We may interrogate nature with ten thousand voices, we may look up to the stars, "yon bright and glorious blazonry of God," yet all we can obtain from nature is but the faint whisperings of immortality. Nature, nor Reason, has a voice to testify with absolute certainty to a future state. If we would enjoy the fullness of assurance on this question we must go to the pages of Divine Revelation, to the Gospel by which alone
life and immortality' are clearly brought to light. The various arguments for immortality which human reason has deduced may serve to answer and to entertain the intellect in our philosophic moods, but when we are bereaved, when the cold clofs of the valley press heavily on our hearts, when we follow to the grave our loved ones, then how cheerless and comfortless is all philosophy. When my friend's heart has been wrung with anguish, when his spirit has been broken and crushed by some sudden and sore bereavement, shall I mock his grief by talking to him about butterflies and the indecceptible nature of the soul? This is not a fit time for lengthy metaphysical arguments which the mind comprehends with difficulty even in its serene and unclouded moments. Such arguments may satisfy the head, but only: the sure word of God can satify the heart. We open the Bible, and as the heavens glow with the majesty and glory of God, so do its pages glow with the light of immortality. Well accredited witnesses stand up before us and tell us that death is but a shadow, that the grave is but the antichamber, the vestibule, to a house not made with hands eternal in the heavens. Let us then in our next interrogate a few of those witnesses for immortality.

**STEPs INTO THE KINGdom.**

**Design of Baptism.**

So long as there are unconverted persons found in the world, will it be necessary to proclaim the terms prescribed in the divine law, for admission into the Kingdom of Christ. Whenever all become Christians, or whenever it is impossible for us to reach the unconverted, from the pulpit or through the press, and not until then, will we cease to publish the clear and fixed terms by which the alien is introduced into the kingdom of Prince Messiah. While one can do this with much clearness and power—delighting greatly in triumphing over the enemy—and gathering souls to Christ, another delights more in feeding the flock—taking care of the tender lambs of the fold—a leading them into green pastures, beside the still waters, preparatory to roaming amid the "happy walks and shady" of the Paradise of God. Let each work in his own sphere—let perfect love abound—and God will be glorified.

I have no harsh expressions in reserve for those who are tired of preaching concerning the design of baptism, but beg to be allowed to say, that he who is not willing, at the right time and place, to preach faith, repentance and baptism, is failing in faith in the wisdom of God and of his Christ, and is in great danger of exalting reason above revelation.

While it is published from sectarian pulpit and press—published to the ends of the earth, that the alien is admitted to citizenship in the kingdom of Christ—that the unconverted are pardoned of all past sins, by faith alone in Jesus Christ—that baptism is not a condition of pardon—can not be—that those who thus teach are schismatics and heretics—while this is the case, the disciples of Christ are loudly called upon to proclaim the word, to the people, that they may know the truth, and walk in the light.

While sectarians acknowledge in their creeds and confessions that baptism is an ordinance of the New Testament—that it was instituted by Jesus Christ—they nevertheless make war upon those who contend that such is the truth, and that the alien cannot, according to the gospel plan of salvation, enjoy the pardon of his sins unless believing with all his heart that Jesus Christ is the Son of God, and truly penitent is baptized into the awful name of the Father, and of the Son, and of the Holy Spirit.

I. Christian baptism is invariably preceded by faith, repentance and confession. There may be can be a baptism without these—it may be right, apostolic in action; but it is not Christian baptism, because wanting in the gospel antecedents. An infant might be immersed—the action might be scriptural—and this would not be, according to the gospel, Christian baptism, because the subject has no power to believe. An infidel or idiot might be immersed—no doubt could be entertained of the validity of the action; but never from the Living Oracles could it be established that this is Christian baptism. It is not warrantable from the Christian scriptures to baptize either infant or infidel—it is as reprehensible to baptize an infant who cannot believe, as to baptize an infidel who does not or will not believe.

II. Faith changes the mind and the heart. Now, unless this is scripturally correct, there cannot be found, in the length and breadth of God's word, any principle that does change the mind and heart of the alien.

III. Repentance changes the will or pur-
pose, which change of will is proved to be real by a corresponding course of conduct.

IV. In confession, Jesus the Christ is acknowledged to be the Son of God, the Savior of such as obey him. This is a public acknowledgment of him who stands chiefest among ten thousand, King of kings, Lord of lords.

The person thus believing, repenting, confessing, is baptized—it will be observed not to change mind, heart or will, but only—to change the state, relation or position toward God. Hence in this sense he is baptized for the remission of his sins that are past. A thousand times has it been alleged that the disciples of Christ teach baptismal regeneration—that the heart is made new in baptism. This, however, has as often been met by a triumphal vindication of the principles maintained by us.

I will only offer a few very plain arguments showing that Christian baptism is, when administered to a proper subject, a condition of pardon.

1. My first argument shall be drawn from a single sentence found in the great commission as recorded by Mark. “He that believeth and is baptized shall be saved.” Here it will be perceived that salvation is in some way connected with baptism; that the promise of salvation is made to him who, believing with all his heart is baptized—be it moreover remembered that the great spiritual Lawgiver thus speaks, not man. Adding strength to this passage, is the following found in 1 Peter, iii: 21, “The like figure whereunto even baptism doth 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 Jesus Christ.” Here also it is affirmed that baptism saves us. Saying nothing of the incorrectness of the translation of this verse, it is sufficient to know that God has declared through an inspired servant that baptism doth also now save us. Self-willed Orthodoxy may deny this until the day of doom, but these words will remain unaltered.

Say if you choose, that it is only the answer, not the seeking a good conscience; still conscience, good or bad, is silent till then, neither speaking to the subject nor to the world, nor is there even the shadow of proof that there does exist a good conscience prior to submitting to the ordinance of Christian baptism.

2. The second argument I shall present briefly, is deduced from the language addressed by Ananias to Saul of Tarsus. “And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.”

When Ananias came to Saul he found him in his sins; he found him, notwithstanding, full of faith in Jesus Christ—for surely he would not have commanded him to be baptized while in unbelief—still further, he had been in deepest mental agony for three days, eating nothing, finding no consolation whatever. Ananias came to him, told him what to do, namely: to be baptized. He obeyed, and every action indicated that his sins were forgiven, that he enjoyed peace of mind.

Of course, sins are not washed away in water. There is no necessary, absolute connection between baptism and remission of sins. But God has power to remit sins through obedience to the commands of his Son. Hence the believing penitent, when baptized, has the assurance from the word of the living God, that his sins are washed away, are forgiven, are remitted. You may, reader, speculate, infer, cavil, guess in regard to the meaning of this language addressed to Saul. You may have this opinion, I that; still these are the words of God, that will forever outweigh, far outweigh all conjecture, and will defy all cavil, all inference.

3. In the third place, I argue that baptism is a condition of pardon, from these words of Paul to the Galatians: “For you are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.”

We are not in a house until we go into it, so we cannot be said to be in Christ until we comply with those conditions prescribed by the great king, that induct into him. We may then safely affirm, in the light of this clear passage of Holy Writ, that we are out of Christ before baptism—are in Christ when baptized—are new creatures—have passed from death into life—are pardoned of all past sins.

In the act of baptism, we put on Christ. We are not in his kingdom until baptized; then we become citizens, and have guaranteed to us all the immunities designed to prepare the children of God for the society of the blest in the world to come. But enough at this point.
4. In the last place, I argue that baptism is for the remission of sins, because in the first discourse ever delivered on earth in the name of Jesus Christ, those who were pierced to the heart by the gospel, that is those who believed with all the heart, and asked what to do, were told "to repent and be baptized in the name of Jesus Christ, for the remission of sins, that they might enjoy the gift of the Holy Spirit." Orthodoxy says that repent means to be sorry, and that the little word for means because of. Let us read the celebrated passage then in that way, and see if it will harmonize with truth and right reason. "Repent, (that is, be sorry) and be baptized in the name of Jesus Christ, for the remission of sins (that is, because of the remission of sins)," &c. Here a person is commanded, you will notice, to be sorry because his sins are remitted. This is surely a novel command. I supposed that a person had great reason to rejoice at such comforting assurance. But no, he is, according to orthodoxy, commanded to bow his head in sorrow that his sins are all forgiven. A theory that will thus pervert the word of God, making nonsense of it, cannot be sustained, ought to be abjured—will be—by all who are not wedded to party.

In Matthew it is said that Christ shed his blood "for the remission of sins." Did he shed it because of the remission of the sins of the world, or in order to the remission of the sins of the world? Of a truth, in order to the remission of the sins of the world. Notice, that this expression in Matthew, "for the remission of sins," is the same, word for word, in English and in Greek, as the expression "for the remission of sins," found in the second chapter of Acts. If then Christ shed his blood in order to the remission of sins, then is the believing penitent to be baptized in order to the remission of his sins. Here we rest the whole argument of baptism, if need be, and will defy the assaults of men and devils. The citadel of Truth will fall, when these clear, unambiguous teachings of the Holy Spirit are leveled to the earth. But it is said, "Oh yes, I grant Peter did preach baptism for the remission of sins to the Jew, but not to the Gentile, and hence baptism for the remission of sins is for the Jew, not the Gentile." Why then, pray tell us, did God say through Peter that he put no difference between Jew and Gentile? Was this said to deceive us? Why was it stated in the divine record that the wall of partition between Jew and Gentile had been broken down? that they both were reckoned under sin? that God had of the two made one new man?

No, this is but an attempt to dodge the force of truth. The gospel is for all: the terms of admission into the kingdom are the same to all; the promises are the same, and he who cannot see that such is the case, will not see. He has become blind, because partisanship has closed his eyes.

Here, for example, is a young gentleman and lady about to enter the matrimonial state. Before the solemn rites are performed making them husband and wife, their minds, hearts and wills are changed toward each other. The ceremony being pronounced only changes their state. So of the sinner. When he is baptized, it is that his state, relation or position toward God shall be changed; not that his mind, affections, will, or purpose shall be changed, but only, as we have said, his state. I have attempted great plainness. I trust I have been understood. May the Lord guide us into all truth.

Reader, are you a Christian? If so, all is well. You are this day an heir of immortality. By and by you will wear a crown that will outshine the sun in cloudless glory. Be faithful.

Are you a sinner? If so, your pathway is dark. You are without God and without hope in the world. Blackness and darkness will settle upon you forever, should you die in your sins. Turn to God. Turn now, and be happy forever.

W. C. ROGERS.

REPLY TO BRO. LAMPTON'S "THIEF." I have read carefully an article on page 720 of the Pioneer by bro. Lampton, stating the views of bro. Clark of Ind., with reference to "the thief on the cross." The idea is surely a novel one, and we can well give it the praise of originality if not of profundity. I must say I think it somewhat dangerous for ministers of the gospel to strive too earnestly to produce new and untried interpretations of certain passages of holy scripture. The case before us, however, is worthy of notice, and we propose a slight review of the matter, in order if possible to eliminate the truth.

The view we shall have to combat is that there was no "penitent thief on the cross," but that both the malefactors who were cru-
cified with Jesus, alike engaged in reviling him; and a discrepancy in the accounts of the different evangelists is assumed upon any other supposition, as Matthew and Mark both represent the thieves (plural) as throwing in his teeth the same things that his murderers did; while Luke represents one of them as repenting of the sin he had committed, and rebuking his companion. That there is an apparent contradiction here I admit, but to the person who carefully studies the style of many of the ancient writers, the difficulty will disappear. By a figure of Syntax, called by rhetoricians Enallage the plural is put by Matthew and Mark for the singular, while Luke is more explicit and gives a detailed account of the penitence of one and the incorrigibleness of the other.

The objection that the thief could not have understood the nature of the Savior's kingdom and hence could not have asked understandingly to be admitted into it, is devoid of force from the fact that he might very earnestly have desired the salvation of his spirit, notwithstanding he might have been ignorant of the locality of the kingdom; and the Redeemer of the world in his all abounding mercy would not have rejected the weary and penitent soul simply on account of his ignorance. Very few except the Materialists of the deepest dye have ever been bold enough to attempt a change in the punctuation of the 43d verse against authority in heaven and on earth, by the assertion or assumption that he had not the power to grant pardon to a penitent sinner in the agonies of death. We do not all remember well the infinite power and as well as mercy manifested to the poor dejected man on one occasion when he said "thy sins be forgiven thee?" And all this too before his blood was shed for the remission of sins, and when we have no intimation that blood of any kind had been offered by the man any more than we have that the thief had offered blood according to the law. Let us be very careful that we limit not the power of him into whose hands was committed all authority in heaven and on earth, by the argument of our brethren who lend his assistance to sustain such a palpable misconstruction of the words of the divine original. It was only resorted to in the first place that the immortality of the spirit might be disproved, and it has confessedly done the cause of Materialism more harm than good, from the fact that the good sense of every Bible reader must decide at once that it is an erroneous rendering.

Another argument in support of Bro. Clark's theory is that it presumptive that the thieves did not die the same day they were crucified, and consequently that it would have been impossible for one of them to have entered that day into Paradise. I know not how it may seem to others, but it appears to me scarcely possible that an individual could, long survive the torturing agonies of the cross for six to nine hours, and afterwards the breaking into small pieces on a wheel the bones of the legs. The very striking probability is that they expired immediately, and as a consequence we may suppose the literal fulfillment of the Savior's promise that the spirit of the repentant malefactor passed shortly after that of Jesus into the unseen world.

A word now with reference to the last argument adduced in the support of the theory, which is that inasmuch as Paul affirms that "without the shedding of blood there is no remission," therefore there was no blood by which the thief could be pardoned, and consequently he was not saved. It seems to me this is dangerous ground for a Bible man to occupy, and surely a strange assumption for one well versed in the spirit of God's progressive plan for the salvation of the world. Is it possible that Bro. Clark would contradict the spirit of the oracle which affirms that "Christ has power on earth to forgive sins?" Will he affirm that the Savior did not while in his personal ministry exercise that power? Do we not all remember well the infinite power as well as mercy manifested to the poor despicable man on one occasion when he said "thy sins be forgiven thee"? And all this too before his blood was shed for the remission of sins, and when we have no intimation that blood of any kind had been offered by the man any more than we have that the thief had offered blood according to the law. Let us be very careful that we limit not the power of him into whose hands was committed all authority in heaven and on earth, by the assertion or assumption that he had not the right or the power to grant pardon to a penitent sinner in the agonies of death. We do not of course believe this to be a precedent for all coming time, nor can it by any possibility be construed as an argument in favor of justification by faith alone. I doubt greatly whether a far fetched argument like this of Bro. Clark's will ever have an effect upon sectarian minds to disprove the truth of their favorite dogma of justification by faith alone, but I know that the plain declarations of scripture will; therefore let them be used.

Having thus briefly reviewed the arguments in favor of a strange and as we believe unwarranted view of this interesting episode in the life of Jesus, we for the present rest; assured that by a diligent and prayerful investigation of the living word we shall be guided to the truth.

A. P. ATEN.

The Christian Examiner.—The first number of this new paper is upon our table. Judging from it as a specimen, the paper will
EDITORIAL—NOTICES.

meet with a hearty reception. It is highly creditable both in the quality of the paper and its mechanical execution; and is edited with ability. The tone of its editorials commande it to every christian, and its correspondents write to the point and with force. The paper comes before the public as a necessity. No other paper among us has, for years, started under such a pressing demand. The sects in Eastern Virginia were, as a general thing, all prepared with the facilities of the Press to propagate and defend their cause, while our brethren in that part of the State were destitute of any such facilities. The sects could say through the press what they chose to about us, and the brethren there had no medium through which to reach the mass in reply. We have many brethren in the Old Dominion and the number is increasing, the truth is gaining favor with the people, and the power of the press became a necessity. The right men have in charge to make it a success. Eeds. John G. Parish of Bowling Green, Va., and Dr. W. H. Hopson of Richmond, Va. These are two of our ablest and safest brethren. Dr. Hopson writes with as much force and clearness as he speaks. The many hundreds in Mo., who listened to him last fall, while on a visit to our State, will read his articles with peculiar interest. We hope these brethren will very soon receive such encouragement as to justify them in publishing weekly. The brethren in other States, we have no doubt, will give the Examiner a liberal circulation. We would say to the churches of Mo., especially, let each one send up a large list of subscribers. The price is only one dollar a year, a very small sum. Send for the Examiner. Address W. H. HOPSON, Richmond, Va. D. T. W.

THE AMERICAN CHRISTIAN REVIEW.—This widely circulated and justly popular paper has entered upon another volume, and, from the tone of its editorials we are gratified to say, under flattering auspices. It is a good paper, edited with marked ability and great prudence, and with its large circulation is unquestionably doing good work in the spread of the Gospel. Bro. Franklin, its chief editor, is as widely known as our brotherhood, and is as vigilant and untiring as ever in his labors to advance the cause. The Review is a large quarto sheet of eight six-columned pages, published weekly at two dollars a year. Address Franklin & Rice, Cincinnati, Ohio.

THE GOSPEL ADVOCATE. The first number of Volume Ten of this excellent weekly Journal is to hand enlarged and otherwise improved as proposed in the Prospectus. The advocate is ably edited, well conducted, and worthy of an extensive patronage, which we trust it is receiving. It contains twenty-four double columned pages of reading matter, and including the cover, eight pages of advertising, all neatly folded, stitched and trimmed. Terms $3.00 a year. Address D. Lipscomb, Nashville Tennessee.

ENLARGED. The Mo. Baptist Journal has enlarged to eight columns. It is now a large and handsomely printed sheet and faithfully devoted to the Baptist cause in Missouri. The Baptists too throughout the State, have taken hold of the paper as their State paper, and given it a fine circulation. The Editor has been enabled to buy a steam power press and new type out and out for the paper, by this liberal patronage from his brethren. The result is they have in the Journal a paper highly creditable to the Baptist Cause, and one which no doubt, the Baptists are all proud of. The Journal is published weekly at $2.50 a year. Address J. H. Luther, Palmyra, Mo.

CHRISTIAN UNIVERSITY,
CANTON, MISSOURI.

The next term of the ensuing session of this Institution will commence February 10.

The University is supplied with complete apparatus. Our Business Department is thorough. Students will find here every facility for acquiring instruction, to be found in first-class Colleges. Young men, whose means are limited, can be furnished with rooms gratuitously, and go through the course, as many are doing, with but a small outlay.

A Female Department is attached to the University, with every facility for thorough education under the supervision of the Faculty. Address M. C. HAWKINS, Pres't Board of Trustees.

The following beautiful poem first appeared in the papers last winter. The author, whoever he is, gives unmistakable evidence that he possesses in a large degree that divine attribute called the poetic faculty. The falling of the snow suggests to the great mass of mankind nothing; no beautiful images and
similitudes rise up in their minds on witnessing this phenomenon of nature. It remains for the poet, the high-priest of nature, to lift the veil, and gaze in upon the glories of the inner temple. In the following piece, we see how much poetry had been lying concealed in the depths of the snow. But the poet has deciphered those snow hieroglyphics, and translated them for us into human speech.

--- J. M. L.

THE SNOW.

Oh! the snow, the beautiful snow,
Filling the sky and earth below,
Over the homesteads, over the street,
Over the heads of the people you meet,
Dancing,
Fleeting,
Skimming along;
Beautiful snow! it can do no wrong.
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak,
Beautiful snow from the heaven above,
Pure as an angel, gentle as love!

Oh! the snow, the beautiful snow,
How the flakes gather and laugh as they whirl in their glee with every one.
Chasing,
Laughing,
Hurrying by;
It lights on the face and it sparkles the eye;
And the dogs, with a bark and a bound,
Snap at the crystals that eddy around;
The town is alive, and its heart in a glow,
To welcome the coming of beautiful snow:

How wild the crowd goes swaying along,
Hailing each other with humor and song!
How the gay sledges, like meteors, flash by,
Bright for a moment, then lost to the eye;
Ringing,
Swinging,
Dancing they go

Over the crust of the beautiful snow;
Snow so pure when it falls from the sky,
To be trampled in mud by the crowd rushing by;
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell!
Fell like the snow-flakes from heaven to hell;
Fell to be trampled as filth of the street;
Fell to be scoffed, to be spit on and beat;
Pleading,
Cursing,
Dreading to die,
Selling my soul to whoever would buy,
Dealing in shame for a morsel of bread;
Hating the living and fearing the dead;
Merciful God, have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,
With an eye like its crystal, a heart like its glow.

Once I was loved for my innocent grace—
Flattered and sought for the charms of my face!

Father,
Mother,
Sisters all,

God and myself I have lost by my fall.
The veriest wretch that goes shivering by,
Will make a wide sweep lest I wander too nigh,
For all that is on or above me, I know,
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with no where to go!
How strange it should be, when the night comes again,
If the snow and the ice struck my desperate brain,
Fainting,
Freezing,
Dying alone,

Too wicked for prayer, too weak for a moan,
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down.
To be and to die in my terrible woe.
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not, Christ stoopeth low,
To rescue the soul that is lost in its sin,
And raise it to life and enjoyment again.
Groaning,
Bleeding,
Dying for thee,

The Crucified hung on the accursed tree.
His accents of mercy fall soft on thine ear,
"Is there mercy for me? Will he heed my weak prayer?"
O God! in the stream that for sinners did flow,
Wash me, and I shall be whiter than snow!"

---

Success.—Brother Lockheart of Trenton, was in our place just as we were going to press with the present number, and we learned from him that he spent a few weeks in Johnson county about the last of Oct. and the first of November last, and obtained 78 additions at Jayeth'sville, nearly seventy of which was by confession and immersion; and 8 additions at Warrensburg. He sent us a report of these meetings by mail, but the letter was not received.

Eld. J. M. Hemy, of New Albany, Ind., arrived at this place last Wednesday, and is preaching to large and interested audiences. He is doing work certainly, whatever may be the result.
HEREDITARY TOTAL DEPRAVITY.—No. 2.

The scriptural argument by which hereditary total depravity is sustained, is circuitous and singular. A desperate cause can only be sustained by a desperate effort. From Adam’s first sin we are all totally corrupted, and rendered incapable of doing anything truly good and acceptable in the sight of God. This is no more reasonable than that by the first righteous act that he did after the fall, we are all totally freed from sin; for if a sinful act may be transmitted to posterity, so may a righteous act: the same power that will transmit the one will transmit the other. And if this be taken as argument, it is easy to see how man is perfectly freed from any moral taint by the righteous deeds of Adam, Seth, Enoch, Noah, &c., &c. But to deny the power to transmit these deeds to their posterity, is to deny the argument, in toto, or Adam’s first sin totally corrupting his posterity. This is all we ask for the present, that the defenders of this system may acknowledge that their prime argument is but children’s talk.

A modern illustration is, total depravity is not the entire corruption of all the parts, but it is some corruption in all the several parts of the constitution. A glass of water might be totally corrupted by even a small amount of poison, by its affecting to a greater or less degree the entire amount of the water. So with man, he is totally depraved, when depravity is, to a certain extent, entered into all the constituent elements of his being. But this is, in effect, to give up the doctrine and the purpose for which it was originated. Orthodoxy has no other purpose for the doctrine than to prove by it the necessity of regeneration, by an immediate operation of the Holy Spirit upon the heart. And if the corruption in the heart is not the ruling quality, we may be found totally inclined by nature to all good instead of “all evil.” But though the doctrine may thus be given up by inches by its defenders, we are not willing to sentence it to so slow a death. In the whole of this last illustration there is not a bit of natural depravity. Though poison may be mingled with water, it may be extracted by the chemist without affecting the nature of the water. And though moral depravity may be found with man, it may be extracted and man’s nature left.

Genesis 6: 5. is supposed to favor the doctrine of hereditary total depravity—“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” This is a dark picture. Corruption had certainly become general, to require such strong language. But there were some that were not so corrupt, for in the same verse it is said: “Noah found grace in the eyes of the Lord.” “And Noah
did according to all that the Lord commanded him,” see 22d verse. But if we should acknowledge that the depravity of that age was total upon the part of every individual being, yet it gives no evidence of its origin being in their nature. For the world was now 1,500 years old, and if their depravity was that simply of their natures, then every age before that had been equally as corrupt. And if God is now just in removing all flesh on the account of this sinfulness, then He was unjust in not having removed it before this, for the very same corruption. But we are not left to our cogitations upon the subject. In the 12th verse it is said: “And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.” 13th, “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” God saw that all flesh had corrupted its way upon the earth. Then if the men of that age were corrupt, their corruption was a thing of their own, and not Adam’s. And for their own misdeeds they were to be swept away by the flood of waters. Instead of this proving hereditary total depravity, it stands directly opposed to that theory; for all flesh had corrupted his way upon the earth, which it could not have done if the corruption had been inherited from Adam.

But it is said that on this side of the flood, the same charge is preferred, while we were yet in the family of Noah. But as we have found that the doctrine is not sustained, but contradicted, in Gen. 6: 5—12, we do not care to have it repeated, seeing they would stand as no many evidences of the total depravity of the doctrine, but not of the human family. Gen. 8: 20, 21, “And Noah built an altar unto the Lord; and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in His heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth.”

The evil imagination of man’s heart from his youth, is by no means attributed to any natural corruption; and if it was, it came far short of total hereditary depravity. Noah and his family were not totally depraved, or God saved him for the same reason that He condemned the rest of the world! It is enough to say that Noah and his family were not totally depraved; and the remark strictly applicable but to their living; it means something else than the total corruption defenders would have it mean.

I was told once in debate on this subject, that whatever evil intention could be found in man’s heart at any time, with every evil action, must be attributable to hereditary total depravity as its original cause, and could not in reason be attributed to any other. I wished him to account for Adam’s first sin upon this hypothesis. For if it was Adam’s first sin that thus depraved him, he was not depraved before he sinned; and therefore his first sin, with the first desire to commit the wrong, must be traced to some other cause. But it is said that Satan tempted Adam. Very well, Satan has his temptations now, and his devices of which we should not be ignorant. And if Adam’s first sin can be traced to a known cause other than a corrupted nature, the fact that any man thinks, or does evil, on this side of the flood, or the other, is no evidence that he is depraved by nature.

D. R. DUNGAN.
**HINTS TO THE PRUDENT!**

One single scene, one tragic scene, has made Calvary immortal. The thickly clustering memories of that thrilling scene, melt, subdue, overwhelm the soul. It occurred eighteen hundred years ago, yet we read the narrative, close our eyes in meditation, and the tragedy is as vividly before us as if we were eye-witnesses — the cross, the spear, the robbers upon either hand, the infuriated populace, the soldiery, and peerless in his majesty, the devoted victim, the Son of God; we are overcome by his agonies of soul, hear his piercing shriek, and behold him die. And was it for me? Yes! for me he died the bitter death.

It has been divinely appointed that the death of the adorable Savior shall be preserved, ever fresh, before the minds of his disciples, hence we have the Lord's supper, instituted by himself before he died, as a remembrancer through all coming time. The narrative is suggestive of the death-like solemnity that prevailed, and the perfect propriety of everything that was done at that "last supper." We have also the established precedent of the primitive church in regard to the frequency of the celebration of the Lord's supper, "on the first day of the week, when the disciples came together to break bread," etc., which is equivalent to saying, "the disciples came together on the first day of every week, to celebrate the Lord's death."

How should it be observed now? We answer, with affecting solemnity and becoming propriety. Everything connected with the celebration should be in strictest harmony with the fact itself; nothing that would have a tendency to attract the attention, even for a moment, from the object of the institution should be tolerated. Trivial as it may seem to some, still it is important that propriety and good taste be adhered to in furnishing the table. We have sometimes thought that neither propriety nor good taste suggests the black bottle and the dingy green tumbler as suitable objects of display on the table of the Lord! It must be a poor church that cannot provide itself with a neat service of plated ware. But this we would not insist on, it is only necessary that good taste and a decent regard to the proprieties of the occasion be observed. In lieu of the black bottle and green tumbler, we would suggest a pitcher of suitable shape and size, and a sufficient number of mugs and plates for the distribution of the bread and wine, let them all be white, pure white — every sense of propriety is shocked when the divinely selected symbol of the body of the Lord is rudely distributed from the deacon's naked hand.

On Lord's-day morning we would suggest that each disciple, before going to the church, read with care the thrilling narrative of the death of his Lord; this would prepare him to enjoy the holy feast. Let each endeavor to get to the church at the appointed hour — enter the house at once, linger not about the doors. The pernicious practice of remaining outside, and consuming "the half hour before meeting time" in railing, gossiping and idle jesting, must be abandoned in all the churches. Our souls have been nauseated with the unprofitable and ill-timed prattle of members who were old enough to set a better example. The disciples should sit together, convenient to the table, especially when a preacher is present and more than the ordinary congregation assembles, to
CHRISTMAS-DAY.

Bro. Wright: An article headed "Reflections," appeared in the Pioneer of Dec. 26, from the pen of Bro. J. A. Berry, occasioned by the return of Dec. 25th, called Christmas-day, which appears to me to call for some notice.

Bro. B. appears to take for granted as a fact, that Jesus Christ was born on the 25th of December (old style or new?). No living man can prove it. The observance of that day as a holiday, is one of the superstitions of the Scarlet Lady, from whom both Protestants and Christians of the nineteenth century have borrowed too much. The papistical Church of Rome adopted, if not invented it; why not let it die with her and her abominations, traditions and commandments?

The New Testament is the only true record of the Savior's birth, life, death and resurrection, and no enlightened Christian pretends to find authority for 25th December as the day of his birth, much less for celebrating that day in honor of his nativity. We then go to tradition; and the first clear light we get on the subject is about 150 years after he was born, about the time of Commodus emperor of Rome. The Eastern or Greek churches celebrated Christ's nativity in January, according to Dr. Cave.

The 25th December rests solely for its authority on Chrysostum. Frail bark, truly, and too late to be true. Clemens Alexandrinus partially agrees with Chrysostum, by placing it on the 25th or 26th of December (he was not certain which!); but admits that others placed his nativity on the 16th of May! There is more probability in favor of the latter date than the former. "Who shall decide when doctors disagree?"

History informs us that the custom of making presents on Christmas eve, is derived from an old heathen usage, practised among the northern nations at
CHRISTMAS-DAY.

the feast of the birth of Sol, December 25th. Papal Rome borrowed much from pagan nations, and my opinion is that this is one of her borrowed wares. She has often thus obtained rites and ceremonies, and then racked her brain to forge pious (?)! writings of the “fathers” to prove them true.

Bro. B. asks “How should the day (Christmas) be observed?” Strange, indeed! Better wait with patience till the great King commands us to “observe” it, before we ask how shall we celebrate it? God, evidently, never intended mankind to celebrate the birthday of his Son, or he would not have, in his good and wise providence, so wisely hid the precise day of the month from after generations, on which the Savior was born. For all this we can see a good reason. Not so with his life, death, burial and resurrection. The “First day of the week” is the perpetual monument of his resurrection from the long-dreaded tomb, to be observed by all Christians in commemorating the death of “the Sinner’s Friend,” while there is a single Christian heart to be consoled, or a sinner to be told that “Christ died for our sins according to the scriptures.” We are deeply interested in his life, death and resurrection—in his life as the manifestation of God as our teacher; in his death as the only sin-offering for us; in his resurrection for our justification. We have but little, if any, interest in his birth, compared with his death. Had it been the intention of the Holy Spirit that the day of his birth should be set apart from any other days of the week, month or year, for any special religious exercises in prayer, thanksgiving or works of love, he would have so written it in the precepts of Jesus or practice of the apostles. But it is not so written.

Bro. B. says: “Hence, upon the recurrence of this day, a spirit higher than man’s seems to move upon the great heart of humanity.” This sounds to me very like a dream, for surely it has no existence anywhere but in the imagination. What “spirit” is this? Does it really “move,” or only *seem* to move? Where will we find this “great heart of humanity”? I have not yet found the key of interpretation by which to unlock the above, to me, unmeaning sentence. Nor do I ask those questions in the spirit of controversy, that they may be answered by Bro. B. or some one else; but to call the attention of the reader more closely to the article in question. But this I will say, I have seen no more of the influence of God’s holy Spirit on the hearts of men, on that day; than on any other; but the greatest movement on the hearts of the masses, in many places on that day, is to be seen from the power of a peculiar spirit called “King Alcohol,” moving the people in bacchanalian revelries. If I believed in spiritual influence without the word of truth, I could draw some consoling thoughts from the strange spirit moving upon the great heart of humanity. But as it is, that spirit is to me clearly a nondescript, and without a message from either heaven or earth.

I write these lines in all kindness, and not for the sake of controversy or to find fault, for I desire neither. And I hope others will read them in the same spirit. Let us have hard arguments and kind words. Let us have truth and fact, but borrow nothing from Rome, Geneva, Oxford, or the authors of fiction. Christianity alone contains truth eternal, sufficient to enlighten, elevate, and save forever all “who have gone unto God by him.”

Rural Home, Missouri, 

Jan. 15, 1868.

D.
For the Christian Pioneer.

THAT CASE OF THE THIEF ON THE CROSS.

Bro. D. T. Wright: In Nos. 45 and 46 of the Pioneer, there is rather a novel theory advanced in regard to the "Thief on the cross." Some of your readers think it was passed with too little comment. Were it not that the sects lay hold of it as a mighty weapon in defense of justification by faith alone, it would not be worthy of comment. It is, however, more on account of what I think an error in Bro. Clarke's conclusion than anything else, that I have given it a moment's thought.

We who believe and teach that the kingdom was set up or unlocked by Peter, on the day of Pentecost, need not, and do not, go back to the time of the personal ministry of the Savior for the law of induction into the kingdom, and can, therefore, afford to give our sectarian friends all the benefit of such a precedent, admitting that the Son of man had power on earth to forgive sins.

We might undertake to reconcile the discrepancy between Matthew, Mark and Luke, in their description of the scene on the cross, by referring to John xx: 30, and xxii: 25. C. says: "That Luke only told how they reviled him, and did not, as is supposed, represent Christ as making a promise of life to one of them." New in Luke xxiii: 40, 42, 45, we have it thus: But the other answering rebuked him, saying, do you not fear God, seeing you are in the same condemnation? And we justly; for we are receiving the due reward of our deeds: but this man has done nothing wrong. And he said to Jesus, remember me, Lord, when thou comest in thy kingdom. And Jesus said to him, verily I say to you, today you shall be with me in Paradise.

(Anderson's translation.) Macknight renders it: Indeed, I say to you to-day you shall be with me in paradise. Why this affirmative form—verily—indeed—

if the Savior did not intend to make a promise? C. or L. says that not one of the disciples understood the nature of the kingdom our blessed Lord came to establish, &c. Was it necessary they should understand the nature of it before the Savior could pardon them? If it was, he pardoned none; for the disciples, after his resurrection, said, "Lord wilt thou at this time restore again, the kingdom to Israel?" I had thought it was necessary, rather, that they should believe on him.

L. says, the next inquiry was, where is Paradise? The answer to this question C. finds in Rev. 11th, 2d and 20th chapters. Paul, in 2d Cor. xii: 2, 3, 4, uses, as equivalent, the third heavens and paradise. C. says, "He, i. e. the Savior, had not himself, up to the time of the resurrection, been to paradise." Now I hope brother C. did not intend it, but, really, it looks to me to smack no little of soul-sleeperism. No one presumes the body had ascended before the resurrection, or that the identical crucified body ever did ascend: but was the spirit dormant, shut up in the tomb of Joseph? If so, then may we not reasonably conclude that the thief's spirit was, also; and that it is yet and will be until the resurrection? At which time (according to the modern ism) the kingdom will be set up. In Col. i: 18, we read, "Who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son." We conclude, therefore, that where there is a king enthroned, authority or territory given him, a law governing induction into and citizenship in that kingdom, and hosts of citizens obedient to that law,
FAILURE OF THE CURRENT REFORMATION IN VA.

there must, de facto, be a kingdom. But, probably, I am anticipating too much.

C. thinks "there is no evidence that the thieves died the same day they were hung upon the cross." To the law then, Deut. xxi: 22, 23. And if a man have committed a sin worthy of death, and he to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day." Now does any one suppose these tenacious Pharisees, who would not eat with unwashed hands, or who would find fault because the disciples pulled a few ears of grain, or because the Savior healed a daughter of Abraham on the Sabbath day—I say, does any one suppose they would have allowed the law to be violated in this weightier matter? Hence we deem it useless to quibble over the idea "that there is nothing in breaking a man's legs to cause instantaneous death." C. farther says: "That the thief had not offered blood according to the law, and that Christ did not offer his blood for the sins of any one, until after he rose from the dead and ascended upon high. Therefore, there was no blood through which he could be pardoned; hence the Savior did not pardon him." Now I think the law was very nearly taken out of the way, being nailed to the cross. Does not the language of the thief justify the conclusion that he feared God—that he confessed his own guilt in confessing the justice of the punishment—that he confessed faith in, and called on the name of the Lord? Why, then, should any one, so unnecessarily, strain a point so far as to arrive at the conclusion that the Savior could not be just, and the justifier of him that not only believes in Jesus, but calls on the name of the Lord: both of which conditions have promises attached. There is no use trying to get around this case, in order to a refutation of the doctrine of justification by faith alone. We have abundant material left, after we give this case up to the sects. Fraternally,

F. P. CHAMBERLAIN.

"If Bro. Chamberlain intends to say that no one holds "that the identical crucified body" of the Savior "never did ascend" to heaven, he certainly is most egregiously mistaken. They are beyond all numbering who believe this truth." D. T. W.

THE FAILURE OF THE CURRENT REFORMATION IN VIRGINIA.

A friend informs us that Dr. W. H. Hopson, at a late meeting at Louisa C. H., delivered a lecture on the slow progress of the Reformation in this State. Whatever may be the reason, the fact is undeniable that the system has well nigh failed here.—(Richmond) Religious Herald.

The "undeniable fact" mentioned by the Herald, is such a deniable fact that it exists only in the imagination of its editors. Dr. Hopson, in the discourse, alluded to, made no comparison between the progress of the "Reformation" and that of the Baptists of Virginia. Nor did he intimate in that sermon, that its progress in the State had been "slow." He did, however, give some six reasons, in the discussion of the philosophy of the more rapid progress of the cause in Kentucky and Missouri than in Virginia. These reasons need not be given in this response. His discourse was a very encouraging and hopeful view of the situation, and took the ground, that in the light of the surroundings, the Disciples had done well in Virginia, and that their prospects in the State were never so bright and promising as now.

What is the simple truth as to the success or failure of the cause in Virginia? It is plainly this. In very many sections of the State we have no churches at all, for the very satisfactory reason,
that in those sections we have made no effort to build up the cause. In those portions of the State in which we had organizations thirty years ago, we still have them. True, some three or four of the churches have been entirely broken up by the war, and have ceased to exist as organized bodies, but to counteract this, more than four times three new churches have been organized in new fields of labor. Ten new organizations indeed are reported in this first issue of our paper, from the labor of only three of our evangelists during the year 1867, and one single evangelist reports six hundred additions, lacking fourteen, to the churches. This success does not justify the assertion that the cause is "well nigh a failure in Virginia." Your correspondent lives, I suppose, in Louisa county. Is the cause a failure there? In the beginning we had one organization only in that county. Gilboa, the home of the Pendletons, was, we think, the mother church in that county. Now we have six churches and about seven hundred members. We are perhaps, numerically, the strongest religious community in the county, and in wealth and refinement, in piety and zeal, and in social and religious standing and influence, shrink from no comparison with the Baptists or any other religious body. This is no failure. From his home in Louisa, the letter of said correspondent was addressed to the editors of the Herald, in Richmond, Virginia. Having made a partial comparison there, let us institute one here. In February, 1832, sixty-eight persons left the First Baptist church of this city and constituted the present Sycamore congregation of Disciples of Christ.

Richmond is both the metropolis and the capitol city of Virginia. All the Protestant Churches in Richmond have aimed to secure for their pulpits the chief ministers of their respective denominations. Richmond has been distinguished in the past, as now, for its able and talented ministry. These ministers have been confederated, not in a direct attack upon the Disciples, but in fastening upon them a theologium odium as heretics. Richmond is especially the centre of Baptist influence and power. From the organization of Sycamore to the present hour, the Religious Herald, in competent hands, has thundered its mightiest persistent opposition. Here is located the Baptist Richmond College—here some of their most important ecclesiastic boards, or parts of them—here for a quarter of a century and more, with some slight intermission, has lived and labored Rev. Jeremiah B. Jeter, D. D.—here he wrote his "Campbellism Examined," and here, both as Pastor of Grace Street Baptist Church and as senior editor of the Herald, he still exerts his influence against the "Reformation," in the Herald, in the pulpit, and in the social circle.

The Dr. has been a life-long opposer. Age does not diminish his hostility. In zeal, energy and ability, in popularity and influence, he has no superior, if any equal, among the Baptists of the State. Under the weight of all the above-mentioned opposition—amid most infelicitous surroundings and destitute of all worldly advantages, Sycamore has neither died nor failed, but is fully alive and prospering. The congregation now numbers more than five hundred members, is in good order, living in peace, and faithfully keeping the ordinances of the Lord's house. It is growing weekly in numbers, and also, the writer believes, "in knowledge and grace." It has achieved this encouraging success, not by reliance upon the extrinsic and
unscri|ptural helps of "deep-toned orga|ns," "the relation of experiences," of "mourning benches," and of appeals to epicurean stomachs in the shape of "church feasts," but by relying on the gospel faithfully and fully preached, on the piety and spiritual-mindedness of its members, their fidelity, in individual and congregational activity, to the commandments and ordinances of the Lord Jesus, and on the gracious help of the Holy Spirit, who dwelleth in God's people to strengthen and comfort. That the Baptists in Richmond have greatly increased since then, and that they number about two thousand in the city we cheerfully admit. At the same time, we contend that our progress in the city, from the date of our organization in 1832, up to this hour, has been proportionately greater than theirs. It is, perhaps, safe to say, that thirty years ago they outnumbered us; in the State eight to one. We do not believe that they are four to one. In both these calculations we include only the white membership. At the close of the late war we reported our strength in Virginia at eleven thousand. One of the editors of the Christian Examiner so reported the number in a letter to the Millennial Harbinger. Many brethren, including several preachers, thought the estimate too low. But he felt it best to be sure not to make the estimate too high. Considering our great losses in battle, by immigration into other states, and by the secession of West Virginia, he still thinks his estimate about proper.

Since the war more than four thousand have been added, so that we can truthfully report the number of Disciples in Virginia at fifteen thousand. We doubt whether the white membership in the Baptist Church in Virginia is four times as much. We are willing to receive, however, their own statistical account. They may have published it; if so, we have not seen it.

We believe, moreover, that the Disciples have added more to the churches of the "Reformation" since the war, in proportion to their numbers at its close, than any religious body in the State has added to itself, in the same time. We must not be accused of boasting, when it is known that we write in self-defence and not in vain glory.

For the thoughtful we suggest the following query: "If the Reformation is well-nigh a failure in Virginia," upon what principle can we account for the fact, that not many months ago the Baptists proposed to the Disciples to hold a convention "to talk about a union between the two bodies." The convention met, and, for about a week, sixteen leading Baptists talked with as many Disciples, in an effort to accomplish this union. The union movement failed. But would they, for a moment, have thought of submitting a proposition for union to a people whose cause was, as an "undeniable fact, well-nigh a failure in Virginia." Appella the Jew, may believe, not I.—Christian Examiner.

BROTHEK CRESTH'S LETTER OF NOVEMBER 15, 1867.

BROTHEK WRIGHT: If it will not be thought presumptuous in me, I would like to notice a few things in brother Creath's letter in No. 45, Vol. 7, of the Pioneer. Having the greatest respect for his age, learning and experience, I would fain sit at his feet, and as a child learn from him, a father in Israel. But as our enemies are ever on the alert to obtain what such men as brother C. say, that they may make capital out of it, he will take a few strictures upon that letter in kindness; and if I am wrong, I
know he will, in the spirit of a Chris-

tian father, right me.

He gives our "Consultation Meeting" a raking shot, and says "it is the same in principle as other sectarian meetings." Had he been at that meeting I think he would not have such an opinion of it. Had he mingled with us in every ses-

sion of pleasure and profit, and heard and assisted in the preaching of the gos-

pel, I think he would think it reached many of the poor. And had he wit-

nessed the seasons of joy when sinners, old and young, came to confess their Sa-

vior, and prodigals to renew their alle-

giance, I think he would have gone away feeling that it was good to be there. But does he improve the matter by wanting "three or four Tent or Mass Meetings"? Who is to provide the tents? Is every man to get his own tent and bring it to a designated place? This will be more expensive than going to Chillicothe, where the brethren have comfortable houses, large hearts, and plenty to eat. Then who is to employ the evangelists to attend these meetings? We would have to hold a "consultation meeting" somewhere to agree upon the evangelist, or there would be confusion at these meetings. Perhaps several preachers might go desiring to preach, but finding others ahead of them, they would have to leave, none the wiser but a little poorer.

"Any religious meeting for any other purpose than preaching the gospel, is unscriptural, and the same in principle as a popish council, no matter by what name called." This is a sweeping decla-

ration in Bro. C.'s letter. Then the meeting held at the house of Mary (Acts xii) to pray for Peter while in prison, was unscriptural. Then all prayer meetings Sunday schools, and such like, are unscriptural. How hard to build up, how easy to tear down.

I endorse all he says about the name Christian; also the abandonment of all unscriptural teaching. If we have been wrong in holding such meetings as indicated, I want to know it. And I want to know the scripture for a tent meet-

ing. Human nature is a curious some-

thing. We easily go from one extreme into another. There is a law of expedi-

ency, and the apostles have left many things to the common sense of Chris-

tians. Our responsibilities are great.

"Preach the gospel," was not said for the apostles only. But across the ages it comes to us, "Let him that heareth say, come." The divine command to "submit yourselves one to another," is still binding upon us, and I cannot see how it is more unscriptural for five or six brethren to appoint and conduct a meet-

ing in the interest of the gospel than for one to do it. After the persecution of Stephen, "they (the church) went every where preaching the word." They did not wait to see if somebody was going to pay them for it. But with their live-

s in their hands, and the truth in their hearts, they breasted the fury-blasts of persecution and abasement, and in the beams of the heavenly light which broke across their visions from the cross, they counted earthly things as nothing. Oh, had we such spirits abroad now, the truth would spring up in many a sectar-

ian planted region. In love submitted.

J. A. BERRY.

WEBSTER'S DICTIONARY—MIS-

REPRESENTATION.

CAMPBELLITE.—From Alex Campbell, of Virginia. One of a sect of Baptists who con-

sider all other Christians as having departed from the simplicity of the gospel through their formularies and books of discipline. There
has been much dispute as to their distinctive sentiments; and probably no small difference of opinion between individuals who have borne the name.—Hayward.


Webster's Dictionary "unabridged" is regarded by most persons in this country as the standard of lexicographical orthodoxy. This claim may be just to a degree that no other work is, but that it is a perfect work is obviously incorrect. A hundred words in the above edition are corrected in pronunciation so that they conform to Worcester. Even the word unabridged, part of the title of the work, is not in it. These are defects such as characterize all human efforts.

Omissions of words may occur in spite of all the care that can be taken, and occasionally an incorrect definition or the mis-spelling of a word, or an incorrect pronunciation. But to give an incorrect definition, such as is given in the case of the above word, is a blunder of so serious a character as to justify a demand for correction.

1. In the first place, Alex. Campbell never claimed to be the founder of a sect of Baptists.

2. There is no sect or party in the world that claims to follow Alex. Campbell.

3. Those who are alluded to as followers of Alex. Campbell do not "consider all other Christians as having departed from the simplicity of the gospel." On the contrary they think that all Christians adhere to "the simplicity of the gospel."

4. Those who are claimed as being followers of Alex. Campbell deny being a sect in the common acceptation of the word. They claim to be Christians, Disciples, Saints, or whatever other term is used in the word of God as indicative of the followers of Christ.

5. They acknowledge no one master except Christ. They regard each other as brethren.

6. "There has been much dispute as to their distinctive sentiments." This disputation is the result generally of a foregone conclusion that they are heterodox. They earnestly, however, plead for the Bible alone as an all-sufficient rule of faith and practice. There is not a single biblical truth entertained in Christendom that they do not believe and teach. The dispute that obtains as to what their distinctive sentiments are, is not the result of any article of faith, sentiment or practice not authorized in the Bible.

7. There is "probably no small difference of opinion between individuals who have borne the name." This is false to a degree beyond any other religious association "probably" in the world. They are not, however, a people who think uniformity of opinion attainable. They do contend most earnestly, and successfully too, for uniformity of faith. There is "probably" less discrepancy in their faith and their mode of expressing it than any other people, because they are accustomed to express their faith in the precise language of the Sacred Oracles.

8. Who Mr. Hayward, the contributor of the above misrepresentation is, I know not nor care. That he was ignorant of those about whom he has written is known to everyone; of more than half a million of persons, who reads his pretended definition of a "Campbellite." I write this that it may be put on record again possibly the thousandth time, that we are determined by the grace of God never to own a name derogatory to the honor and authority of Christ, after whom the whole family of God in heaven and earth is named.

J. M. HENRY.
For the Pioneer.

BOOKS.

It is a fearful thing to write a book. We read in the Review the account of a young man who committed suicide, and said, in a note he left, that reading novels was the cause of the deed. That class of books is one of the causes of the misery now in the world. Misery! Who can ever tell how much humanity can suffer? How the wail of woe is heard in every condition of life. Yet man hands the cup of sorrow to his brother; he sups and suffers too.

No man has a just claim to goodness who is not in sympathy with the sufferings of humanity, let the cause of that suffering be what it may. No man can have much goodness in his character, who can know of the want, the woe, the heart-aching, the spirit-longings of the lost children of earth, and not feel pangs of grief pierce his own breast.

The Christ, our elder brother, whose beautiful character we should constantly study, and ever try to imitate, came to seek and to save those who were lost. He wept over Jerusalem, that city lying in wickedness and doomed to destruction.

No man has much of a claim to goodness, who does not use his talents, means and influence in removing the cause of suffering. Novel reading is a great source of suffering, therefore young men and women should be warned of its consequences.

Well would it have been for the world, if no human mind had ever expressed itself in written words until it had been Christianized, until it had been made a "partaker of the divine nature." Man's intellect is benighted, bewildered. His moral nature is fallen into a low condition; his affections are placed on forbidden objects; his spiritual vision is darkened—nay, he is blind—until his nature is spiritualized by the instructions of Him who came to "reveal the Father" to lost man, and until he obeys the teachings of Him who spake as never man spake; he is not capable of governing himself or teaching others.

There is an uncontrollable desire in the human mind to give utterance to its thoughts. This is common both to the good and bad man. 'Tis true there are many who have "never penned their inspiration," yet there is a strange, mysterious influence which compels some to write, and there is not a man, however highly cultured his entire nature may be, who does not feel some kind of an influence from reading a book. The magnetic power of mind, it would seem, passes through the medium of letters from the writer to the reader, and though their minds are individualized, yet in a certain sense they are one. This power of individual mind becoming ore, was expressed by the Savior as he was about to leave the world in person. In a full knowledge of the mystery of mind, prayed to the Heavenly Father that his disciples might be one.

Who can ever tell the evil influence of the writings of Paine? His bold, reckless attack upon the Bible, was worthy the deep depravity of the Evil One. His reasonings show, not only a misrepresentation, but an utter ignorance of the spirit of Christianity, and the teachings of the Christ. Uncultured, undisciplined minds read his infamous writings, and wander off with him into the darkness and gloom of infidelity. Rousseau, from the depths of a sensitive nature in ruins, has produced dreams of perfected government, and wild fancies of ideal beauty. Men gaze upon these bewildering pictures until the fiendish charmer draws them within the same wreck of mind with himself.

Voltaire, with his deep hatred for Christ, dressed up his blasphemous thoughts in a brilliant drapery of expression, and men follow this false glitter on to their ruin, and perhaps will follow it until the Lord comes in the clouds of heaven, to be admired in all who love his appearing," and "take vengeance on all those who obey not the truth."

What have the Poets done for the world? They are a strange kind of beings. It is difficult to find a place for them. They are too refined and sensitive for earth, and not spiritual enough for heaven. Dante would have to enlarge his Inferno to find them a niche. Byron, with a sublimity of thought which reached the height of all human conception, and a refinement of affection worthy a woman's heart, yet had weaknesses which placed him among those of the lowest moral attainment. Butts, "the witty, canty, rhyming plowman," possessed a power, perhaps unequalled, with his simple style, of touching the chords of the heart with his plaintive song. Yet his pithy and virtues were not of the highest order. Shakespeare, that strangely gifted man, who has read human nature as has no other
mortal man, and can so infatuate his readers with his not very classic style. It is true, nothing so very bad has ever been said of him. Who can find a heart to find fault with Shakspeare? Yet the nature of the book he has left to the world, is not calculated to elevate and purify humanity. He has earned a fame which he justly deserves; he will have that fame until the end of time, but whether any longer we cannot tell.

It is not so much intellectual strength as moral culture and spiritual attainment which carry man on to a high destiny.

In our despairing mood, we could sit down and weep our lives away, to think of the many sources of evil which exist, and the depravity of man. But there is a bright side to the picture. Although this is a world lying in wickedness, yet many bright, beautiful spirits have passed over it, many beautiful spirits are on it now. Man has, in this life, an ability to possess very much of the angelic nature. But he must strive for it. He must go to the source whence strength and wisdom are to be obtained—the "book of books," the holy Bible—so marvelously adapted to the wants and capacity of man. All other sources have failed to make men good, and ever will fail. The one who rejects the Bible, only expresses his ignorance of its teachings and the wants of humanity.

JENNETTE HARDING.


---

BRO. CLARKE ON THE CASE OF THE THIEF.

PALMYRA, Mo., Jan. 15, 1868.

Bro. Wright: I see a piece in the 43rd No. of the Pioneer, by bro. Lampton, purporting to be the substance of a discourse delivered by bro. Clark, of Ind. And I can not but say that I read it with regret, and some astonishment, that either of my worthy brethren should have conceived or endorsed such a sentiment. If the language of our Lord is not wrested by bro. Clark, then I do not know what constitutes wresting the word of God. The construction put on the words of the dying Savior by bro. Clark, opens a door into a doctrine, not only false, but as cold and as dark as death itself. In view of the above piece, I have serious fears. No more, but as ever,

W. D. JOURDAN.

REMARKS.—No doubt bro. Clark has delivered this discourse on other occasions than the one reported by bro. Lampton, and it is well to expose it. I made remarks on the subject of greater length than I published, but suppressed them, that our readers might hear from others. Had I said only a few words more than I did, possibly no one else would have said anything. Bros. Aten, Chambers, and Jourdan, unquestionably look at this matter correctly, and I am glad they have thus briefly exposed it.

D. T. W.

READER—Are you a subscriber? If not, will you kindly send us your subscription? We need your help. We will in the fifty-two numbers of the next volume, in the 82 large double columned pages of choice reading matter which it will contain, give you a full equivalent for your money. Send us your subscription and receive the first number of the next volume. But if you are already a subscriber, have you renewed your subscription? In looking over the mail books, I see hundreds whose time will expire with the next number! Are you among these? Study when your time is up, and be sure to renew in full time. You had better be a little in advance than behind. I notice that I have been sending already to several beyond the time paid for. All of these names will be dropped after the next number unless they renew. If they see fit to pay me anything for the extra time I have sent them the paper, well and good; if not, I shall lose it. Reader, are you in this class? We need the assistance of every reader of our paper, and of many others besides. To each one the amount is small, to us the aggregate is quite an item. Our terms are advance payment. We must adhere to these for our own safety. Renew early, lest you miss the first number of the next volume.

D. T. W.

CHRISTIAN UNIVERSITY.—We are gratified to learn that the prosperity of this Institution continues to increase. Over one hundred students are now in attendance, and progressing finely. The course of instruction is thorough, and the advantages in point of economy financially offered, are such as place it within the power of the most humble young man to obtain a good education. Instead of one hundred, there should be five hundred, and by faithful perseverance upon the part of the Faculty and Board of Trustees, there will be that number and upwards at no distant day.

D. T. W.
PERSONAL.—Eld. J. M. Henry, of New Albany, Indiana, left here last Friday morning, the 17th instant, for St. Louis. His stay with us was something over one week. Though on private business of his own, yet he preached of nights and on Lord’s-day to good audiences. He is a good speaker, and will do good work wherever he goes. We need many such brethren as J. M. Henry. If his health permit, the readers of the next volume of the Pioneer will hear from him frequently.

D. T. W.

CONSULTATION MEETING IN SEDALIA.

After having conferred by letter, and face to face, with a number of preachers and other earnest brethren, we have decided to ask the Disciples of the Lord, on the south side of the Missouri river, to meet us in council, in Sedalia, on the Thursday before the 1st Lord’s day in March next.

We ardently desire to inaugurate a great work for the Lord in our section of the State. We propose no “outside organization.” We only want to see the churches working to the full measure of their power as churches. We hope every preacher who can attend will do so, and that he will use his influence to induce as many active working brethren as possible to come with him.

Brethren, this call is not for individual aggrandisement. It means work; earnest work for the Lord and for the salvation of souls. Let all who are willing to toil and make sacrifices for the truth, encourage us with their presence and co-operation. The meeting will probably continue over Lord’s day. Arrangements will be made to entertain all who may come.

T. N. GAINES,
GEO. W. LONGAN.

Sedalia, January, 1868.

REPORTS FROM THE BRETHREN.

Palmira, Mo., Jan. 15, 1868.

DEAR BRO. WRIGHT: After an absence of two weeks, I am again in the midst of my little family, having made my trip to Bethany in health and safely—thanks to our father in heaven for his good mercies. I spent eleven days and nights with the church at that place, and delivered 15 discourses, and nearly as many exhortations. That church was organized by our worthy brother Allen, in 1841, and under his preaching and instructions has maintained its organization and character ever since. It is true, it has had some trouble, and some divisional feelings have existed, but it is now hoped that these matters are past, to be remembered no more. Its size is quite respectable, and in it, there are brethren, besides brother Allen, upon whose talents the Lord has claims, which can only be met by a devotional exercise in teaching and preaching the gospel of Christ to their fellow beings. I hope they will consider this and act accordingly. I was greatly pleased to see and hear that God and the word of his grace have the controlling influence in the Town and surrounding country, and while this continues, sectarianism will not be able to do much harm in that section. And if the Christians in the place and the country will live by faith in the Son of God, the result will be, the death of sectarian influence. The vast and attentive crowds in attendance, from time to time, during eleven days and nights, gave unmistakable evidence of the anxiety entertained to hear the word of God. And the good order and profound attention I have seldom seen equalled, and I am sure never surpassed. This much, in behalf of the citizens of Bethany and the vicinity, I feel it my duty to say. And, by the providence of our heavenly father, while looking over the audience, I had the pleasure to see many with whom I had worshiped 41 years ago, and some immersed by me in 1826. This deeply impressed me with the perpetual and persevering care of our God and Father, to not forget or ever let the importance of more sensibly my dependence on God, and my responsibility to him, than on that occasion. Among those acquaintances was an aged friend, near whose residence I preached in 1826, in Tennessee. In our conversation he asked me if I recollected preaching on a certain passage of scripture, then naming it. I told him I did not. He added, I have never forgotten it, it has been on my mind ever since. This reminded me of what the Lord had said, “My word shall prosper in the thing where unto I sent it.” The seed which was sown in his heart at that time, germinated during our meeting, and brought forth the fruit of repentance and confession, and I was immersed for the remission of his sins. I have seen many more added at meetings than we had at that, but a deeper and better work, on both the church and the world, so far as could be decided, I have seldom, if ever, seen. We had only 12 additions, by membership and immersion—one of these was from the Baptist
and one from the United Brethren. And I can say in truth, that from all I saw and felt during our meeting, my dependence on God, my confidence in his word, and my hope of immortality were triumphant. May the best blessings of heaven rest on the church in Bethany, is my prayer, through Christ our high priest in heaven. Yours, in love,  
W. D. JOURDAN.

PARIS, Ill., Jan. 11, 1868.

DEAR BRO. WRIGHT: On Sunday, 22d ult., the new church was dedicated to the service of God, Bro. Tyler, of Charleston, Illinois, preaching the dedicatory sermon. He continued with us till the latter part of the week, when he was called away, and Bro. W. F. Black, formerly of Chicago, Illinois, now of Greencastle, Ind., came and ministered to this congregation. Under his auspices, fifty five souls—some by confession, some by letter—were added to the little band of the followers of Christ, in Paris. Is it not right for us all to rejoice? We have reclaimed some who had gone astray, besides many who have made the good confession. Glory be to God! Let the good work go on; never faltering; and by the grace of God, we shall conquer all our enemies, and, when we are cold in death, gently sleep till our Master bids us arise! What a happy thought—never die again.

Bro. Black is a true Christian and a perfect gentleman. By his eloquence and the cause is being firmly established in Cooper county. It was in this county that I began more than twenty years since, to proclaim Christ to the world. At that time there were few indeed to bid me God-speed, but the Lord has since raised up many friends to the truth. At this time there were results, than I have done anywhere else for a long time.

From Hibernia I went to Pisgah, in Cooper county, to assist in a meeting already in progress, conducted by the beloved and efficient O. P. Davis and J. W. Sappington. We had a good meeting; with thirteen additions. The cause is being firmly established in Cooper county. It was in this county that I began more than twenty years since, to proclaim Christ to the world. At that time there were few indeed to bid me God-speed, but the Lord has since raised up many friends to the truth. For which I thank him from my heart, and take courage.

The first and second Lord's-days in December, with the intervening week, I was in California, Monteau county. We had here twelve additions, and organized a congregation of thirty-one members, for whom brother Sappington will labor in word and doctrine. Thus it will be seen that the good cause is moving gloriously onward in our part of Missouri. Let us bless the Lord, my brethren, and work more devotedly than ever for the glory of his name, and the salvation of our fellow-men. Yours in the Lord.

GEO. W. LONNAGAN.

DEAR BRO. WRIGHT: I am just home from a joyful meeting at Holden, in Johnson county. The meeting began on Friday evening before the 5th Lord's-day in December, and closed the Saturday following with fifty-one actual additions, besides a large number of brethren and sisters received on letters and otherwise, making in all, I believe, seventy-six. There were with me, our excellent brethren Randall and Todd, besides brethren Nance and Stout, the former of whom resided in town, the latter in the neighborhood. I have seldom, if ever, attended a better meeting. The collections, with few exceptions, were young ladies and gentlemen just entering the arena of active life. They have done wisely and nobly in giving themselves to the Lord who died for them, at the very threshold. As it were, of their career in the world. May the good Lord bless them and help them to the end! Holden is a flourishing place, and bids fair to become a town. It is situated on the Pacific R. R., in Johnson county, nearly equi-distant from Warrensburg and Pleasant Hill, in the midst of a rich and beautiful country, rapidly filling up with an industrious and enterprising population. It is most gratifying to see the truth becoming firmly established in all the centers of influence throughout the country.

While I am writing, it occurs to me to mention several other meetings in which I have been engaged since I last reported to you. The third Lord's-day in September I was at New Bloomfield, in Callaway county. I began on Saturday and closed Thursday. I here met for the first time brother J. J. Marlow, and had the pleasure of hearing him deliver one very excellent discourse. He was with me only one day. Here resides our long tried and ever faithful brother, D. Dates, formerly editor and publisher of the Christian Evangelist. He and a few other noble brethren are doing all in their power to restore the church to its former efficiency. I hope and earnestly pray that they may succeed. I found warm friends for the truth's sake, not only in the church, but even outside of it. I shall not soon forget their kindness to me. From New Bloomfield I went to Hibernia, in the same county, and remained over the following Lord's-day. I delivered at the two places sixteen discourses and had five additions—more hard work for meagre results, than I have done anywhere else for a long time.
a horse, and brother E. P. Graves made me a present of a fine saddle horse, and brother John Woods, of Glasgow, a fine saddle, bridle and blanket, and then noble-hearted brethren gave me $112 40. May the good Lord bless and prosper that congregation. If we only had enough such, the great Christian ministry would never be found shrouded in poverty and want. At this place, Richland, we had eight additions—five by confession and baptism, one by letter, and two reclaimed. To the Lord be all the praise. Your brother in the Lord,

G. P. HOLLIS.

HUMBOLDT, Neb., Jan. 6th, 1868.

DEAR Bro. WRIGHT: I am holding a meeting here now, and have so far had seven additions. Good prospects before us.

D. R. DUNGAN.

CINCINNATI, O., Jan. 9, 1868.

Bro Wright: I have been spending a few days in Indiana—one evening at the exhibition of bro. Dowling’s Mission Sunday School, in Indianapolis, where I found a good work being prosecuted with great success. I was with bro. Sloan, at Greenfield, two days. He has been laboring very acceptably with the congregation there for some five months. He has just closed a meeting of some ten days, with seventeen accessions. Brother Sloan is lately from among the old Christians, and will soon be known as one of our best Indiana preachers. Yours, indeed,

A. D. FILLMORE.

OBITUARIES.

"Little hearts for ever stainless—
Little hands as pure as they—
Little feet by angels guided
Never a forbidden way!

They are going—ever going—
Leaving many a lonely spot.
But 'tis Jesus who has called them—
Suffer and forbid them not."

DIED on the 25th of Nov. 1867, of scarlet fever, Minnie and Overton Searcy, aged 5 years and 4 months, and 2 years and 6 months respectfully.—children of Rufus P. and Mary E. Searcy of Anderson Co.


GRUNDY Co. Mo., Jan. 3. 1867.

DEAR Bro. WRIGHT: It becomes my painful duty to write you of the death of my beloved husband, Silas T. Haley, who departed this life November 28, 1867. His disease was Typhoid fever, of which he suffered forty-seven days. He was in his 37th year, and was a member of the Church of Christ, and loved the church dearly. He leaves me with six little children, also an aged mother and a large number of friends to mourn his loss; but they mourn not as those who have no hope, 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 and their works do follow them."

Bro. Wright, I feel that my loss is great, but my loss is his gain. Remember your sister in the Lord,

SUSANNA HALEY.

THE DOOMED MAN.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark—
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below
May bloom as Eden bloomed;
He did not, does not, will not know
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

Oh! where is this mysterious bourne
By which our path is crossed;
Beyond which God himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the sky is sent:
"Ye that from God depart,
While it is called to-day repent,
And harden not your heart."

J. W. M.
CLOSE OF THE VOLUME.

This number closes the volume. We have with it issued fifty-two numbers. They have been a little irregular—not on time as they should have been. This we regretted, and still regret; but we did the best we could. Some things have been admitted, too, which would have better been left out; but it did not strike us so at the time, hence their appearance. But had we published nothing with which any one could find fault, the volume would be truly a remarkable one, unlike every other book. But as it is, it is the production of its many authors, who have contributed so generously and kindly to its pages, and partakes of the frailty of each. No human production is perfect, and the volume now closing is not claimed by its editor to be such; yet it will compare favorably with any similar work. We believe that it has done much good; it has cheered the spirits of many, instructing and encouraging them in the work of the Lord. Some of the noblest minds in our brotherhood have given their best thoughts through its pages, and from every quarter where it has circulated, we have an expression of satisfaction. Indeed we have, through the kindness of our heavenly Father, succeeded beyond our expectations. When we commenced the Weekly, it was an experiment, with very faint hopes of success; but noble and christian-hearted brethren and friends, in their anxiety for the weekly to succeed, especially as it was in book form and liable to be preserved and read much longer than could possibly be done in newspaper form, sent us week after week donations, which served to strengthen and hold up our hands, and the weekly has continued now, thank the Lord, to the end of the volume. We feel under many deep and lasting obligations of gratitude to the Father of all our mercies, and these generous friends who have helped us so much—the Lord bless them abundantly for their kindness to us.

We would also express our sincere thanks to the brethren who have, throughout the volume stood by us, and aided, both with tongue and pen. By the co-operation thus, between them and ourself, in the publication, much good has been done. We are under obligation of gratitude to our exchanges for the very kindly and flattering notices they have from time to time given the Pioneer. The most friendly relations between ourself and all our publishing brethren have maintained, and we hope will still continue—being one in Christ it cannot be otherwise, while each remains faithful.

We shall commence the next volume under more flattering prospects of success than we did the one now closing. The editorial assistance we shall have from brethren W. C. Rogers and J. M,
Long, will add greatly to our means of success.

And now, in conclusion, we ask of all our friends the continuance of their help with us in the good work we are engaged in. We hope our writers will continue to write for us, and that all will continue to send us subscriptions, and labor to increase our circulation. We have some improvements in contemplation for the next volume, of which we can not now speak with certainty; but we trust we shall strike our readers with an agreeable surprise. Possibly the first number of its issue may be delayed a little to complete what we have in contemplation. Its delay may be hailed as a favorable omen. Let none be discouraged. Let each continue to increase our subscription, and everything will work well and satisfactory.

D. T. W.

ELDERSHIP.

Bro. D. T. Wright: I see in the Pioneer of Oct. 3d, an article headed, "The right of Preachers and Churches to refuse applicants." This essay is taken from an old number of the M. Harbinger, and is written by bro. Campbell, as any one familiar with his writings would know if his initials were not appended. This essay, in my humble opinion, is worthy of deep consideration and profound thought, especially as we so often see preachers and churches manifesting an undue eagerness to add numbers, without a sufficient regard to the fitness of the applicant for membership in the church of Jesus Christ. But my object in noticing the essay is to call the attention of your readers to that part of it which refers to the reception of persons into the church, where there are any doubts in regard to their fitness. It seems to be the general impression among professed christians, that the church is bound to receive every applicant who may present himself, saying "I am sorry I have done thus and so." Indeed, I was in conversation on this subject with a preacher of considerable note, who said that all he ever required of any man who had been excluded from the church was, that he came to the church saying "I am sorry." Now, if this is a correct principle, then the house of God is a den of thieves—an asylum for all the corrupt and abominable of earth. Therefore the principle must be wrong. Suppose a member of the church has defrauded a brother out of five hundred dollars. The brother who is the sufferer, after having taken the steps prescribed by the divine law, complains to the elders of the church; they impartially and faithfully investigate the case, and find that the complaint of the injured brother is fully sustained. They require of this fraudulent man to make restitution, if it is in his power, but he refuses to do so, denounces the church and ignores the decision of the elders. For his thus refusing to hear the church he is excluded. Now according to the law of the Lord Jesus, the great head of the church, he stands to the congregation of disciples as "a heathen man and a publican." How long does he sustain this relation to the church? Till he says "I am sorry"? Did the church exclude him because he would not say, "I am sorry," or because he refused to hear the church, confess his sins, and make restitution to the injured party? If he was excluded for the latter reason, he must stand in the relation to the church of a "heathen man and a publican," not till he says "I am sorry," but till he does the thing required by the church, provided it be in his power to do it.
But suppose the preacher’s position be true, i.e., that nothing more is to be required of this man than for him to say to the church, by letter or otherwise, “I am sorry”? Now have you not made the church a refuge for the worst and most fraudulent men? Upon that principle a man, under the garb of religion, creeps into the church; he is now in the most favorable position to defraud those whom he calls brethren. He succeeds in obtaining by fraud a thousand dollars. The church demands that he restore that money to the injured party; he refuses to do so, but holds to his ill-gotten gain with a death grip. In consequence of his thus refusing he is excluded. But, in the course of a year or two, he writes to some member of the congregation, saying, “In case I may have sinned against any member of the congregation, I am sorry for it.” This is reported to the elders, and they at once receive him into fellowship. Have they not, by this act, placed this brother in the most favorable attitude to defraud again those whom he calls brethren? Is not this course encouraging the veriest “wolves in sheep’s clothing” to creep into the church, in order to the accomplishment of their nefarious ends? Is it not making the church an asylum for the worst of men, and thereby bolstering up their wrecked and ruined character? Bro. Campbell did not think it enough to say “I am sorry”; but he would have asked, how sorry are you? Are you sorry enough to confess your sins in person, and to restore to the injured brother the thousand dollars which you fraudulently obtained? If your sorrow does not amount to this, your pretensions are all hypocritical. I wish the brethren would all memorise the article of bro. Campbell referred to, it would, perhaps, help them to confine their charity within the limits of the Saviour’s will. Dr. Barnes, in his notes on Luke xix: 8, says, “A man who has injured others, who has cheated them, or defrauded them, even by due forms of law, must, if he be a Christian, be willing, as far as possible, to make restitution. One of the surest evidences that a professed penitent is not a true one is, when he is not disposed to follow the example of this son of Abraham, and make proper restitution.” Again he says, “The injured person has a right to all his property would have procured him, if it had not been unjustly taken away.” Dr. Adam Clarke says, “He that wrongs his neighbor, and refuses to make restitution when he has it in his power, were he to weep tears of blood, both the justice and mercy of God would combine to shut his prayers out of heaven. He that unjustly holds the property of another in his hands, is a dishonorable man.” In the article above alluded to, bro. Campbell says, “Our Savior himself refused a very moral rich young man the honor of discipleship, by propounding a condition which he well knew he would not accept. The young man went away sorrowful too, but did not accept the condition.” Bro. Campbell also mentions the fact that John the Baptist refused applicants to his baptism on the ground of insincere repentance. And further, he says, “Saul attempted to join the Disciples in Jerusalem, but they would not receive him on his professed reformation, without other testimony than his own.” And, again, “One rule, however, is universal—there must be such evidence of sincerity as to authorize a cordial reception of the candidate, for otherwise there would be neither confidence or communion.” “We must distinguish between animal excitement and faith—between human sympathy and evangelical penitence.”
Again he says, "I am willing to take a man upon his word, if there be no reason to suspect his word. If there be, his word is nothing."

I could fill a chapter with quotations of this sort from the pens of the great men of faith who are living and dead; but why this waste of time, since all that is necessary for any man to return to the church, no matter how desperately wicked his course may have been, is to say, "I am sorry," and the band of christian fellowship is to be extended to him at once.

If there is no discipline in the church, then it is not the church of Jesus Christ and it should be called by some other name. In the conversation with the preacher alluded to above, I asked him if he would receive an applicant into the church, when it was known to him that one of the members, who was in good standing and full fellowship, was opposed to his coming into the body. He unhesitatingly answered that he would. Now, to my mind, this is horrid teaching. Just think of it. Bring a man into the body of Christ, when a part of that body openly avows non-fellowship for him! Would not the man of faith, who fears the Lord and trembles at his word, pursue a more rational and scriptural course, and take time to inquire carefully into the objections of the brother; and if it was found that they were ill founded, and urged only through personal dislike or obstinacy, or from any other improper motive, and he still persisted in urging them, then put him out of the way before the applicant was received into the church.

Hear brother Campbell on this point. "No person ought to be introduced into a church, any more than into a family, without the consent of its members, especially if his admission should endanger the removal of a well-tried, excellent brother, or break up the communion of the brotherhood. This would be to plant a root of bitterness in the church, rather than pluck it out, as Paul commanded. In the name of common sense, if such a sense there be, why pluck up good thrifty trees from an orchard, whose fruit we have tried and approved, for the sake of introducing those that may be indifferent seedlings at best, and whose fruit may be loathsome to the taste. Again says brother Campbell: "I am sure it is neither decent nor in good order to bring an indecent person into a community to the marring of its communion, or the disparagement of the truth in the neighborhood." How strange! and, alas, how true! that while such men as bro. Campbell thus speak on this most solemn and important subject, often the moste tyro in biblical knowledge will presume, with much complacency and great self-sufficiency, to set all their counsels at naught. S. T. MENG.
mental in the conversion of the perishing around us.

It ought, therefore, to be a matter of serious consideration with each disciple of Jesus, how most effectually and successfully to extend the boundaries of the glorious kingdom of which he is a citizen. It is true, he may assist greatly by his own personal efforts or by liberal contributions, for the sustenance of active and vigilant missionaries of the cross; and while many do this to some extent, they appear to ignore that which may be very correctly esteemed the most potent engine for the accomplishment of good that can at the present time be brought to bear on the intellect or the heart of man: I refer to the power of the press. I fearlessly affirm, that the present age could be revolutionized if the available means of the professed friends of Jesus were concentrated as a motive power in this direction. Instead of which, we see our periodicals languishing, our efforts in the publication and distribution of tracts paralyzed, and our publishing houses in general discouraged on account of a lack of means for carrying on the good work that might thus be accomplished. Even here in the great State of Missouri, with a membership numbered not merely by thousands but by tens of thousands, we suffer the only Christian periodical in the State to languish, and its devoted editor to expend the best energies of his mind and body without receiving in return the substantial sympathy and pecuniary encouragement of the brotherhood, who ought, without embarrassment, to roll up a subscription list of from five to ten thousand names. A missionary work could then be accomplished by the Christian Pioneer, through the instrumentality of the Church, that would tell with mighty power for untold good upon the eternal destiny of thousands. This, permit me to say, is one of the things that demand attention, if we would live up to our opportunities, privileges and duties, in an age which requires the activities and energies of the people of God, above any that has preceded it.

A. P. ATEN,

THE TIME TO WORK.

In looking at the labors of the preachers of Missouri, one thing is very clear, that much, very much, has been accomplished by them during the past year. God has ordained a time to plant and a time to reap. In youth is the time to prepare for manhood, and he who neglects the mind and heart and manners in the morning of life, will grow up in ignorance, and go down to the grave, having lived to no purpose. I feel very sure that now is the time for us to work in Missouri—in fact throughout the great West. The labors of our preachers—and a nobler band live not—have been greatly blessed everywhere in the West. But the time may come, when three times the work now required to hold a successful protracted meeting, will not produce half the beneficial effects. This is so in Kentucky, Ohio, Pennsylvania, New York and Old Virginia. Hence the importance of fixing the truth in the minds of the masses, before they are steel-incased, walled in by error and falsehood. Let us, one and all, know the times in which we live; and while the tide is in our favor, before deep-seated prejudice has taken too great a hold on those who will now hear, do the work which, neglected at the present time, can never be achieved hereafter. We hold the truth, God is with us and will fight for us. Our sacrifices may be very great.
Our labors may be great. Still let us work, and faint not. Sectarianism is at work; Romanism is at work; infidelity in every form is at work. Pandemonium is moved from its mad depths against the truth. We must work—must work in the church and in the world—must convert sinners and cheer the hearts of saints; must keep the "soldiers of the cross" in battle array, and while pushing forward against the enemy, must ever remember to stand near to our Leader, near to each other. O may the Lord our God help us all, the coming year, to accomplish more than we have during the past. May we look, not back but forward and upward to God and his Christ. And may the blessings of God rest upon his people and his glorious cause, is my prayer.

W. C. ROGERS.


For the Christian Pioneer.

NEW HAVEN, MISSOURI, Jan. 1, 1868.

Bro. Wright: I have concluded to write something about what is called Christmas times. Many members of the churches during the Christmas holidays, engage in what they are pleased to term innocent amusements, such as the giddy dance and vain reveling parties. These amusements tend to bring disgrace on the cause of Christ, whom these persons profess to love. They say by their actions that they prefer the vain pleasures of this life, to that of the Christian religion. These so-called social and innocent parties are so many traps set by the enemy of our souls to catch the young and thoughtless, and decoy them from the path they should walk in. If they are successful in their devices, they only laugh at those they have successfully duped.

Christians should keep themselves unspotted from the world. They should avoid everything that would justly give offense to their brethren. The Savior said, offenses would come, but woe unto him by whom they come. However much some may think these revelings may be, to say the least they give offense, besides, they are contrary to the Christian character.

Some of the evils of these parties are: A loss of time, rest, real Christian enjoyment, influence and standing in the Church, etc. What do they gain? The name of dancing member of the church, bad health, broken constitutions, broken hearts and bad habits. The world will point the finger of scorn at them, and say: Such an one was dancing and reveling a few days ago at a ball, now on the Lord's-day we see him or her at the Lord's table, partaking of the emblems of the broken body and shed blood of the Lord Jesus Christ. What a contrast! Shame on such Christianity!! To sanction such conduct may belong to the fashionable churches of the age. It does not belong to primitive Christianity. We as a people take the Bible, and the Bible alone, for our guide—our rule of faith and practice. Therefore we cannot fellowship such conduct. If we do, where is the distinction between Christians and people of the world? We should let our light so shine, that the world, seeing our good works, may be induced to come unto the Lord, and become obedient subjects of his gospel.

Oh, say some objectors, the young persons must have some enjoyment. In the Christian religion is there not joy and pleasure in obeying the commands of God, and worshiping him continually in spirit and in truth, and having a godly walk and conversation? Is there not comfort in meeting with
your brethren and sisters, and uniting in singing praise to the Giver of all good, and engaging in devotion to the Father of all our mercies, and talking of heaven and heavenly things? Is there no enjoyment in these?

The dancing and reveling engaged in during what is called Christmas times, are calculated to draw the mind from the Savior, and love to him and his cause. It brings disgrace upon the cause. It brings those engaging in them in contact with society not congenial to Christianity. Christians are told to shun the very appearance of evil, to be patient, long-suffering, forbearing one another in love, &c.

Can we, as citizens of Christ's kingdom, continue in fellowship with those engaged in the practices referred to? There is nothing in the New Testament to justify such reveling—there is nothing in the Bible that approves them. While engaged in the dance or such like reveling, are they serving God? If they are not, then they should abandon the practice. All lovers of the Lord Jesus, owe it to God, to their brethren and to themselves, to discountenance all things calculated to draw them aside from the path of duty, and do all the good they can, that the word of the Lord may run and be glorified.

SAM'L C. W. MILLER.

"SYSTEMATIC CONTRIBUTION."

DEAR BROTHER WRIGHT: Allow me, through the Pioneer, to call the attention of the brethren to the subject of "Systematic Contribution." I say systematic contribution, because there must be some system in giving, or the amount raised will be very meagre; not only so, but it will invariably be unsatisfactory, disgusting some, discouraging many. The method proposed in the "A. C. Review," by brother J. H. M'Culloch, is known as the "Envelope Method." Each member of the church, male and female, old and young, is furnished with twelve envelopes, with the name of the brother or sister written upon each envelope. The amount contributed each month to be put into one of these envelopes, sealed up and put into the "Contribution Box" the first Sunday in each month. Whatever sum is thus contributed to be placed to the credit of the donor, be that what it may—much or little. Thus would the twelve envelopes be returned to the officers of the church during the year—all the members, rich and poor, giving something. Let this fund raised in this manner, be set apart for the purpose of paying the preacher for services rendered, also for outlays during protracted meetings. Let the weekly contribution, however, continue, and whatever may be obtained in this way be set apart for the poor, and to pay for lights and fuel. Thus will the church rid itself of this "everlasting begging" for the resident preacher—for church debts—for preachers holding protracted meetings, destroying the good effected—for a thousand and one things too tedious to mention. Wherever this plan above named has been thoroughly tested, it has uniformly proved good and very good. In St. Louis the brethren, for years, had been trying the old plan of getting up a subscription, &c., but had failed to do what they felt they ought to do. They adopted the "Envelope System," and instead of $1,000 as before, they raised last year $4,000.

Brethren, try this plan. Let us have order and system in this as in all matters pertaining to the body of Christ. I am fully convinced it will prove a success. No church can live unless the members, one and all, give to the Lord
as they are prospered. No illiberal church is alive, but dead, and must continue to be until waking up to the duty of sustaining the gospel, by contributing as the Lord has prospered them.

W. C. ROGERS.

P. S. I have spoken of giving monthly. Now if the Elders of the Church should think it best, more scriptural, if you will pardon the expression, to give weekly—that is, to return one envelope per week—let it be so. This may be better than monthly. Either monthly or weekly must prove a success.

W. C. R.

THE MONUMENT TO ELD. JACOB CREATH, SR.

Bro. D. T. Wright—Dear Sir: As the Pioneer is printed in pamphlet form, and will be bound and preserved, please print the inclosed proposal, which I believe first appeared in the Kentucky Frankfort Commonwealth, and which I could not find at the time I wrote the Memoirs of my uncle, and which proposition has never been carried out as respects his Monument and the Scholarship at Bethany College. The reappearance of it at this time will recall the attention of the Brotherhood to it. In his Memoirs, I inserted all the material facts which I could recollect at the time, which will not hinder any future historian from giving a more full and complete biography of him, but will assist him in his undertaking. I proposed to a distinguished brother in Kentucky, to give a biography of my uncle, who was an intimate friend of his, and knew him well, and as he declined doing so, and after waiting a sufficient time, I found if I did not write something it would not be done, I issued my Memoirs of him. Many of his friends in Missouri have expressed their gratitude for possessing the few things which I said of him, which will not prevent others from saying what they know of him. Yours, truly,

JACOB CREATH.

N. B. I believe the reason why the Monument was not erected, his family were unwilling to have him removed from his home to Lexington.

For the Commonwealth.

It has been proposed by the friends of the late Elder J. Creath, Sr., and especially by his numerous friends and admirers of the Christian denomination, for whom he labored so long, so zealously and faithfully in the cause of Christianity, to erect a suitable monument over his venerated remains. He joined the church at twelve years of age, and at eighteen began to preach the gospel, and continued in that vocation for about fifty-nine years—twenty-five years of which time he was a zealous member of the Christian Church, in which cause he labored up to the time of his decease. In the earlier part of his association with the church he was of the Baptist persuasion. He was a resident of this commonwealth fifty-four years. All admit, who knew him, that he was as great a champion in the cause of Christianity as the lamented Henry Clay was in the cause of his country politically. Indeed, Mr. Clay made the remark on meeting Mr. Creath on one occasion, that if he (Mr. Creath) had been a lawyer and a man of politics instead of a divine and minister of the gospel, he would have had a formidable competitor.

Father Creath, as he was called by the brotherhood, was born on the same day of the month (22d February) as the Father of his country, Gen. George Washington, and died in the 78th year of his age. It is thought by many that the Lexington Cemetery would be the most suitable place to have his remains deposited, instead of their remaining where they now are at his late residence in Jessamine county, as real estate is liable to change hands after the death of the original owners. Something of
A SAD DEFECT—THE ECHO REMOVED.

this kind, we think, is due to the memory of the illustrious dead. It has been proposed by some literary gentlemen to write the life of Elder Jacob Creath, and other distinguished divines of the reformation, and the proceeds of the sale of said work to be applied for the benefit of the Orphan School at Midway, Kentucky. This, we think, would redound to the honor of our State.

It is the intention of his friends to create a Creath Scholarship in Bethany College (Bethany, Va.), to be perpetual. This, we think, is also due to the memory of Elder Jacob Creath, Sr.

We hope that all who may feel an interest in this matter will at once take it in hand, and not cease until they have accomplished the object.

KENTUCKY.

A SAD DEFECT.

Brother Wright: Owing, perhaps, somewhat to my feeble health, I feel sad, but above all, I feel a load oppressing my soul on account of the present state of things in many of our churches. The sheep are marked and turned to the mountains and plains to shift for themselves, without shepherd and without food. Hence, they become weak and sickly, and many die, or what is the same thing, they return to the world, and are soon lost in the follies and cares, errors and sins of this life!

I would like to write a few articles on this subject, but am deterred by fear of falling into the too common error of our many scribes, that of many words and but few ideas. Too many of our periodicals are freighted to the guards with vortices, imaginations, loose verbiage, a redundancy of words which bury their author's ideas so deep that a Sampson could not resurrect them, nor a Philadelphia lawyer find them.

Less sermonizing and more teaching from house to house, when we in the church here in Chillicothe, and many others outside this State whom I could name, have none at all! But it is not because we are in no need of it.

Rural Home, Missouri, } Jan. 15, 1868. }

D.

THE ECHO REMOVED.

This is the last number of the Echo that will be issued from this office, for the reason that our very competent brother, John C. Reynolds, will in future be office editor, and henceforth, the paper will be issued from Macon, Illinois. My connection with the Echo will be just as it has been, so far as the editorial department is concerned, only brother Reynolds will preside in the office.

We are very sure this change will inure to the benefit of the paper and its readers. Bro. Reynolds is an able, prudent man, has a liberal education, and is blessed with clear vision, which will enable him to detect inaccuracies which might escape the defective eye of the writer. My purpose is to write and work for the paper, as much as I ever did, nor do I intend to cease, while I am able so to do. The paper will be sent to its present subscribers, just as if no change had taken place, and as the next volume will far excel all its predecessors, we appeal to all to renew their subscriptions at once. The price will be the same as heretofore, and those wishing to renew their subscription, can send the money by mail to the "Gospel Echo," Macon, Ills. All in this region can, if they prefer, send their name and money to me at "Carrollton, Ills.,” and the paper will be sent to them. We urge every subscriber to procure one more, to begin our many scribes, that of many words and but few ideas. Too many of our periodicals are freighted to the guards with vortices, imaginations, loose verbiage, a redundancy of words which bury their author's ideas so deep that a Sampson could not resurrect them, nor a Philadelphia lawyer find them.

Less sermonizing and more teaching from house to house, would be a great blessing to us as a people. But alas! I have written more teaching from house to house, when we in the church here in Chillicothe, and many others outside this State whom I could name, have none at all! But it is not because we are in no need of it.

E. L. CRAIG.

THE RIGHT MOVE.—We are glad to see the call for a Consultation Meeting of the bro-
thren south of the Missouri river. The brethren there have had a hard time to maintain the cause; but the Lord has blessed them, and the truth has steadily gained favor with the people through their labors; many have embraced it, and the prospects now for future success are brightening up most cheerfully. We hope there will be a general attendance, and that permanent good may be done. Acquaintance must be made, and a general and individual interest in each others' labors must be felt in order to success. We can no more work alone than we can live alone. In heaven we shall enjoy together, and on earth we should labor together. We should systemize and economize according to the gospel to spread the truth and save our foremen. Without system, failure must be the inevitable result. Let the brethren come together, speak together, sing and pray and preach together, and consult together as to how they may the more effectually labor for Christ. The slothful servant was afraid to act lest he would do wrong. Let the brethren everywhere go to work in peal earnest, as the first Christians did, and similar results will follow. We should much like to meet with these brethren, but it will be out of our power—other brethren north of the river will, we trust, and contribute what they can to the good of the meeting. D. T. W.

BOONVILLE, Cooper Co. Mo., January 13, 1868.

ELDER D. T. WRIGHT—Dear Bro.: I am requested by Bro. C. P. Davis to report the success of a meeting begun on the Saturday before 5th Lord's-day in December, and lasting over two Lord's-days, at Salem school-house—bro. Davis' home. Bro. William Patterson, of Carlinville, Illinois, done most of the preaching, with 22 additions by confession and obedience, and some four or five who had been immersed. So you see the cause we advocate, with all the opposition and drilling that has existed for many years and still exists, is onward and upward. Your brother in the one faith,

JAMES H. BAKER.

Pawnee City, Nebraska, Jan. 17, 1868.

DEAR BRO. WRIGHT: The meeting at Humboldt resulted in thirteen more additions, making twenty in all.

J. R. DUNGAN.

THIRTEENTH DISTRICT OF INDIANA.

Bro. D. T. Wright: I have just attended the Quarterly Meeting of the above District. It has been truly a happy meeting. About eight ministers were in attendance with the delegates from a part of the churches. Business all passed off pleasantly, with fine prospects for the future. The District employed brethren A. F. Lemon (District Sec'y) and A. J. Clark their Evangelists for the next year. Brother Clark had contemplated going to Illinois, but the great necessity here, and the urgent entreaties of the brethren, with the desire of his wife, has prevailed in keeping him. May all work for good.

N. A. WALKER, Sec'y I. C. M. S.

CHRISTIAN JOY.—Our joys are no soap-bubbles which only glitter and sparkle in divers colors in order to burst; they are no apples of Sodom which crumble in your hand into ashes; true joys are real, true, solid, lasting, enduring, eternal! What more shall I say? Joy and true piety are eternally joined together like root and blossom, as inseparable as truth and assurance; they are indeed two precious jewels, set side by side in the same gold setting.

COMMUNICATED.

MARRIED:

At the residence of the bride's father, on Thursday evening, the 23d inst., at 7 o'clock, by Elder W. C. Rogers, of St. Joseph, Mo., Elder J. M. Long and Miss Ellen Wright, eldest daughter of Elder D. T. and Mrs. Catharine Wright, of Chillicothe, Mo.

The ceremony in uniting the happy couple in the holy bands of matrimony was short and peculiarly appropriate. About 150 persons, friends of the family, were present. It was a pleasant, happy and joyous occasion. A bounteous and sumptuous repast was furnished, of which all partook with much gusto. Good social feeling prevailed, and all expressed themselves glad they were present. Just after the marriage ceremony was over, a circle was formed, and bro. Hoole, in a few appropriate remarks, presented bro. Wright a handsome donation, contributed by his friends; bro. W. made a happy response, stating it was entirely unexpected to him, but received with many thanks. The happy couple left about 10 o'clock, and took the cars for St. Joseph, on their way to Savannah, Mo., where the parents of bro. Long reside. The company soon afterwards retired to their homes, wishing the married couple a happy and prosperous voyage through life.

E.
## INDEX.

### INDEX TO VOL. VII.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>2</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>4</td>
</tr>
<tr>
<td>Answer to &quot;Jottings by the Way&quot;</td>
<td>6</td>
</tr>
<tr>
<td>Second Installment</td>
<td>8</td>
</tr>
<tr>
<td>Thoughts (Poetry)</td>
<td>10</td>
</tr>
<tr>
<td>Mr. Wesley, the Discipline and Regeneration</td>
<td>10</td>
</tr>
<tr>
<td>Fashionable Parties</td>
<td>12</td>
</tr>
<tr>
<td>Reply to Remarks on page 267, Vol. VI</td>
<td>13</td>
</tr>
<tr>
<td>Remarks on the same</td>
<td>13</td>
</tr>
<tr>
<td>Dr. McArthur's Proposition</td>
<td>14</td>
</tr>
<tr>
<td>Southern Relief</td>
<td>16</td>
</tr>
<tr>
<td>The Weekly and Monthly Combined</td>
<td>15</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>15</td>
</tr>
<tr>
<td>Subscribers to the Monthly</td>
<td>16</td>
</tr>
<tr>
<td>Club Rates and Commission</td>
<td>16</td>
</tr>
<tr>
<td>Obituary Notices</td>
<td>16</td>
</tr>
<tr>
<td>Agents</td>
<td>16</td>
</tr>
<tr>
<td>Convention Abolished</td>
<td>16</td>
</tr>
<tr>
<td>Baptist Meeting in Chillicothe</td>
<td>16</td>
</tr>
<tr>
<td>Obituary—Martha J. James</td>
<td>16</td>
</tr>
<tr>
<td>&quot;—Minnie Underwood</td>
<td>16</td>
</tr>
<tr>
<td>A Soliloquy</td>
<td>17</td>
</tr>
<tr>
<td>An Article in the West. Recorder Reviewed</td>
<td>20</td>
</tr>
<tr>
<td>The Temple of Christ and Anti-Christ</td>
<td>23</td>
</tr>
<tr>
<td>The Kingdom of Christ</td>
<td>24</td>
</tr>
<tr>
<td>Theatrical Exhibitions</td>
<td>25</td>
</tr>
<tr>
<td>Missions</td>
<td>26</td>
</tr>
<tr>
<td>W. H. G's Reply to J. M, H</td>
<td>27</td>
</tr>
<tr>
<td>Celebration of the Holidays</td>
<td>28</td>
</tr>
<tr>
<td>The Missouri with Once More</td>
<td>29</td>
</tr>
<tr>
<td>The Suffering South</td>
<td>29</td>
</tr>
<tr>
<td>Letter from Warrensburg, Mo.</td>
<td>30</td>
</tr>
<tr>
<td>To Disciples of Christ South Mo. River</td>
<td>30</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>31</td>
</tr>
<tr>
<td>Missing Numbers</td>
<td>31</td>
</tr>
<tr>
<td>When to Begin</td>
<td>31</td>
</tr>
<tr>
<td>A Thanksgiving Day</td>
<td>32</td>
</tr>
<tr>
<td>Not Able</td>
<td>32</td>
</tr>
<tr>
<td>The Christian Record</td>
<td>32</td>
</tr>
<tr>
<td>Free Lectures for Ministers</td>
<td>32</td>
</tr>
<tr>
<td>The Division of Articles</td>
<td>32</td>
</tr>
<tr>
<td>Acts of Apostles</td>
<td>34</td>
</tr>
<tr>
<td>Old Christianity against Baptatism</td>
<td>36</td>
</tr>
<tr>
<td>Theatrical Exhibitions</td>
<td>38</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>39</td>
</tr>
<tr>
<td>The Kingdom of Christ</td>
<td>40</td>
</tr>
<tr>
<td>Acknowledgment</td>
<td>42</td>
</tr>
<tr>
<td>Does the Soul Sleep?</td>
<td>43</td>
</tr>
<tr>
<td>The Weekly Pioneer</td>
<td>45</td>
</tr>
<tr>
<td>The Pamphlet Form</td>
<td>45</td>
</tr>
<tr>
<td>The Church at Chicago</td>
<td>47</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>47</td>
</tr>
<tr>
<td>To our Secular Exchanges</td>
<td>47</td>
</tr>
<tr>
<td>Fellowship</td>
<td>47</td>
</tr>
<tr>
<td>To Correspondents</td>
<td>47</td>
</tr>
<tr>
<td>The Gospel Advocate</td>
<td>47</td>
</tr>
<tr>
<td>A Call from Mississippi</td>
<td>48</td>
</tr>
<tr>
<td>A New Proposition</td>
<td>48</td>
</tr>
<tr>
<td>Obituary—Milly Guy</td>
<td>48</td>
</tr>
<tr>
<td>&quot;Jane Land</td>
<td>48</td>
</tr>
<tr>
<td>&quot;Jordan Scott</td>
<td>48</td>
</tr>
<tr>
<td>&quot;Phoebe Jones</td>
<td>48</td>
</tr>
<tr>
<td>Old Christianity against Baptiasm</td>
<td>49</td>
</tr>
<tr>
<td>The Kingdom of Christ</td>
<td>50</td>
</tr>
<tr>
<td>The Unjust Steward</td>
<td>52</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>54</td>
</tr>
<tr>
<td>The Poor</td>
<td>55</td>
</tr>
<tr>
<td>Infidelity</td>
<td>56</td>
</tr>
<tr>
<td>More Jottings by the Way</td>
<td>59</td>
</tr>
<tr>
<td>Ontology, No. 1</td>
<td>60</td>
</tr>
<tr>
<td>Furor</td>
<td>62</td>
</tr>
<tr>
<td>The Poncas Indians</td>
<td>63</td>
</tr>
<tr>
<td>The Church at Brunswick, Mo.</td>
<td>63</td>
</tr>
<tr>
<td>Letter from J. M. Henry</td>
<td>63</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>64</td>
</tr>
<tr>
<td>The Pacific Gospel Herald</td>
<td>64</td>
</tr>
<tr>
<td>No One Can mistake our calling</td>
<td>64</td>
</tr>
<tr>
<td>Old Christianity against Baptiasm</td>
<td>65</td>
</tr>
<tr>
<td>The Kingdom of Christ, No. 3</td>
<td>66</td>
</tr>
<tr>
<td>Ontology, No. 2</td>
<td>68</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>70</td>
</tr>
<tr>
<td>The &quot;Thief&quot; Captured</td>
<td>72</td>
</tr>
<tr>
<td>Lines, (Poetry)</td>
<td>73</td>
</tr>
<tr>
<td>My Defence</td>
<td>73</td>
</tr>
<tr>
<td>The Baptist Journal</td>
<td>75</td>
</tr>
<tr>
<td>Letter from Dr. Hopson</td>
<td>77</td>
</tr>
<tr>
<td>Tribute of Respect</td>
<td>78</td>
</tr>
<tr>
<td>Lotteries and Gift Enterprises, No. 1</td>
<td>79</td>
</tr>
<tr>
<td>A New Proposition</td>
<td>79</td>
</tr>
<tr>
<td>Harp of Zion</td>
<td>80</td>
</tr>
<tr>
<td>Lord's Quarterly</td>
<td>80</td>
</tr>
<tr>
<td>The Gospel Echo</td>
<td>80</td>
</tr>
<tr>
<td>Letters to a Friend</td>
<td>80</td>
</tr>
<tr>
<td>Old Christianity against Baptiasm</td>
<td>81</td>
</tr>
<tr>
<td>The Christian's Hope</td>
<td>83</td>
</tr>
<tr>
<td>Missions</td>
<td>85</td>
</tr>
<tr>
<td>Signs of the Times</td>
<td>87</td>
</tr>
<tr>
<td>Prayer</td>
<td>89</td>
</tr>
<tr>
<td>Lotteries and Gift Enterprises, No. 2</td>
<td>90</td>
</tr>
<tr>
<td>Hers and Hereafter, (Poetry)</td>
<td>91</td>
</tr>
<tr>
<td>My Defence, No. 2</td>
<td>91</td>
</tr>
<tr>
<td>Church Fairs and Festivals, No. 1</td>
<td>94</td>
</tr>
<tr>
<td>Relief for the Destitute in Virginia</td>
<td>94</td>
</tr>
<tr>
<td>Letter from W. H. Hopson</td>
<td>95</td>
</tr>
<tr>
<td>Letter from H. C. Duncan</td>
<td>96</td>
</tr>
<tr>
<td>Italics</td>
<td>96</td>
</tr>
<tr>
<td>The Way to Establish a Paper</td>
<td>96</td>
</tr>
<tr>
<td>Obituary—Margaret Shipp</td>
<td>96</td>
</tr>
</tbody>
</table>

### INDEX.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our Advertising Department</td>
<td>47</td>
</tr>
<tr>
<td>To Correspondents</td>
<td>47</td>
</tr>
<tr>
<td>The Gospel Advocate</td>
<td>47</td>
</tr>
<tr>
<td>A Call from Mississippi</td>
<td>48</td>
</tr>
<tr>
<td>A New Proposition</td>
<td>48</td>
</tr>
<tr>
<td>Obituary—Milly Guy</td>
<td>48</td>
</tr>
<tr>
<td>&quot;Jane Land</td>
<td>48</td>
</tr>
<tr>
<td>&quot;Jordan Scott</td>
<td>48</td>
</tr>
<tr>
<td>&quot;Phoebe Jones</td>
<td>48</td>
</tr>
<tr>
<td>Old Christianity against Baptiasm</td>
<td>49</td>
</tr>
<tr>
<td>The Kingdom of Christ</td>
<td>50</td>
</tr>
<tr>
<td>The Unjust Steward</td>
<td>52</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>54</td>
</tr>
<tr>
<td>The Poor</td>
<td>55</td>
</tr>
<tr>
<td>Infidelity</td>
<td>56</td>
</tr>
<tr>
<td>More Jottings by the Way</td>
<td>59</td>
</tr>
<tr>
<td>Ontology, No. 1</td>
<td>60</td>
</tr>
<tr>
<td>Furor</td>
<td>62</td>
</tr>
<tr>
<td>The Poncas Indians</td>
<td>63</td>
</tr>
<tr>
<td>The Church at Brunswick, Mo.</td>
<td>63</td>
</tr>
<tr>
<td>Letter from J. M. Henry</td>
<td>63</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>64</td>
</tr>
<tr>
<td>The Pacific Gospel Herald</td>
<td>64</td>
</tr>
<tr>
<td>No One Can mistake our calling</td>
<td>64</td>
</tr>
<tr>
<td>Old Christianity against Baptiasm</td>
<td>65</td>
</tr>
<tr>
<td>The Kingdom of Christ, No. 3</td>
<td>66</td>
</tr>
<tr>
<td>Ontology, No. 2</td>
<td>68</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>70</td>
</tr>
<tr>
<td>The &quot;Thief&quot; Captured</td>
<td>72</td>
</tr>
<tr>
<td>Lines, (Poetry)</td>
<td>73</td>
</tr>
<tr>
<td>My Defence</td>
<td>73</td>
</tr>
<tr>
<td>The Baptist Journal</td>
<td>75</td>
</tr>
<tr>
<td>Letter from Dr. Hopson</td>
<td>77</td>
</tr>
<tr>
<td>Tribute of Respect</td>
<td>78</td>
</tr>
<tr>
<td>Lotteries and Gift Enterprises, No. 1</td>
<td>79</td>
</tr>
<tr>
<td>A New Proposition</td>
<td>79</td>
</tr>
<tr>
<td>Harp of Zion</td>
<td>80</td>
</tr>
<tr>
<td>Lord's Quarterly</td>
<td>80</td>
</tr>
<tr>
<td>The Gospel Echo</td>
<td>80</td>
</tr>
<tr>
<td>Letters to a Friend</td>
<td>80</td>
</tr>
<tr>
<td>Old Christianity against Baptiasm</td>
<td>81</td>
</tr>
<tr>
<td>The Christian's Hope</td>
<td>83</td>
</tr>
<tr>
<td>Missions</td>
<td>85</td>
</tr>
<tr>
<td>Signs of the Times</td>
<td>87</td>
</tr>
<tr>
<td>Prayer</td>
<td>89</td>
</tr>
<tr>
<td>Lotteries and Gift Enterprises, No. 2</td>
<td>90</td>
</tr>
<tr>
<td>Hers and Hereafter, (Poetry)</td>
<td>91</td>
</tr>
<tr>
<td>My Defence, No. 2</td>
<td>91</td>
</tr>
<tr>
<td>Church Fairs and Festivals, No. 1</td>
<td>94</td>
</tr>
<tr>
<td>Relief for the Destitute in Virginia</td>
<td>94</td>
</tr>
<tr>
<td>Letter from W. H. Hopson</td>
<td>95</td>
</tr>
<tr>
<td>Letter from H. C. Duncan</td>
<td>96</td>
</tr>
<tr>
<td>Italics</td>
<td>96</td>
</tr>
<tr>
<td>The Way to Establish a Paper</td>
<td>96</td>
</tr>
<tr>
<td>Obituary—Margaret Shipp</td>
<td>96</td>
</tr>
<tr>
<td>INDEX</td>
<td>Page</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>Notice of the Pioneer by Baptist Journal...</td>
<td>96</td>
</tr>
<tr>
<td>“ “ “ Chris. Standard...</td>
<td>96</td>
</tr>
<tr>
<td>Old Christianity against Baptistism...</td>
<td>97</td>
</tr>
<tr>
<td>Ontology, No. 3...</td>
<td>97</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath...</td>
<td>101</td>
</tr>
<tr>
<td>The Christian’s Hope, No. 2...</td>
<td>103</td>
</tr>
<tr>
<td>Christian University at Canton, Mo...</td>
<td>105</td>
</tr>
<tr>
<td>Battle Between Methodism &amp; Baptistism...</td>
<td>106</td>
</tr>
<tr>
<td>My Defence, No. 3...</td>
<td>108</td>
</tr>
<tr>
<td>Note from Dr. M’Arthur...</td>
<td>110</td>
</tr>
<tr>
<td>Letter from Bro. J. J. Wyatt...</td>
<td>111</td>
</tr>
<tr>
<td>Reports from the Brethren...</td>
<td>112</td>
</tr>
<tr>
<td>Baptists in Pennsylvania...</td>
<td>112</td>
</tr>
<tr>
<td>The Morning Watch...</td>
<td>112</td>
</tr>
<tr>
<td>The Little Sower...</td>
<td>112</td>
</tr>
<tr>
<td>Universalists...</td>
<td>112</td>
</tr>
<tr>
<td>A New Sunday School Paper...</td>
<td>112</td>
</tr>
<tr>
<td>Old Christianity against Baptistism...</td>
<td>113</td>
</tr>
<tr>
<td>The Kingdom of Christ, No. 4...</td>
<td>114</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism...</td>
<td>116</td>
</tr>
<tr>
<td>Presence of the Holy Spirit in Christians...</td>
<td>117</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath...</td>
<td>119</td>
</tr>
<tr>
<td>Ontology, No. 4...</td>
<td>121</td>
</tr>
<tr>
<td>My Defence, No. 4...</td>
<td>123</td>
</tr>
<tr>
<td>Letter from Elder B. K. Smith...</td>
<td>126</td>
</tr>
<tr>
<td>Lotteries and Gift Enterprises, No. 3...</td>
<td>127</td>
</tr>
<tr>
<td>Old Christianity against Baptistism...</td>
<td>129</td>
</tr>
<tr>
<td>Church Fairs and Festivals, No. 2...</td>
<td>130</td>
</tr>
<tr>
<td>Libraries: their Benefit, &amp;c...</td>
<td>131</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath...</td>
<td>133</td>
</tr>
<tr>
<td>What shall I Do?...</td>
<td>135</td>
</tr>
<tr>
<td>Christian University...</td>
<td>136</td>
</tr>
<tr>
<td>A Proposition...</td>
<td>137</td>
</tr>
<tr>
<td>Letter from Bro. S. A. Richardson...</td>
<td>137</td>
</tr>
<tr>
<td>Presence of the Holy Spirit in Christians...</td>
<td>138</td>
</tr>
<tr>
<td>Letter from Bro. Creath...</td>
<td>139</td>
</tr>
<tr>
<td>Intemperance...</td>
<td>140</td>
</tr>
<tr>
<td>Extracts from writings of A. Campbell...</td>
<td>141</td>
</tr>
<tr>
<td>Letter from Bro. L. B. Wilkes...</td>
<td>142</td>
</tr>
<tr>
<td>Letter from Bro. S. S. Trice...</td>
<td>143</td>
</tr>
<tr>
<td>Reports from the Brethren...</td>
<td>143</td>
</tr>
<tr>
<td>Local...</td>
<td>144</td>
</tr>
<tr>
<td>Bibles and Testaments Cheap...</td>
<td>144</td>
</tr>
<tr>
<td>Question and Answer...</td>
<td>144</td>
</tr>
<tr>
<td>Marriage...</td>
<td>144</td>
</tr>
<tr>
<td>Old Christianity against Baptistism...</td>
<td>145</td>
</tr>
<tr>
<td>The Kingdom of Christ, No. 5...</td>
<td>146</td>
</tr>
<tr>
<td>“ My Defence”...</td>
<td>148</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath...</td>
<td>149</td>
</tr>
<tr>
<td>Libraries: their Benefit, &amp;c...</td>
<td>151</td>
</tr>
<tr>
<td>Battle Between Methodism &amp; Baptistism...</td>
<td>153</td>
</tr>
<tr>
<td>Reply to “ A Disciple”...</td>
<td>154</td>
</tr>
<tr>
<td>Letters to a Baptist, No. 1...</td>
<td>156</td>
</tr>
<tr>
<td>Suggestive Items...</td>
<td>157</td>
</tr>
<tr>
<td>Lotteries and Gift Enterprises, No. 4...</td>
<td>158</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INDEX</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Items...</td>
<td>159</td>
</tr>
<tr>
<td>Bro. J. F. Davis...</td>
<td>160</td>
</tr>
<tr>
<td>Letter from Bro. Dungan...</td>
<td>160</td>
</tr>
<tr>
<td>Reports from the Brethren...</td>
<td>160</td>
</tr>
<tr>
<td>William Wickliffe Creath...</td>
<td>160</td>
</tr>
<tr>
<td>Notice of C. Pioneer by the Gospel Echo...</td>
<td>161</td>
</tr>
<tr>
<td>Old Christianity against Baptistism...</td>
<td>161</td>
</tr>
<tr>
<td>Letters to a Baptist, No. 2...</td>
<td>162</td>
</tr>
<tr>
<td>The Christian’s Hope, No. 3...</td>
<td>165</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath...</td>
<td>167</td>
</tr>
<tr>
<td>Try the Spirits...</td>
<td>169</td>
</tr>
<tr>
<td>Note, to Whom it may Concern...</td>
<td>171</td>
</tr>
<tr>
<td>Ontology, No. 5...</td>
<td>172</td>
</tr>
<tr>
<td>We should Live as Christians...</td>
<td>173</td>
</tr>
<tr>
<td>Suffering and Starvation...</td>
<td>174</td>
</tr>
<tr>
<td>Letter from Leonard Rush...</td>
<td>174</td>
</tr>
<tr>
<td>Letter from A. J. Tidwell...</td>
<td>174</td>
</tr>
<tr>
<td>Starving ! Starving ! Starving!!!...</td>
<td>175</td>
</tr>
<tr>
<td>The Name...</td>
<td>175</td>
</tr>
<tr>
<td>The New Testament Eldership...</td>
<td>175</td>
</tr>
<tr>
<td>Acknowledgment...</td>
<td>176</td>
</tr>
<tr>
<td>Errata...</td>
<td>176</td>
</tr>
<tr>
<td>Reports from the Brethren...</td>
<td>176</td>
</tr>
<tr>
<td>Acceptance of Bro. Jackson’s Proposition...</td>
<td>177</td>
</tr>
<tr>
<td>Letters to a Baptist...</td>
<td>177</td>
</tr>
<tr>
<td>Autobiography of Eld. Jacob Creath...</td>
<td>179</td>
</tr>
<tr>
<td>Battle Between Methodism &amp; Baptistism...</td>
<td>180</td>
</tr>
<tr>
<td>Neander...</td>
<td>182</td>
</tr>
<tr>
<td>Old Christianity against Baptistism...</td>
<td>183</td>
</tr>
<tr>
<td>Total Depravity...</td>
<td>185</td>
</tr>
<tr>
<td>It takes place in Baptism...</td>
<td>188</td>
</tr>
<tr>
<td>Gift on Baptism...</td>
<td>188</td>
</tr>
<tr>
<td>Proposition No. 2...</td>
<td>189</td>
</tr>
<tr>
<td>Reports from the Brethren...</td>
<td>190</td>
</tr>
<tr>
<td>Obituary—Adeliza T. Morton...</td>
<td>191</td>
</tr>
<tr>
<td>&quot; &quot; Josephine Ballinger...</td>
<td>191</td>
</tr>
<tr>
<td>&quot; &quot; William W. Creath...</td>
<td>192</td>
</tr>
<tr>
<td>&quot; &quot; Charles R. Heriford...</td>
<td>192</td>
</tr>
<tr>
<td>Deontology...</td>
<td>193</td>
</tr>
<tr>
<td>Autobiography of Eld. Jacob Creath...</td>
<td>194</td>
</tr>
<tr>
<td>Literalism gone to seed...</td>
<td>195</td>
</tr>
<tr>
<td>Prayer, No. 2...</td>
<td>197</td>
</tr>
<tr>
<td>Old Christianity against Baptistism...</td>
<td>198</td>
</tr>
<tr>
<td>Infidelity, No. 2...</td>
<td>202</td>
</tr>
<tr>
<td>Obligations...</td>
<td>204</td>
</tr>
<tr>
<td>Nuts for the Baptists...</td>
<td>206</td>
</tr>
<tr>
<td>Bro. Allen’s Proposition...</td>
<td>206</td>
</tr>
<tr>
<td>Creeds, Festivals, Revivals, &amp;c...</td>
<td>206</td>
</tr>
<tr>
<td>O, beautiful Earth...</td>
<td>206</td>
</tr>
<tr>
<td>Disciple’s reply to Bro. Patterson...</td>
<td>206</td>
</tr>
<tr>
<td>Letter from Bro. Walsh...</td>
<td>207</td>
</tr>
<tr>
<td>Rev. J. R. Frame...</td>
<td>207</td>
</tr>
<tr>
<td>Encouragement...</td>
<td>208</td>
</tr>
<tr>
<td>Reports from the Brethren...</td>
<td>208</td>
</tr>
<tr>
<td>Errata...</td>
<td>208</td>
</tr>
<tr>
<td>INDEX.</td>
<td>Page.</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
</tr>
<tr>
<td>Obligations</td>
<td>208</td>
</tr>
<tr>
<td>Letters to a Baptist</td>
<td>209</td>
</tr>
<tr>
<td>Deontology</td>
<td>211</td>
</tr>
<tr>
<td>Soliloquy</td>
<td>213</td>
</tr>
<tr>
<td>Live and let Live</td>
<td>215</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism</td>
<td>219</td>
</tr>
<tr>
<td>Autobiography of Eld. Jacob Creath</td>
<td>221</td>
</tr>
<tr>
<td>Letter to C. M.</td>
<td>222</td>
</tr>
<tr>
<td>Reports—State Meeting—Donations</td>
<td>224</td>
</tr>
<tr>
<td>Neander</td>
<td>225</td>
</tr>
<tr>
<td>Thoughts on the death of a friend</td>
<td>226</td>
</tr>
<tr>
<td>The VI Chapter of John's Gospel</td>
<td>231</td>
</tr>
<tr>
<td>Agency for Excuses</td>
<td>233</td>
</tr>
<tr>
<td>Christian University</td>
<td>234</td>
</tr>
<tr>
<td>Authority for Preaching the Gospel</td>
<td>235</td>
</tr>
<tr>
<td>An Investigation asked for</td>
<td>236</td>
</tr>
<tr>
<td>Missionary Societies</td>
<td>237</td>
</tr>
<tr>
<td>Autobiography of Eld. Jacob Creath</td>
<td>238</td>
</tr>
<tr>
<td>Reports from the brethren</td>
<td>239</td>
</tr>
<tr>
<td>Donations for the South</td>
<td>240</td>
</tr>
<tr>
<td>Obituary—Local—Donations</td>
<td>240</td>
</tr>
<tr>
<td>Review of My &quot;Defence&quot;</td>
<td>241</td>
</tr>
<tr>
<td>Letters to C. M., No. 2</td>
<td>246</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism</td>
<td>248</td>
</tr>
<tr>
<td>Prayer, No. 3</td>
<td>250</td>
</tr>
<tr>
<td>Christian Union, No. 2</td>
<td>251</td>
</tr>
<tr>
<td>Skepticism</td>
<td>253</td>
</tr>
<tr>
<td>My Jewels</td>
<td>255</td>
</tr>
<tr>
<td>Meeting at Lexington</td>
<td>255</td>
</tr>
<tr>
<td>To a Disciple</td>
<td>255</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>256</td>
</tr>
<tr>
<td>Divers Baptisms</td>
<td>257</td>
</tr>
<tr>
<td>Neander</td>
<td>258</td>
</tr>
<tr>
<td>Excommunication, No. 1</td>
<td>261</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism</td>
<td>263</td>
</tr>
<tr>
<td>To Brother Rufus</td>
<td>266</td>
</tr>
<tr>
<td>Missions</td>
<td>268</td>
</tr>
<tr>
<td>Autobiography of Eld. Jacob Creath</td>
<td>269</td>
</tr>
<tr>
<td>Sedalia wants the Meeting</td>
<td>269</td>
</tr>
<tr>
<td>Letter from J. M. Henry</td>
<td>270</td>
</tr>
<tr>
<td>Letter from T. N. Gaines</td>
<td>270</td>
</tr>
<tr>
<td>An infant Immersed</td>
<td>271</td>
</tr>
<tr>
<td>Time for the State Meeting</td>
<td>271</td>
</tr>
<tr>
<td>Obituary—Donations, &amp;c</td>
<td>272</td>
</tr>
<tr>
<td>The Good Confession</td>
<td>273</td>
</tr>
<tr>
<td>The Counterfeit Detector</td>
<td>277</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism</td>
<td>278</td>
</tr>
<tr>
<td>State Meeting</td>
<td>281</td>
</tr>
<tr>
<td>Support of the Ministry, No. 1</td>
<td>282</td>
</tr>
<tr>
<td>Autobiography of Eld. Jacob Creath</td>
<td>284</td>
</tr>
<tr>
<td>Destitution and Suffering</td>
<td>285</td>
</tr>
<tr>
<td>Christian University</td>
<td>286</td>
</tr>
<tr>
<td>To the Churches</td>
<td>286</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>287</td>
</tr>
<tr>
<td>Discussion—Success</td>
<td>288</td>
</tr>
</tbody>
</table>

INDEX. | Page. |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rightly Dividing the Word of Truth</td>
<td>289</td>
</tr>
<tr>
<td>Ordination</td>
<td>294</td>
</tr>
<tr>
<td>Letters to C. M., No. 3</td>
<td>296</td>
</tr>
<tr>
<td>That Meeting</td>
<td>298</td>
</tr>
<tr>
<td>Impossible</td>
<td>299</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism</td>
<td>300</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>302</td>
</tr>
<tr>
<td>J. Creath's Reply to H. Foster</td>
<td>303</td>
</tr>
<tr>
<td>Obituary—Donations</td>
<td>304</td>
</tr>
<tr>
<td>Deontology</td>
<td>305</td>
</tr>
<tr>
<td>Clergyman's Sore Throat</td>
<td>307</td>
</tr>
<tr>
<td>South to the North</td>
<td>308</td>
</tr>
<tr>
<td>State Meeting</td>
<td>309</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism</td>
<td>310</td>
</tr>
<tr>
<td>The Good Confession</td>
<td>313</td>
</tr>
<tr>
<td>Do you believe it?</td>
<td>314</td>
</tr>
<tr>
<td>What I think</td>
<td>315</td>
</tr>
<tr>
<td>Southern Relief</td>
<td>315</td>
</tr>
<tr>
<td>Just so much Religion</td>
<td>331</td>
</tr>
<tr>
<td>Delusion</td>
<td>332</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>333</td>
</tr>
<tr>
<td>A Letter</td>
<td>334</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>336</td>
</tr>
<tr>
<td>Letters to C. M.</td>
<td>337</td>
</tr>
<tr>
<td>The time of the End</td>
<td>339</td>
</tr>
<tr>
<td>Prayer, No. 5</td>
<td>340</td>
</tr>
<tr>
<td>How the Church may Triumph, No. 1</td>
<td>341</td>
</tr>
<tr>
<td>State Meetings</td>
<td>342</td>
</tr>
<tr>
<td>The Textuaries</td>
<td>343</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism</td>
<td>344</td>
</tr>
<tr>
<td>Autobiography of Elder Jacob Creath</td>
<td>347</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>349</td>
</tr>
<tr>
<td>Statement</td>
<td>350</td>
</tr>
<tr>
<td>Southern Relief</td>
<td>350</td>
</tr>
<tr>
<td>Now is the Time</td>
<td>351</td>
</tr>
<tr>
<td>Notices</td>
<td>351</td>
</tr>
<tr>
<td>Biblical Monthly—Donations</td>
<td>352</td>
</tr>
<tr>
<td>Notes on Bro. Low's Review</td>
<td>353</td>
</tr>
<tr>
<td>Battle between Methodism &amp; Baptistism</td>
<td>355</td>
</tr>
<tr>
<td>The Eunuch's Baptism</td>
<td>360</td>
</tr>
<tr>
<td>The Christian's Home</td>
<td>361</td>
</tr>
<tr>
<td>The Day of Christ</td>
<td>362</td>
</tr>
<tr>
<td>All for Christ</td>
<td>363</td>
</tr>
<tr>
<td>Just one word</td>
<td>364</td>
</tr>
<tr>
<td>Texts and Textuary Divine</td>
<td>364</td>
</tr>
<tr>
<td>INDEX.</td>
<td>Page.</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
</tr>
<tr>
<td>Angel or Angels</td>
<td>366</td>
</tr>
<tr>
<td>Communication from J. R. Frame</td>
<td>366</td>
</tr>
<tr>
<td>The Time of the End—Response</td>
<td>367</td>
</tr>
<tr>
<td>Chillicothe Seminary</td>
<td>358</td>
</tr>
<tr>
<td>Consultation Meeting</td>
<td>365</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>368</td>
</tr>
<tr>
<td>Notes on Bro. Long's Review</td>
<td>369</td>
</tr>
<tr>
<td>The Angels in Rev. II and III</td>
<td>372</td>
</tr>
<tr>
<td>The Word of the Lord</td>
<td>373</td>
</tr>
<tr>
<td>How the Church may Triumph, No. 2</td>
<td>374</td>
</tr>
<tr>
<td>Letter from bro. Barnes</td>
<td>375</td>
</tr>
<tr>
<td>A Familiar Dialogue</td>
<td>377</td>
</tr>
<tr>
<td>How the Church may Triumph, No. 3</td>
<td>379</td>
</tr>
<tr>
<td>Meetings—Proposed Reports</td>
<td>380</td>
</tr>
<tr>
<td>Statistics</td>
<td>381</td>
</tr>
<tr>
<td>Acknowledgment of Provisions</td>
<td>382</td>
</tr>
<tr>
<td>Consultation Meeting at Chillicothe, Mo</td>
<td>383</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>383</td>
</tr>
<tr>
<td>Christian College—Donations</td>
<td>384</td>
</tr>
<tr>
<td>Ecce Homo</td>
<td>386</td>
</tr>
<tr>
<td>Theocracy</td>
<td>388</td>
</tr>
<tr>
<td>Christian Union</td>
<td>390</td>
</tr>
<tr>
<td>Female Dress</td>
<td>392</td>
</tr>
<tr>
<td>Letter to L. J. E</td>
<td>393</td>
</tr>
<tr>
<td>Will the Lord come in 1867?</td>
<td>394</td>
</tr>
<tr>
<td>Extract of a Letter</td>
<td>394</td>
</tr>
<tr>
<td>Letter from Dr. C. A. Rose</td>
<td>395</td>
</tr>
<tr>
<td>Announcement of a Great Work</td>
<td>396</td>
</tr>
<tr>
<td>Christian Female College</td>
<td>397</td>
</tr>
<tr>
<td>Impostor</td>
<td>397</td>
</tr>
<tr>
<td>Eld. R. G. Barrow</td>
<td>398</td>
</tr>
<tr>
<td>Laborer Called to his Rest</td>
<td>399</td>
</tr>
<tr>
<td>Donations—Married</td>
<td>400</td>
</tr>
<tr>
<td>Missionary Work</td>
<td>401</td>
</tr>
<tr>
<td>Foster's Defence Against Creath</td>
<td>402</td>
</tr>
<tr>
<td>The Bible</td>
<td>406</td>
</tr>
<tr>
<td>A Question Asked and Answered</td>
<td>407</td>
</tr>
<tr>
<td>Religion</td>
<td>408</td>
</tr>
<tr>
<td>A Familiar Dialogue</td>
<td>409</td>
</tr>
<tr>
<td>Chillicothe Meeting</td>
<td>411</td>
</tr>
<tr>
<td>Sprinkling and Pouring</td>
<td>411</td>
</tr>
<tr>
<td>Letter from G. W. Longan</td>
<td>412</td>
</tr>
<tr>
<td>How the Church may Triumph, No. 4</td>
<td>412</td>
</tr>
<tr>
<td>Inquiry about Missouri</td>
<td>414</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>415</td>
</tr>
<tr>
<td>Instrumental Music in Churches</td>
<td>416</td>
</tr>
<tr>
<td>Conversion</td>
<td>417</td>
</tr>
<tr>
<td>Duties and Necessities of the Churches</td>
<td>421</td>
</tr>
<tr>
<td>Refreshment</td>
<td>423</td>
</tr>
<tr>
<td>Theory vs. Practice</td>
<td>423</td>
</tr>
<tr>
<td>The Sabbath Day and the Lord's Day</td>
<td>425</td>
</tr>
<tr>
<td>Angel or Angels</td>
<td>427</td>
</tr>
<tr>
<td>Short Sermon to the Scribes of the Pioneer</td>
<td>428</td>
</tr>
<tr>
<td>Where is thy Home?</td>
<td>429</td>
</tr>
<tr>
<td>Disappointment</td>
<td>430</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INDEX.</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reports from the Brethren</td>
<td>431</td>
</tr>
<tr>
<td>Death of Elder D. S. Burnet</td>
<td>431</td>
</tr>
<tr>
<td>Items—Death</td>
<td>432</td>
</tr>
<tr>
<td>The Sabbath Day and the Lord's Day</td>
<td>433</td>
</tr>
<tr>
<td>Conversation</td>
<td>437</td>
</tr>
<tr>
<td>Exposition of Hebrews vi: 1—6</td>
<td>439</td>
</tr>
<tr>
<td>Officers and Officialism in the Church of God</td>
<td>440</td>
</tr>
<tr>
<td>Great Cities</td>
<td>442</td>
</tr>
<tr>
<td>Chillicothe Meeting</td>
<td>443</td>
</tr>
<tr>
<td>Meeting at Milan</td>
<td>444</td>
</tr>
<tr>
<td>On the Breaking of Bread</td>
<td>444</td>
</tr>
<tr>
<td>Difficulties</td>
<td>445</td>
</tr>
<tr>
<td>Premiums—Gift Enterprises</td>
<td>446</td>
</tr>
<tr>
<td>Elder John Smith</td>
<td>446</td>
</tr>
<tr>
<td>C. S. Pic Nic</td>
<td>447</td>
</tr>
<tr>
<td>Extracts from Private Letters</td>
<td>448</td>
</tr>
<tr>
<td>Consultation Meeting at Chillicothe, Mo</td>
<td>449</td>
</tr>
<tr>
<td>How the Church may Triumph, No. 5</td>
<td>450</td>
</tr>
<tr>
<td>Takes no paper</td>
<td>452</td>
</tr>
<tr>
<td>Then and Now</td>
<td>452</td>
</tr>
<tr>
<td>Dying Words of Wilberforce</td>
<td>453</td>
</tr>
<tr>
<td>Maxims of the Kingdom of the Devil</td>
<td>454</td>
</tr>
<tr>
<td>Fairs and Picnics</td>
<td>455</td>
</tr>
<tr>
<td>The Paris, Ky., Meeting</td>
<td>456</td>
</tr>
<tr>
<td>The Cause in Texas</td>
<td>456</td>
</tr>
<tr>
<td>Wm. J. Pettigrew</td>
<td>457</td>
</tr>
<tr>
<td>The Church of Jesus Christ and the Sects</td>
<td>457</td>
</tr>
<tr>
<td>Important Correction</td>
<td>459</td>
</tr>
<tr>
<td>Letter from Southern Alabama</td>
<td>460</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>461</td>
</tr>
<tr>
<td>Extracts from Private Letters</td>
<td>461</td>
</tr>
<tr>
<td>Postal Items</td>
<td>461</td>
</tr>
<tr>
<td>Soul Sleeping Refuted</td>
<td>462</td>
</tr>
<tr>
<td>General Items</td>
<td>463</td>
</tr>
<tr>
<td>Bethany College</td>
<td>464</td>
</tr>
<tr>
<td>Steps into the Kingdom of Faith</td>
<td>465</td>
</tr>
<tr>
<td>The Gift of the Holy Spirit</td>
<td>468</td>
</tr>
<tr>
<td>Mr. A. Campbell the Founder of a Sect</td>
<td>472</td>
</tr>
<tr>
<td>No more Co-operation Meetings</td>
<td>473</td>
</tr>
<tr>
<td>The True Position</td>
<td>474</td>
</tr>
<tr>
<td>Belief—Trust</td>
<td>476</td>
</tr>
<tr>
<td>Maplehurst, or Campbellism not Christianity</td>
<td>476</td>
</tr>
<tr>
<td>Move not the Ancient Landmarks</td>
<td>478</td>
</tr>
<tr>
<td>Bethany College—Southern Ills. College</td>
<td>479</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>479</td>
</tr>
<tr>
<td>News Items</td>
<td>480</td>
</tr>
<tr>
<td>The Cause in South Alabama</td>
<td>481</td>
</tr>
<tr>
<td>The Pastoral Office</td>
<td>487</td>
</tr>
<tr>
<td>The Two Witnesses</td>
<td>488</td>
</tr>
<tr>
<td>The Influence of the Holy Spirit, No. 1</td>
<td>492</td>
</tr>
<tr>
<td>The Claims of Christ</td>
<td>493</td>
</tr>
<tr>
<td>Reports from the Brethren</td>
<td>494</td>
</tr>
<tr>
<td>News Items</td>
<td>496</td>
</tr>
</tbody>
</table>
## INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>486</td>
<td>Camden Point Academy,</td>
</tr>
<tr>
<td>486</td>
<td>Baptist Publications,</td>
</tr>
<tr>
<td>486</td>
<td>Christian University,</td>
</tr>
<tr>
<td>490</td>
<td>Steps Into the Kingdom,</td>
</tr>
<tr>
<td>491</td>
<td>Theocracy,</td>
</tr>
<tr>
<td>496</td>
<td>Christian Union, No. 2,</td>
</tr>
<tr>
<td>496</td>
<td>Letter from bro. Trice,</td>
</tr>
<tr>
<td>496</td>
<td>Letter from bro. Barnes,</td>
</tr>
<tr>
<td>501</td>
<td>Kentucky University,</td>
</tr>
<tr>
<td>504</td>
<td>Let Them Alone,</td>
</tr>
<tr>
<td>504</td>
<td>Reports from the Brethren,</td>
</tr>
<tr>
<td>508</td>
<td>Editorial Notices,</td>
</tr>
<tr>
<td>510</td>
<td>Steps into the Kingdom, No. 3,</td>
</tr>
<tr>
<td>510</td>
<td>Errors among Christians,</td>
</tr>
<tr>
<td>510</td>
<td>Funeral Preaching,</td>
</tr>
<tr>
<td>511</td>
<td>Items,</td>
</tr>
<tr>
<td>512</td>
<td>The Prospect—The Christian Life,</td>
</tr>
<tr>
<td>513</td>
<td>Letter from Bro. Long,</td>
</tr>
<tr>
<td>513</td>
<td>Letter from bro. Grandfield,</td>
</tr>
<tr>
<td>515</td>
<td>Annual Meeting,</td>
</tr>
<tr>
<td>516</td>
<td>Reports from the Brethren,</td>
</tr>
<tr>
<td>519</td>
<td>Statistics—Appeal,</td>
</tr>
<tr>
<td>523</td>
<td>Editorial Items,</td>
</tr>
<tr>
<td>524</td>
<td>Died—Mrs. Eliza D. Wright,</td>
</tr>
<tr>
<td>527</td>
<td>Excommunication,</td>
</tr>
<tr>
<td>527</td>
<td>An Awful Calamity,</td>
</tr>
<tr>
<td>528</td>
<td>What is it that Saves a Soul,</td>
</tr>
<tr>
<td>528</td>
<td>More Light,</td>
</tr>
<tr>
<td>528</td>
<td>Text-Book on Campbellism,</td>
</tr>
<tr>
<td>529</td>
<td>Preachers,</td>
</tr>
<tr>
<td>531</td>
<td>The Eighth Day,</td>
</tr>
<tr>
<td>532</td>
<td>A Visit to Fairview,</td>
</tr>
<tr>
<td>533</td>
<td>Circular,</td>
</tr>
<tr>
<td>534</td>
<td>Meeting at Mooresville,</td>
</tr>
<tr>
<td>534</td>
<td>Letter from brother Longan,</td>
</tr>
<tr>
<td>535</td>
<td>Illinois State Meeting,</td>
</tr>
<tr>
<td>536</td>
<td>Letter from brother Ford,</td>
</tr>
<tr>
<td>538</td>
<td>Letter from Elder John Smith,</td>
</tr>
<tr>
<td>538</td>
<td>Letter from brother Barrow,</td>
</tr>
<tr>
<td>538</td>
<td>Reports from the Brethren,</td>
</tr>
<tr>
<td>538</td>
<td>John A. Smith Exposed,</td>
</tr>
<tr>
<td>539</td>
<td>Obituary—A. C. Brown,</td>
</tr>
<tr>
<td>540</td>
<td>&quot;Mrs. Mary A. Adams,</td>
</tr>
<tr>
<td>540</td>
<td>Appeal to the Churches,</td>
</tr>
<tr>
<td>541</td>
<td>Steps into the Kingdom,</td>
</tr>
<tr>
<td>541</td>
<td>Sectarian Theory of Regeneration,</td>
</tr>
<tr>
<td>542</td>
<td>Excommunication,</td>
</tr>
<tr>
<td>542</td>
<td>Responsibility,</td>
</tr>
<tr>
<td>542</td>
<td>Brother Mild's Visitors,</td>
</tr>
<tr>
<td>543</td>
<td>Meeting at Lexington, Ky.,</td>
</tr>
<tr>
<td>543</td>
<td>Letter from brother Rhea,</td>
</tr>
<tr>
<td>544</td>
<td>&quot;from Texas—Married</td>
</tr>
<tr>
<td>545</td>
<td>Appeal to the Churches,</td>
</tr>
<tr>
<td>545</td>
<td>What Shall we be Called?</td>
</tr>
<tr>
<td>546</td>
<td>A Conversation,</td>
</tr>
<tr>
<td>547</td>
<td>The Praying Sinner,</td>
</tr>
<tr>
<td>549</td>
<td>Justice and Equity,</td>
</tr>
<tr>
<td>550</td>
<td>What we may yet Lack,</td>
</tr>
<tr>
<td>551</td>
<td>Spiritual Agency,</td>
</tr>
<tr>
<td>552</td>
<td>Secret Prayer,</td>
</tr>
<tr>
<td>554</td>
<td>Letter from South Alabama,</td>
</tr>
<tr>
<td>556</td>
<td>Personal,</td>
</tr>
<tr>
<td>556</td>
<td>Reports from the Brethren,</td>
</tr>
<tr>
<td>557</td>
<td>Appeal to the Churches,</td>
</tr>
<tr>
<td>558</td>
<td>Positive Divine Institutions,</td>
</tr>
<tr>
<td>558</td>
<td>The Sting of Death,</td>
</tr>
<tr>
<td>559</td>
<td>The Rights of Preachers and of Churches</td>
</tr>
<tr>
<td>560</td>
<td>The Path of Safety,</td>
</tr>
<tr>
<td>561</td>
<td>The Chillicothe Meeting,</td>
</tr>
<tr>
<td>562</td>
<td>The Branches,</td>
</tr>
<tr>
<td>563</td>
<td>Ye are the Light of the World,</td>
</tr>
<tr>
<td>563</td>
<td>Reports from the Brethren,</td>
</tr>
<tr>
<td>564</td>
<td>Appeal to the Churches,</td>
</tr>
<tr>
<td>565</td>
<td>Glorified Humanity,</td>
</tr>
<tr>
<td>566</td>
<td>Minutes of the Consultation Meeting,</td>
</tr>
<tr>
<td>567</td>
<td>Elder John Smith, of Ky.,</td>
</tr>
<tr>
<td>568</td>
<td>Short Conversations,</td>
</tr>
<tr>
<td>569</td>
<td>The Meeting,</td>
</tr>
<tr>
<td>570</td>
<td>Christian University,</td>
</tr>
<tr>
<td>570</td>
<td>Letter from brother Hopson,</td>
</tr>
<tr>
<td>572</td>
<td>A Tent Meeting,</td>
</tr>
<tr>
<td>572</td>
<td>Destiny of the Church,</td>
</tr>
<tr>
<td>573</td>
<td>Incidents of the Meeting,</td>
</tr>
<tr>
<td>573</td>
<td>Brethren of Missouri,</td>
</tr>
<tr>
<td>574</td>
<td>Elder John Smith, of Ky ,</td>
</tr>
<tr>
<td>576</td>
<td>A Praying Machine,</td>
</tr>
<tr>
<td>576</td>
<td>Correspondence,</td>
</tr>
<tr>
<td>578</td>
<td>Public Discussion,</td>
</tr>
<tr>
<td>578</td>
<td>The Transfiguration of Christ,</td>
</tr>
<tr>
<td>579</td>
<td>A Peculiar People,</td>
</tr>
<tr>
<td>579</td>
<td>Our Mistake,</td>
</tr>
<tr>
<td>580</td>
<td>Speak Kindly,</td>
</tr>
<tr>
<td>580</td>
<td>Circular Letter,</td>
</tr>
<tr>
<td>581</td>
<td>Discussion at Bowenville, O.,</td>
</tr>
<tr>
<td>581</td>
<td>Preach the Gospel,</td>
</tr>
<tr>
<td>582</td>
<td>Editorial,</td>
</tr>
<tr>
<td>583</td>
<td>Trine ImmerSion,</td>
</tr>
<tr>
<td>584</td>
<td>Selections,</td>
</tr>
<tr>
<td>584</td>
<td>Sermon by Elder John Smith, of Ky.,</td>
</tr>
<tr>
<td>586</td>
<td>Steps Into the Kingdom,</td>
</tr>
<tr>
<td>586</td>
<td>Experimental Religion,</td>
</tr>
<tr>
<td>586</td>
<td>The Disciples of Christ,</td>
</tr>
<tr>
<td>587</td>
<td>Various Matters that Demand Attention,</td>
</tr>
<tr>
<td>587</td>
<td>Cruelty to Animals,</td>
</tr>
<tr>
<td>588</td>
<td>Our Position and Doctrine, (Poetry)</td>
</tr>
<tr>
<td>588</td>
<td>Editorial Notices—Deaths,</td>
</tr>
<tr>
<td>588</td>
<td>Sermon by Elder John Smith, of Ky.,</td>
</tr>
<tr>
<td>589</td>
<td>Exhortation,</td>
</tr>
<tr>
<td>590</td>
<td>Duty of Ministers,</td>
</tr>
</tbody>
</table>
INDEX.

Christianity, by L. J. E. 665
The Bible Alone, 666
Proper Division of the Scriptures, 667
Primitive Christianity, 667
Christians at the Capitol, 668
Various Matters that Demand Attention, 669
Editorial—Contents, &c, 670
Reports from the Brethren, 671
Correction—Christian Institute, 672
Obituary—Gabrielle Crigler, 672
" Martha A. Sims, 672
Ambassadors,
Communings in the Sanctuary, 675
The Faith Alone Doctrine, 677
" To Elder G. R. Hand, 678
Tokens of Alarm, 679
Calls of God, 683
The Treasures of the Wicked, 684
A Few Truths, 685
Religion,
Trouble from Within, 688
Editorial, 687
Blessed Bible, (Poetry) 687
Mission of Mercy and Love, (Poetry) 688
Reports from the Brethren, 688
Obituary—Malaga Rhodin, 688
Steps into the Kingdom, 689
Christian Union No. 3, 692
Various Matters that Demand Attention, 695
" Elder Jacob Creath's Letter, 696
" Kentucky University, 698
Campbellite, 699
Union Movements, 699
Letter from Dr. C. S. Reeves, 700
Speer in his Sphere, 701
" Had Christ any Brothers and Sisters? 702
Personal
Editorial—Reports, 703
Obituary—Margaret L. Mills, 704
" Mary L. Adams, 704
Discourse of Dr. Jourdan, 705
An Address; by Dr. M. C. Hawkins, 709
Elder Jacob Creath's second Letter, 712
Send the Preacher, 714
Congregational Singing, 716
Sending to Heaven for a Minister, 717
Manner of Preaching, 717
Smith on Baptism—Need of Goodness, 718
Monument to Alexander Campbell, 719
Ruin by Novels, 719
The Thief, 720
Influence of Adam's Sin on the Race, 721
The Communion, 726
Various Matters that Demand Attention, 727
Neglected Genius, 728
Laid's Quarterly, 728
Letter from brother Fullmore, 731
Letter from brother Evans, 732
Correspondence—Prosopetus, 732
Editorial Notices, 733
Reports from the Brethren, 734

Omituary—M. C. Drake, Mrs Harriet Ar- 735
The Price of a Dog, 737
Essays on Immortality, No. 1, 741
Eld. W. Wright on Leaving the Baptists, 743
Various Matters that Demand Attention, 744
Samson's Foxes, 745
Deceiving and being Deceived, 747
Selections, 748
J. R. Frame—Editorial, 751
Essays on Immortality, No. 2, 753
Experimental Religion, 756
False Prophets or Preachers, 757
Romanism—Sectarianism, 760
Creath's Essays, 761
The Scriptures, 761
Editorial, 764
Personal—Reports from the Brethren, 766
Obituaries—Abel Marley & J. T. Vaughn 768
Essays on Immortality, No. 3, 769
Hereditary Total Depravity, No. 1, 771
Dialogue, 775
Christian Female College, 777
Mr. Wiseman's Grammar Class, 779
Nature of the Christian Religion, 781
" Baptism," 781
Personal—Reports from the Brethren, 784
Obituary—Alice Henry, 784
Abstract of a Sermon, 785
The Truth Gaining Ground, 786
Communication from J. C. Heberling, 789
" The Ladder of God Contrasted with Sec- 791
tarian Ladders, 791
Essays on Immortality, No. 4, 794
Steps into the Kingdom, No. 8, 795
Reply to bro. Lampton's "Thief," 797
Editorial— Notices, 799
Poetry—Reports, 800
Hereditary Total Depravity, 801
Hints to the Prudent, 803
Christmas, 803
Case of Thief on the Cross, 806
" Failure of the Current Reform'on in Va," 807
Creath's Letter Nov. 16, 809
Webster's Dictionary—Misrepresentat'n, 810
Books, 812
Clark on Case of the Thief, 813
Christian University, 814
Consultation Meeting, 814
Reports, 814
Obituaries, 816
Doomed Man (Poetry), 816
Close of the Volume, 817
Earnings, 818
Various Matters that Demand Attention, 820
The Time to Work, 821
Communication, 822
“Systematic Contribution,” 823
" The Monument to Eld. Jacob Creath, Sr., 824
A Sad Defect, 825
The Echo Removed, 825
The Right Move, 825
Reports, 825
Married, 826
Index, 827, 828, 839, 830, 831, 832